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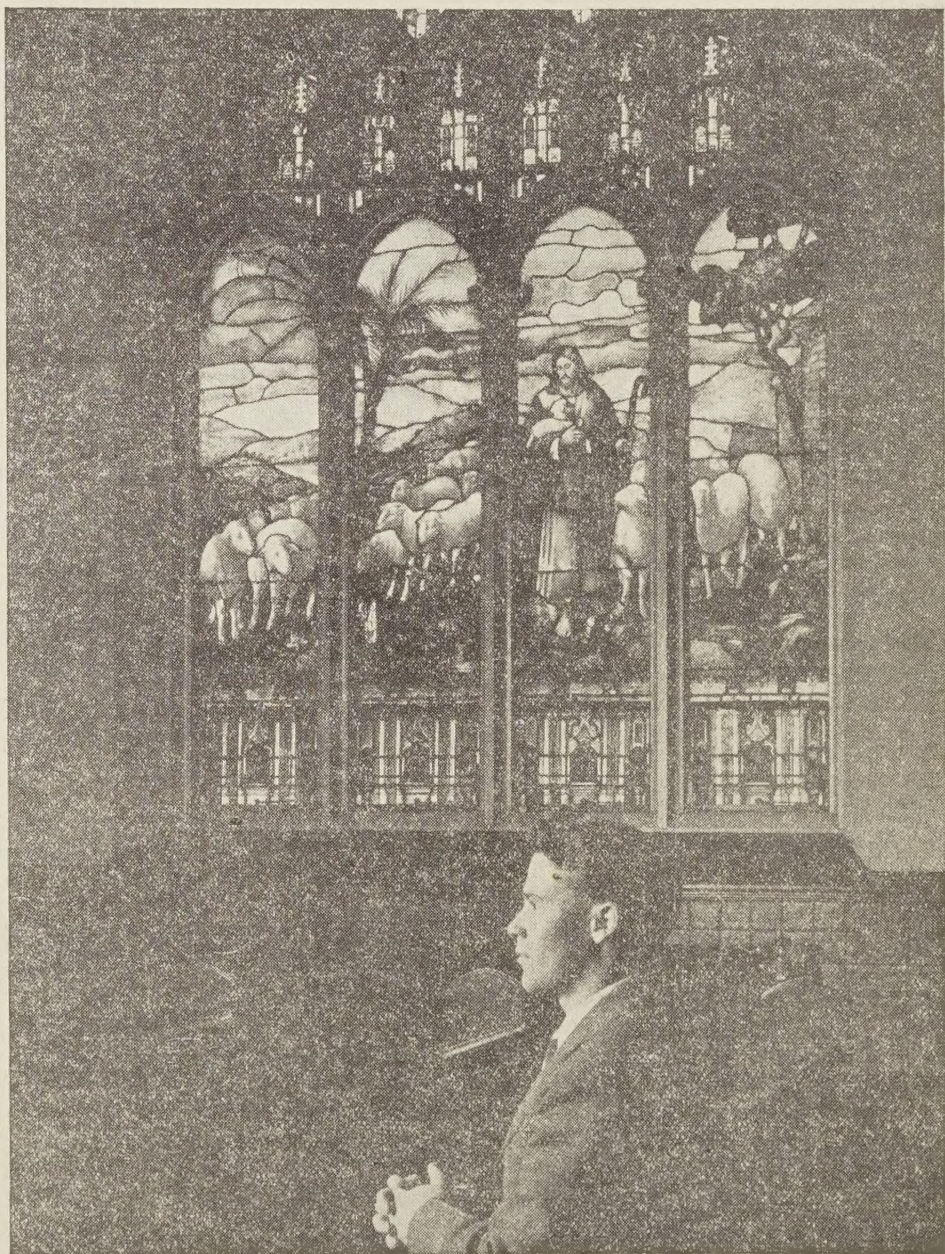
PRESBYTERIAN RECORD



Were I to be asked how I think the Church should prepare to take its place in furthering world understanding and a lasting peace, I would reply that it should concentrate upon training its ministers and exhorting the members of its congregations to concentrate on St. Paul's precept "Let this mind be in you which was also in Christ Jesus."

What the world needs today is an attitude toward personal and public relations which accords with the outlook and teachings of Christ, with less emphasis upon other methods of seeking to further world understanding and peace. The method suggested by St. Paul underlies all the rest.

—W. L. MACKENZIE KING



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The PRESBYTERIAN RECORD

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On The Record

WE WISH YOU A JOYOUS NEW YEAR

At the close of the seventieth year of publication we begin with a larger Record. Most of you will expect, we hope, that the failings of our first issue in the larger size will be counterbalanced in later months by the value of the increased space to the work of our Church.

Seventy years is a long period in the life of any religious journal and yet we feel it only marks a new beginning in the history of its usefulness to our beloved Church. We cordially thank all contributors and subscribers for their increasing co-operation and trust that all may take it upon themselves to make The Record an organ of greater power throughout the years.

We would like to thank the Fullerton Publishing Co., Limited, who for the past thirteen years, even sometimes at a loss to themselves, have printed The Record; also Clair Stewart, the young artist, who has designed the front page layout, and we trust that with our new printer, the Midland Press, our relationships may be as happy as with our former printer.

—Editor.

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THE EDITOR'S MAIL BOX

* * *

Brief letters are invited. Publication does not necessarily imply agreement with the views expressed.

Looking Forward With The Record

Dear Editor:

It was with great pleasure that I heard of impending changes with regard to format and type in our paper, THE PRESBYTERIAN RECORD. These, it has been believed by many, long over-due. I suppose the changes will seem strange at first, but we shall soon see that these have not merely been for the sake of change, rather for more efficient service to the whole Church. The extra space will be welcome, because for a long time the material offered by far exceeded the room at the disposal of the editor. So I sincerely congratulate the Editor and the Committee.

Elsewhere I have written that a paper or a magazine is largely what the constituency makes it. We who are readers make it by our loyalty. There are articles with which we do not agree, but the loyal subscriber expects that, even looks for it, and a religious magazine, particularly, cannot guarantee to please all, or choke-off all differing opinions. Unanimity of views cannot be expected even among Presbyterians (that would be strange!), who, while in the main things are very largely one, differ in lesser things. There are "major" and "minor" matters very evident in the New Testament.

Then we make the magazine by contributing to it, by sending articles and bits of Church news. These, of course, must come under the scrutiny of the Editor, and his wisdom is to be graciously accepted in acceptances or rejections. That is his responsibility. More than once have my articles been rejected here and there. These I vainly thought excellent, but the Editors had other opinions. Tell the Editor what you like. If you have a good idea, send it on; never mind the style; he'll dress it up. THE RECORD is in our hands as well as in the Editor's.

As I close I should like to thank the Editor for opening the pages so generously to the Board of Evangelism and Social Action. The nature and variety of our work will become clearer as the months pass.

Wishing THE RECORD unlimited success,

C. L. COWAN,

Convener of Evangelism and Social Action.

* * *

Moderator's Letter to Church

In setting up this stencil two errors crept into the concluding paragraph. It should have read:

"A Church, whose polity is Presbyterian, situated in a Dominion so wide as Canada and shorn of part of its former greatness, must be content to suffer such criticism. But ministers and office-bearers alike could do much to invalidate this unfair criticism if only The Record was used, as it should be used, to bind us the more closely together."

* * *

In Our Next Issue

THE CRISIS IN THE CHURCH by the Moderator
WHAT'S IN A NAME? by Dr. Peter A. Dunn
A REPLY TO DR. H. L. STEWART by Dr. A. C. Cochrane



The Abiding Significance of the Old Testament

Inaugural Lecture delivered by
the Rev. Robert Lennox, M.A., Th.B.,
on his induction into the Chair of Old Testament Literature and Exegesis,
in the Presbyterian College, Montreal.

To this service of Induction I come with mingled feelings — a sense of the honour and responsibility which are mine, and, at the same time, a sense of my own inadequacy. From its inception the classrooms of this college have been distinguished by a succession of able scholars and teachers, the quality of whose work is best attested by their students, who have gone out to fill large places in the life of the Church here and abroad. It was here, under men who stood in this succession, that I received my first thorough lessons in Theology, that queen of the sciences. It is this fact that enhances my joy and assures me of the same understanding and co-operation, now that I am called to take my place with them in this great work.

Little did I think, as a student in this college, that I should ever have the privilege of teaching here. So it was with no little surprise and emotion that I first heard from Dr. Fraser regarding the Chair, into which I am now officially inducted. Dr. Fraser has been a constant friend and source of inspiration, and I have good reason to believe that he had no small part in bringing about the consummation which marks for us this occasion. Aware of my limitations in an almost unlimited field, I nevertheless confess my interest in the teaching office, and here and now engage to keep the pledges I have made in your presence to-night.

* * *

My subject in this Inaugural Lecture is: "The Abiding Significance of the Old Testament."

Necessity is laid upon us to recognize the law of change, and, as Professor F. W. Dillestone has reminded us in a recent theological journal, in nothing is this more concretely demonstrated than in the matter of language. Especially in the realm of human relationships a man's success or failure in life may depend on his wise handling or mishandling of words. What the individual finds to be true in his own generation as he grows up and enters different circles of activity is what one finds writ large in the history of the race.

Thought patterns change from age to age. And

even the Christian Church in carrying out its mission in the world is compelled to consider seriously its vocabulary in adapting itself to new situations. This is a truth which the late Archbishop Temple has made plain for us in his little book: *THE HOPE OF A NEW WORLD*. This observation is valid not only for the vehicle of thought, but for the very content of thought itself. What men have thought about truth and how they have expressed it is not to be equated with the truth itself. The great creeds of Christendom, as has been well said (J. D. Smart: *WHAT A MAN CAN BELIEVE*), were the witness of men to the truth of God, which had come to them, and "the purpose of their witness was primarily to give men guidance, not to compel them to believe."

* * *

That does not mean that we are to turn our backs upon the past and become what President John A. Mackay of Princeton Seminary has aptly described as chauffeurs, whose passion has been movement, power and speed. Dr. Mackay goes on to describe our bewildered and directionless society and then adds: "In such a case the need is to look back, to cease being high-powered chauffeurs, the slaves of a merely forward view and a false conception of progress, and become boatmen."

"Why boatmen? That, he explains by an experience of his boyhood when he set out on a day's fishing on a loch in western Scotland. There were no buoys marking the places where the best haddock banks lay. But the old fishermen gave him good counsel. According to their advice he would sit down at his oars and head out for the deep water. When, after a time, the roof of the Laird's house became visible above a clump of trees, and the white foam of a mountain torrent peered over a great boulder of rock, he knew that at the point, where these two lines of vision crossed, lay a bank, and that it was time to ship his oars and drop anchor for the fishing. He had moved forward to his destination guided by landmarks on the receding

shore." (John A. Mackay. HERITAGE AND DESTINY). We too, will be wise in our reverent and humble contemplation of what men in the past have said regarding the faith that was in them.

Our Confession and the Scriptures

As we survey the past, one element in the continuing confession of the Church has to do with the Scriptures of the Old and New Testaments. It is part of the standards of our Church to believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and manners; or, in the language of the Westminster Confession of Faith: The Scriptures "are given by inspiration of God, to be the rule of faith and life." That has been the Church's faith. That today is the Church's faith.

Now it is not my purpose this evening to offer an apology for this faith of the Church, which is my own; but rather to state something of its meaning. Perhaps that were apology enough. That I cannot say everything I know full well. My own incompetence to do so, as well as the limits of time would prohibit any such attempt.

The Old Testament as Literature

To begin with there are certain features of the Old Testament, which have been abidingly true of it, but which do not pertain to its essence, and it were well that we should note these in passing. The Old Testament has a place in the really great literature of the world. Here we have dramatic passages excelled nowhere in the whole realm of this form of art. Even so discerning a scholar as Lane Cooper compares favorably some passages in the story of Joseph with the work of the Greek Tragedians. Though we must be careful to add that we have no tragedy in the Old Testament; their religious outlook always transcended tragedy.

Again, what piece of finer imagery can be found than that in which Ezekiel depicts Tyre under the figure of a proud ship, finely appointed by the contributions of the nations, but foundering at last in the great deep under the impact of blows she could not escape. Or there is that delightful prose-poem of Naomi and Ruth. One is carried to the heights of wonder, love and praise in hymns like Psalms 8 and 19, or charmed and comforted by Psalm 23. One does not wonder that whole courses in some of our institutions of higher learning are devoted to this theme; nor is it surprising that its cadences should be heard in some of the loftiest poetry in our English tongue.

But the Bible—the Old Testament in particular is not merely a literary creation, though its message is couched in a literary form, which relates it to the whole field of art, for all art is one. This fact necessarily renders it subject to those canons of criticism so clearly enunciated by Professor Theodore Meyer Greene in his book: THE ARTS AND THE ART OF CRITICISM. But when we have appraised and appreciated its literary quality, we have not yet touched its abiding significance.

Historic Value of the Bible

We take another step in this direction in the consideration of the historical content of the Bible. This aspect of the Old Testament has not always been so enthusiastically appreciated by historical and Biblical scholars. But it is not too much to say that these are coming to realize increasingly its historic value. Before what has been called the "Archaeological Revolution" the validity of much of the historical content of the Old Testament was seriously called in question.

But a half century of research in this field has demanded new syntheses of historical data, within which the epochs of Israel's history as outlined in the Old Testament find their proper place. No longer do characters like Moses and events like the Exodus stand out as anomalous in the historical scheme of things which was the Ancient Near East. We must keep in mind, however, that Archaeology does not corroborate everything in the Old Testament. Nor do we contend that it should. For, when we have recognized our debt as historians to the Old Testament, we must insist as emphatically as we can that the historians of Israel were first of all prophets and priests and were not interested in history for history's sake.

What they have given us is far more than history; it is a philosophy, or as my former teacher, Professor R. B. Y. Scott in his book, THE RELEVANCE OF THE PROPHETS, would prefer, a theology of history. Here, again, in-so-far as we deal with the Old Testament as the record of certain great events in Israel's story we are surely justified in applying the canons of historical criticism, which, in all honesty, we are bound to use in any records of the past. Indeed, this is not so far removed from what we said with respect to the literary quality of the Old Testament. For even history falls within the category of art, "so that," as Professor Scott reminds us, "the historian must interpret the events and conditions he is describing in the light, not only of other historical facts, but of all facts as he knows them, and of all truth, so far as he understands it." When, however, we pay our respects to the historical value of the Old Testament, we have yet to come to its distinctive quality.

The Old Testament and the Study of Religion

We may even go far astray in our interest in the religion of the Old Testament, and fail to catch its throbbing heart-beat. Certainly for the student of comparative religion this body of literature is a veritable mine. But in his concern with origins and analogies and the history of the development of ideas he is likely to miss the real significance. W. Eichrodt in his THEOLOGIE DES ALTEN TESTAMENTS has parodied the well known saying of Max Mueller: "He who knows only one religion knows no religion" by saying "He who knows the religion of the Old Testament knows many religions." That is true, for we can trace here the vestiges of early semitic religion, together with the nature religion of Canaan, to which, on the lower level, Israel always tended to succumb.

Over against these there was the religion of the prophets, which priestcraft finally succeeded in galvan-

izing into legal prescriptions, to become the Phariseism of Judaism, against which our Lord so violently reacted. Religion is more than the study of religion, and any purely historical approach, which looks to the Old Testament for information concerning Israel's religion will miss its heart. "It is as though one referred to a painting of Rembrandt as an instance by which to demonstrate the historical development of the technique of oil painting, or as though one used a Beethoven sonata for experiments in acoustics." Thus writes Professor O. Piper of Princeton, and we feel constrained to agree with him.

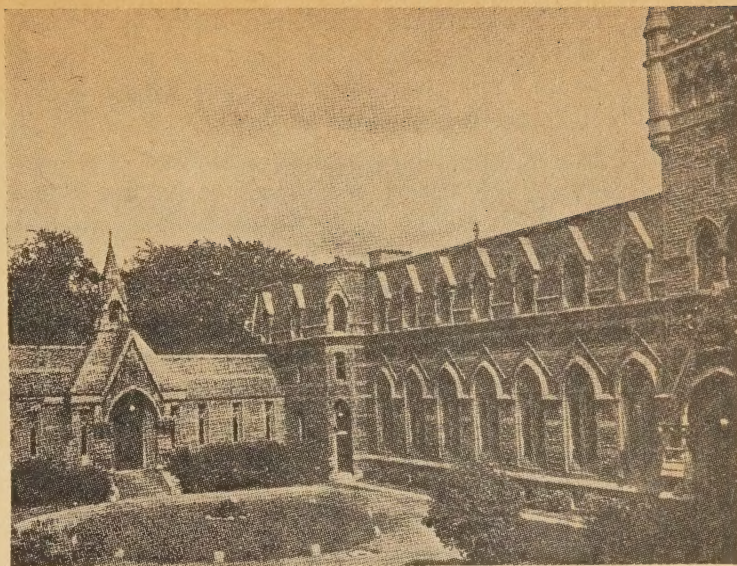
Israel's History Not Inevitable Progress

In this connection it should be pointed out that there is a growing feeling among Old Testament scholars that the whole nice structure of Israel's life and religion which issued from the gigantic efforts of scholars in this field in the last century and the early part of our own century does not quite correspond to the reality which the Old Testament reflects. This too, as W. F. Albright in his presidential address before the Society of Biblical Literature and Exegesis in 1940 pointed out, has come about in a measure from the new insight which archaeology has given us into the life of the whole area, a small part of which was occupied by Israel. . . . But it is due also to the rude awakening thoughtful students of human nature have experienced. Two world wars have helped to explode the bubble of our faith in inevitable and perpetual progress. To an extent which is becoming all too apparent it was this Hegelian or positivistic philosophy which led those Biblical scholars of other years to seek for and consequently to find an easy and plausible scheme of religious development in Israel.

It is perhaps too much to say with the French scholar J. Coppens that the whole structure has been completely demolished (See his book: *THE OLD TESTAMENT AND THE CRITICS*); but it can safely be said that it is due for some thorough-going alterations. One of the finest expressions in our day of the results of that earlier Old Testament scholarship is the book by Dr. H. E. Fosdick: *A GUIDE TO THE UNDERSTANDING OF THE BIBLE*. But W. Eichrodt in his review of it, while recognizing its many valuable insights and emphases, is constrained to speak of it as a monument to that which is past. We are, he insists, entering a new phase of biblical studies.

Revelation of the Divine Purpose

This brings us close to the heart of our theme. So far from being a history of man's ideas about God, the Old Testament is rather a self-disclosure of God himself and a revelation of His purpose. The Old Testament writers, like Paul in a later day, were conscious of one thing more than anything else: not that they had come to know God, but that they had become known of Him. "We acknowledge revelation," says Richard Niebuhr in his book *THE MEANING OF REVELATION*, "by no third person proposition, such as that there is a God, but only in the direct confession of the heart, 'Thou art my God.'"



The Presbyterian College, Montreal

To that the writers of the Old Testament could whole-heartedly have subscribed. God had come to hold for them the centre of the whole drama of history, and as a result life had become instinct with meaning and history had a definite goal. Thus the Old Testament points beyond itself to its fulfillment in something outside itself—rather to Someone outside itself—a fulfillment which is easily discernible in the New Testament. If we understand the Old Testament in terms of its own genius, it leads unerringly to Christ. And having reached this point of vantage we look back only to see the path over which we have come aglow with a richer, deeper meaning. The Old and the New Testaments become parts of a whole which is greater than the sum of its parts, and we can no longer sever them one from the other without doing irreparable harm to both. For we cannot understand the Old apart from the New, nor can we understand the New apart from the Old.

The New Testament Proclamation

Coming to a study of the New Testament and keeping this in mind we might approach it from the point of view of environment, psychology or vocabulary, and all of these would have value for us. But in the final analysis we must approach it from the point of view of the faith in which it was written. We are becoming more and more familiar these days with the expressions: "The Gospel within the Gospels," "The Earliest Gospel," "The Rediscovery of the Gospel," etc. And they all point to what C. H. Dodd has analyzed as the Kerygma or proclamation which lay at the heart of the earliest Christian preaching.

One of the cardinal themes of that preaching is contained in the confession, Jesus Christ is Lord. It was a confession which was based on the belief that the man, Jesus was the Christ, the Messiah. This, as A. M. Hunter has shown in his book, *THE UNITY OF THE NEW TESTAMENT*, constitutes one of the strands in the unity of the New Testament. While different writers of the New Testament emphasize different aspects of the Gospel differently, these in the end can all be resolved into the equation: The Gospel of

the Kingdom equals the Gospel of Christ; The Righteousness of God equals the redeeming activity of God, which is manifested in Christ; for the Gospel of Christ is the power of God unto salvation; for Christ is the power of God and the wisdom of God.

This Jesus Himself confirmed, and that in a very remarkable way. He declared Himself to be the Messiah in a way which led to what Reinhold Niebuhr has called the ABSURDITY of the Gospel. He applied to Himself the term 'Son of Man,' which had come to be understood messianically of the cataclysmic inbreak of God into history, an idea which is reflected in the statement: "Ye shall see the Son of Man come in power and great glory." But along with that He applied to Himself a messianic conception suggested by the picture of the Suffering Servant of Isaiah. This is reflected in the saying: "For the Son of Man must suffer many things and be rejected by the elders and the chief priests and scribes. A strange equation this! A suffering Messiah! Plainly He meant that His power to usher in the rule of God would come through His suffering, His cross.

If all this throws light upon the Old Testament, the latter enables us to understand more clearly the meaning of the coming of the Christ. For it is in the Old Testament, as George Ernest Wright has said in his Inaugural Lecture, THE OLD TESTAMENT — IMPEDIMENT OR BULWARK OF THE CHRISTIAN FAITH? that "we see a mortal and finite man struggling with the flux and the compromise of life, earnestly seeking a word from the Lord which will give meaning and unity to his existence and redeem him and his history from its degradation. His wisdom alone cannot save him because it has been corrupted in the service of his pride and his selfishness. He lives in continual expectation of the Divine Self-disclosure, which ultimately will mean the translation and fulfillment of himself and his history.

"His life and the life of his people bear manifold evidence of the justice and the power and the glory of God. The past is filled with the proof of God's redemptive out-reaching grace; so he lives in hope. Often he may be in fear and trembling; yet his knowledge of God gives him expectation and confidence. To such a person Christ is not foolishness. He may be a stumbling-block, because He can never be the Messiah which a particular moment in history expects. Yet He will fulfill that expectation and redeem it." To those who believed, in the words of Paul, "Christ became the power of God and the wisdom of God.

Continuity of Revelation and Redemption

That was the faith of the New Testament. That

was for those New Testament Christians and for our Lord Himself the significance of the Old Testament. And it has been THE ABIDING SIGNIFICANCE OF THE OLD TESTAMENT for the Christian Church even since. Attacks, it is true, have been made upon it as in the case of Marcion in the second century and others in different periods since. Nevertheless, the Church has clung tenaciously to this faith. For Origen in the third century and for Augustine in the fifth, even as for the reformers, Luther and Calvin in the sixteenth the essential message of the Bible from beginning to end was God's redeeming work which culminated in Christ. As Luther was wont to put it in his own inimicable way, the Bible was the cradle in which the Christ child was laid.

In a penetrating article in the current number of THEOLOGY TODAY Paul L. Lehman has shown that this content of Scripture was for these Reformers the ground of its authority, and that this authority in turn confirmed its content. The necessary corollary of this was that God Himself was the Author of Scripture, because the Scriptures spoke of Christ. This principle of interpretation of Scripture was not carried out consistently by the Reformers, who after all were but children of their time and consequently employed the methods of their time in refuting their adversaries.

But in spite of this their understanding of Scripture stands out clear and distinct. No less so was it with the framers of the Westminster Confession of Faith, who, though they spoke of a "rule" of faith, which smacks of scholasticism, nevertheless emphasized the TESTIMONIUM SPIRITUS SANCTI. Here are their grand words: "We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts."

Thus it is God, Who is its Author, and Christ Who is its message, and the Divine Spirit Who is its final interpreter to our hearts. And all to the end that we might know the truth and stand thereby in the liberty of the children of God.



Facing the Future

By H. Beverley Ketchen



YOU remember those lovely lines quoted by our King as we approached the threshold of 1941, "I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely through the unknown, and he said to me 'go out into the darkness and put your hand in the hand of God.' That will be to you better than light and safer than a known way."

That is what Abram did when "by faith he went out, not knowing whither he went." Nothing more romantic could be conceived, and to that spirit of adventure we owe all the progress that has ever been made in the development of the world.

General Gordon said once that the British Empire was made by her adventurers and what Gordon said of the Empire may be said of life, for undoubtedly those who make the most of life and get the best out of it are they who walk by faith with their hand in the hand of God, believing in "the illimitable possibilities of this amazing world."

* * *

You will think of that first great crusader against tyranny and oppression, Moses, who "by faith refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." You will think of the glorious recklessness of Ruth, who with a courageous loyalty that thrills us to this day, said to Naomi "Where thou goest, I will go. Thy people shall be my people and thy God shall be my God."

You will think of the momentous adventure of that little group on the shore of Lake Galilee, who at the call of Jesus "left all and followed Him."

"Amid the encircling gloom, lead Thou me on," and the confidence of the faithful has ever been that if we commit our way unto the Lord He will direct our steps. They have never been disappointed or disillusioned.

* * *

There are at least three ways of facing the unknown future. There are those who worry about it, dreading all kinds of direful possibilities, as though there were something sinister at the heart of things. There are those who treat it with nonchalant indifference, like Micawber, as though an over-indulgent Providence had relieved them of all responsibility. But also fortunately there are those who face it hopefully and thus are stimulated to work for it.

That is what Paul meant when he said "Therefore ye be steadfast, for as much as you know your labour is not in vain in the Lord."

When Jesus said, "Take no thought for the morrow", He did not mean that we should have no objective beyond the sunset and evening star. The whole context of that exhortation makes it obvious that what He was counselling against was worry, nervous anxiety, fearful apprehension. He was bidding them trust in the Father's care.

Have you ever thought of "rationing" with particular reference to the promise, "As your days are, so shall your strength be." Now this rationing with God is not a matter of economy. It is not because He is afraid of exhausting His resources, for one of the most notable features of His Providence is the prodigality of it. He "does for us exceeding abundantly above all we can ask or think." And yet, "As your days are, so shall your strength be." That means that God wants us to make the best of each day as it comes, trusting that when tomorrow comes, even if it brings unusually heavy burdens, or extraordinarily difficult tasks, there will be the adequate strength given.

God's rationing will always be fair, and the secret of contentment, happiness and peace is confidence in the unfailing Providence of Him who knows what tomorrow will bring forth.

"God broke our years to days and hours
That hour by hour and day by day
Just going on a little way
We might be able all along to keep quite strong."

* * *

On the threshold of a New Year then how do you face the future? Are you pessimistic and cynical, conjuring up all kinds of dreadful possibilities? Has the confusion of the world robbed you of that "quietness and confidence" wherein strength lies? Or are you thrilled by the fascination of the future?

You know what a steadying force Isaiah was in days as chaotic as ours, among people who were utterly discouraged by the apparent success of those who "took because they had the power" and undoubtedly his confidence in the future grew out of the vision he had in the year that King Uzziah died, when he "saw the Lord sitting upon a throne high and lifted up."

"He never doubted clouds would break,
Never feared though Right were worsted
Wrong would triumph."

* * *

The present condition of the world with its insane strife and its stupid antagonisms may be a little discon-

certing but not to the optimist who has translated history into prophecy. What tremendous progress we have made since the days when even an English poet could write, that—

"To subdue nations and bring home spoils
From fields of infinite slaughter
Shall be held the highest pitch of human glory."

"Time marches on" and with it progress, because as Browning says God is "still in the world His power first made."

If you have faith in Him who is "sitting on a throne high and lifted up", you can have no concord with the historian Froude, who came to the pathetic conclusion that "good will never conquer evil: they are too equally matched", nor with Thomas Hardy, of whom a brilliant critic said that he "could see nothing but the manure heaps in the corners of the fields."

You may remember a lovely passage in the Book of Numbers, where the historian in his picturesque, poetic style says, "They journey in the wilderness, toward the sunrising."

Nothing can daunt the man or woman who in spite of everything persists in believing in the glorious possibilities of the future, who has the conviction of Winston Churchill that humanity is moving on to the "SUNLIT UPLANDS."

It is unthinkable that Jesus should tell us to seek the Kingdom of God, which would mean, "Peace on earth, good-will to men", if there were the faintest possibility that it might be 'Love's labour lost.'

So let us face the future with confidence that the time is coming when life shall be simpler for those who are confused by it, happier for those who are testing its bitterness, and safer for those who are feeling its peril.

Towards the Conversion of Canada

By J. Bernard Rhodes

THE consideration of this subject in "The Record" is indicative of a growing awareness throughout the Church that to call Canada today "a Christian country" is to be blind to actual conditions, to be unrealistic and sentimental.

The subject-title is derived, of course, from that challenging and startling report of 172 pages entitled "Towards the Conversion of England", issued by A Commission on Evangelism appointed by the Archbishops of Canterbury and York. Five bishops, twenty-four clergy, nine laymen and twelve ladies comprised the Commission's membership. The plan that the report presents is dedicated to the memory of Archbishop William Temple. The work done was so thorough, the problems faced so clearly delineated, and the plan offered so constructive, far-reaching and revolutionary that a careful and earnest consideration of it could scarcely fail to be of immeasurable benefit to our Church. Though we do not need slavishly to follow it, we could profit by much that is proposed if it were applied and adapted to our own Church tradition. For, after all, are not essential conditions in Canada like those in Britain?

Our Alien World

The Commission began its work with Archbishop Temple's definition of the Church's problem today before it. "Our problem," said he, "is to envisage the task of the Church in a largely alien world." It sought, at the outset, to discover the factors that have created this "alien world" in which the Church finds itself. It found them in the prevalent spirit of Humanism, in increasing Urbanization, in secular Education and in mechanized Thinking.

In dealing with these contemporary conditions the

report stresses the inadequacy of our usual forms of preaching to confront men and women with the Gospel, and the insufficiency of current methods of religious education in the state schools. Two or three sentences ought to be cited. "The obvious fact of the decline in church-going throws into high relief the need for finding new means whereby a hearing may be gained for the Gospel message. It is plain that pulpit preaching can no longer be relied on as the principal medium for evangelism. You cannot convert people who are not there." Means to supplement customary preaching in order to reach the unchurched masses are carefully discussed and specific recommendations are made.

With reference to the secularization of education the report states: "It has been forgotten that true Christian education is far more than to teach a certain subject at a certain time. It is a particular kind of education in all subjects and at all times—not only in the classroom. In other words, Christian education means schools with every activity pervaded by religion. But from at least the last quarter of the nineteenth century onwards, our national system of education has ruled that the young should contrast their childish memories of mother's knee religion with their knowledge of science or politics acquired at an adult level. The cumulative effect has been that masses of our young people have lost a whole dimension of life—the spiritual dimension."

Declaring Whole Gospel

The report makes clear that its call for new methods of evangelism does not imply any desire for a re-statement of the content of the Gospel. "The Gospel for this twentieth century is identical with the Gospel which Jesus 'came preaching', and the Apostles 'went forth and preached everywhere'. We may not pick

and choose particular aspects of this Gospel—emphasizing the love of God to the exclusion of its inevitable reverse, which (in Biblical terms) is 'wrath', not 'neutrality'; or uplifting Christ as an Heroic Leader or Social Reformer, but not as our Crucified Saviour. We profoundly dissent from the assertion that there is 'an element in the message which changes with varying conditions'. On the contrary, we believe that the tendency to preach 'another Gospel', or a partial Gospel, has been the weakness (not to say the sin) of the Church in our generation and accounts very largely for its failure in evangelism."

What is needed then is not any change in the content of the Gospel preached, but a form of presentation that will reach our particular age. And it is just here that this report is dynamite. For it insists on "The Apostolate of the Whole Church."

Had the Commission been made up of Free Church leaders this deliverance would not be wholly surprising, but coming as the considered judgment of members of a Church whose dogma of "Apostolic Succession" applies strictly to ordinands, it is startling. This section of the report is prefaced with William Temple's memorable admission: "The evangelization of England . . . is a work that cannot be done by the clergy alone; it can only be done to a very small extent by the clergy at all. There can be no widespread evangelization of England unless the work is undertaken by the lay people of the Church." The report ultimately reaches this conclusion: "The ministry of evangelism is a charge laid upon the whole Church by its Lord. It is the very essence of the Christian calling." How then is this ministry to be fulfilled? By personal testimony to the power of the Gospel, a testimony that involves both lip and life. "Neither is truly effective without the other, and both are an inescapable duty."

Evangelization by Laity

This insistence on the responsibility of every Christian to give personal testimony to Christ and Christian faith is a new thing in our day. To the majority of the laity such an idea of evangelism as "a normal Christian duty" will be wholly novel. The report, indeed,

recognizes that it will conflict with the characteristic reserve of the English temperament on matters of spiritual conviction, a shyness that the report commends in part as "a safeguard against the glibness which repels." Yet recognizing that, the report proceeds to urge upon Christians their duty "to overcome their natural shrinking when occasion offers for the spoken word of testimony." For it is the Commission's conviction that lacking this active witness of all Christian people there is little hope of reaching the masses with the Gospel. 'We are convinced that England will never be converted until the laity use the opportunities for evangelism daily afforded by their various professions, crafts and occupations.' For the matter of that, was not this the practice in the early Church? The Gospel spread far afield in the 2nd and 3rd centuries, as Harnack has shown us, principally by means of the witness of life and lip in the ordinary intercourse of daily life.

* * *

"Towards the Conversion of England" is a thought-provoking and challenging deliverance. Its appearance is one of the hopeful signs in the contemporary situation. Are we ready to make as candid and forthright an avowal as we look out upon conditions that prevail in Canada? That would seem to be the first step to take "Towards the Conversion of Canada". For is it not equally true here as there, that, in the words of the Commission's report, "we cannot expect to get far with evangelism until three facts are faced. First, the majority of English (Canadian) people need to be converted to Christianity. Secondly, a large number of Church people also require to be converted, in the sense of their possessing that personal knowledge of Christ which can be ours only by the dedication of the whole self, whatever the cost. Thirdly, such personal knowledge of Christ is the only satisfactory basis for testimony to others."

The primary need in our day is for sane, Biblical, thorough-going evangelism, involving "the Apostolate of the whole Church."

Disastrous Church Fires

Churches in the cities of Montreal and Westmount have been visited by disastrous fires. The cause of the spectacular fire that destroyed Knox Crescent Presbyterian Church on November 13, historic 60 year old landmark on Dorchester St., Montreal, still remains a mystery. The loss suffered through the fire was estimated around \$300,000, and on the evening before the fire demolished the building a most gratifying reception had been held in the church hall for 93 war veterans of this congregation.

Melville Presbyterian Church, Westmount, had a less disastrous fire on Friday, November 29, when the front of the church was burned in mid-afternoon. The organ, the pulpit, and the chancel were destroyed and considerable damage was done to part of the basement.

Readers of The Record will sympathize most deeply with the Rev. David Scott of Knox Crescent and Dr. Orr Mulligan of Melville, and their congregations.

Budget Receipts

| Summary | | | |
|-------------------------|------------|--------------|--------------|
| To November 30, 1946 | | 1945 | 1946 |
| Maritimes | 32,500.00 | \$13,922.95 | \$15,500.50 |
| Montreal and Ottawa ... | 95,000.00 | 36,937.71 | 35,039.31 |
| Toronto and Kingston | 184,000.00 | 83,854.65 | 82,691.80 |
| Hamilton and London.. | 136,000.00 | 53,272.61 | 52,334.12 |
| Manitoba | 10,000.00 | 4,348.24 | 4,154.01 |
| Saskatchewan | 8,000.00 | 3,364.92 | 4,046.63 |
| Alberta | 14,000.00 | 7,538.82 | 7,661.92 |
| British Columbia | 15,060.00 | 7,146.11 | 8,092.16 |
| | | | |
| | | \$210,386.01 | \$209,520.45 |
| Sundry | | 3,048.65 | 2,533.49 |
| | | | |
| | | \$494,560 | \$213,434.66 |
| | | | \$212,053.94 |

Can Christianity Help India?

By Margaret F. Kennedy of Jobat

RIOTS, bloodshed, famine! Is that all the news there is from India today? What lies at the back of such turmoil? In September, 1939, Gandhi said, 'India will do nothing to embarrass the British Government in the prosecution of the war.' A little later, Gandhi's Congress Leaders walked out of office in seven provinces against the Government.

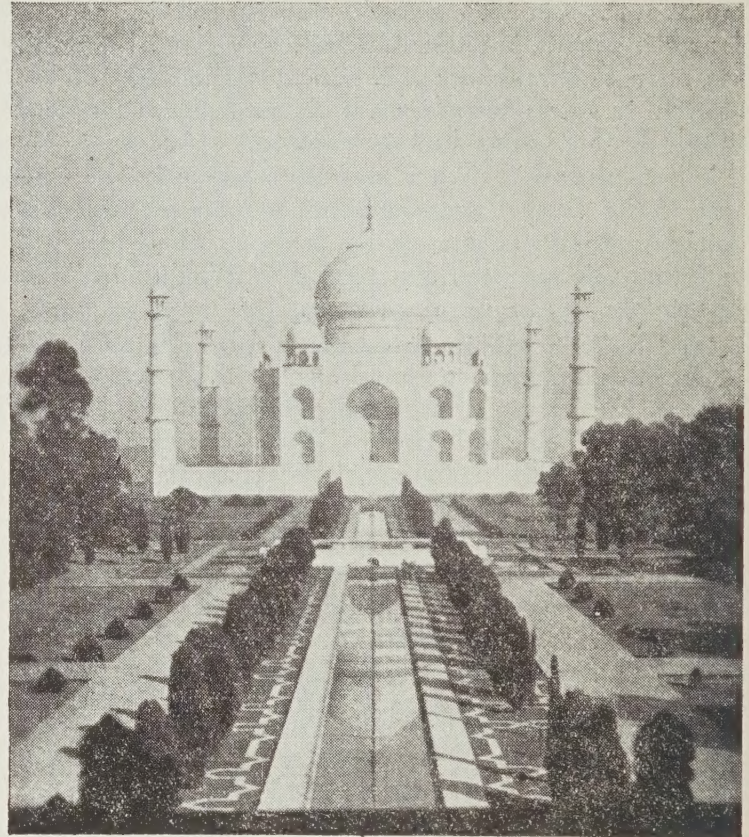
In 1942, the Japs were on India's frontier and Indian soldiers were gallantly resisting. At the same time, Sir Stafford Cripps arrived with proposals for a national interim Government, which were turned down by party leaders. In August, 1942, there was a demand by Congress for a national Government, or else —! In consequence, Gandhi and leaders were jailed. Violence and riots followed the PASSIVE resistance and Quit India movement.

The difference in outlook between the Moslem League and the National Congress grew deeper. The Moslems began to cry out for a division of India, a separate Moslem state of Pakistan, and the British must settle this before they leave. The Hindus cried out for a united India, and if the British would only leave, all difference with Moslems and minorities would be settled! In February, 1946, Congress accepted the proposals of the British for a national interim Government. Moslems rejected them, were annoyed with Britain, but it was the Hindus who were attacked by Moslem mobs.

To a politically uninformed person like myself, whose residence in India has only been for 6½ years, all this sequence of events is puzzling, but thought-provoking, as on the surface such contradictions of thought and policy seem indicated. There was only one thing that all parties in India seemed agreed upon and that was their disapproval of the British Government.

Were the differences between the Indian peoples themselves then superficial? I would say, No. I lived for a time with an Indian evangelist and his family in a large town, in a native state, some miles from Jobat. During a Moslem festival, a procession was in line and as it passed the Hindu temple in the crowded bazaar street, a stone was thrown into the midst of the procession. Immediately there was a riot; stones thrown, people put in jail. The throwing of a stone, perhaps by some youngster, at a time of religious significance, was enough to stir up all the old fanaticism, and yet the Moslems and Hindus have lived side by side in India now for centuries. Here was a situation that could not be attributed in any way to the influence of any "imperialism" or "Divide and rule" policy.

Why is it that these differences between the peoples seem so vital? Orthodox religious beliefs and customs are always strongest in the villages of a country, and 85% of the peoples of India live in villages. Islam continues to teach to the 91 million Moslems that there



TAJ MAHAL, CENTRAL INDIA

is only one God, Allah; that idolatry is anathema, that Christians worship three Gods, the Father, the Son and the Holy Spirit, and as Bishop Subhan, a convert from Islam said regarding his early beliefs: "Hindus as idolators and Christians as polytheists, deserved to be wiped out".

Hinduism continues to teach the 275 million Hindus of the many necessary incarnations of God, and idols are displayed and worshipped in noisy processions. Hindus know too how sacred the cow is, and to kill a cow is a worse sin than any immorality. In districts where Moslems are allowed to do so, they kill cattle, eat the beef and so are anathema to orthodox high caste Hindus.

It is said that the caste system is breaking down in big centres, that mixing in the war factories, life among the troops, and other mass changes have helped in this way, but I must say that in our rural area, caste is still supreme, deciding with whom you can eat, fraternize and marry. Even the Bhils, the "jungle monkeys" as the Hindus call them, will not allow the outcasts of Hinduism, the leather workers and other tradesmen, to cross their threshold. As long as people believe that masses of individuals are born into misery and poverty as a just punishment for their sins of a previous life, there is not going to be much incentive for social service and the building up of a nation.

The Christian Church proclaims the equality and brotherhood of all men; it claims that Jesus Christ

came with His gift of Life so that every man, of whatever race or colour, could grow into the full stature of a son of God. Has the Church then anything constructive to offer the peoples of India in their time of turmoil? Yes!

The Church, through its missionaries, went into India some 300 years ago. It saw the physical wretchedness of millions, saw them not as belonging to this caste or that creed, but saw them as individual human beings in need, and so a great offensive against the caste system was inaugurated by the very acts of service performed. Great and small institutions, such as hospitals, dispensaries and orphanages were set up.

Today in India, there is one trained nurse for every 56,000 people, a dreadful proportion, but 90% of those nurses are Christian or were trained in Christian institutions. Christian leaders were not satisfied with doing only a curative job, however, so with the help of the Government, agricultural institutions were set up to improve farm produce; household science, dietetics and such courses were added to college curricula; lantern slide lectures and now movie strips are shown in the villages to teach public health, better farming, co-operative movements; pre-natal and anti-natal clinics are part of the Christian hospital programme.

That is some part of the physical side of the Church's contribution. Then there is the intellectual side of life. India had its own ancient culture certainly, but it did not pretend to educate the masses. The Protestant Church believes that every individual should be helped and enabled to find the truth for himself, so along with the Christian Evangel go schools and colleges. Many of these in India have done their pioneer work and are

being taken over by the Government, while the Church moves on into new fields of service. Just now, many Christian leaders are actively backing the adult literacy campaign and the Christian Home programme which has in it emphases which are community-wide and therefore nation-wide in influence.

All these aspects of a more abundant life the Church, through its Lord, has to offer to the peoples of India, but until they receive Him who is the Giver of Life, these outward aspects are without significance. Of what use is "the cup and platter clean on the outside but within full of extortion and excess"?

The "foolishness of preaching" is still our primary task in India, even as it was that of our Lord, though His compassion would not allow Him to pass by those with weak bodies and deformed minds. Intellectual brilliance and physical poise have not brought harmony among India's leaders, nor among the leaders of the world. Harmony is the blending of many notes, each note willing and anxious that the others should be heard. Sacrificial living is the keynote to world harmony and it is the power emanating from that one Life of complete sacrifice alone that can cause men everywhere to live as our Creator intended us to live.

The Presbyterian Church in Canada has its task to do in the bringing in of world harmony, and part of this task is the bringing to Jesus Christ of 300,000 Bhils, plus the thousands of Hindus and Moslems in the area apportioned to our Church in Central India. Do four men missionaries with their wives and seven women missionaries seem adequate for the task? Are these all that can go from our Dominion-wide Church?

A Prayer for the New Year

Contributed by R. J. Berlis

Eternal God, in whose hand are all our years and by whose will we are commissioned both to life's burden and its blessing,—at the threshold of a New Year we come seeking the renewal of our spirits. The coinage of life grows dim and worn in the ruck of earthly living. Our souls lose the imprint of the divine. Our faith falls from high adventure into complacent dogma and there comes a dull acceptance of life as it is. Mercifully come to us, our Father, and do Thou restore our souls.

Help us, O God, to accept life whole-heartedly, to accept the cup that life thrusts to our lips. Let us not spend our days in futile rebellion. May we not think too wistfully of the gifts and rewards and joys that have been denied us. Help us to make a sacrifice unto Thee of the whole experience of life,—the sorrow that engulfs us, the success we never quite achieved, the song we could not lift to language, the soul's solitariness that no companioning heart could banish,—help us to give all of these to Thee for Thy blessing and redemption.

Now we search our souls for their inmost need,

the need we do not know, and did not know, and could not bring ourselves to confess. See the lurking fears, the clamouring passions, the earth-imprisoning pride, the desperate hunger that cries for Thy completeness. In Thine infinite compassion see Thou our souls, and come to the level of our need.

Facing the untrod pathways of the morrow we bring to Thee our homes for Thy blessing; our children for Thy guidance and protection; our loved ones for the glory of Thy presence. We intercede for Thy Holy Catholic Church throughout the world that it may be in very truth the mirror of that Invisible Church which is beyond Time and Place. We lift to Thee this Dominion and Empire that they may be exalted and directed by Thy Spirit. We implore Thee to come to our world in its blindness and peril. Come with healing in Thy wings. Whom have we in heaven but Thee and there is none on earth beside Thee. Come, Thou Father of all our spirits.

We ask it all in the name of Jesus Christ our Redeemer.
Amen.

ARCHBISHOP AND REUNION

GREAT BRITAIN—A suggestion designed to bring about "full communion" was made to the non-episcopal Churches in England by the Archbishop of Canterbury (Dr. Geoffrey Fisher) in a sermon preached on Nov. 3rd. before Cambridge University. It was, he thought, not possible yet, nor desirable, that any Church should merge its identity in a newly constituted union. What he desired was that he should be able freely to enter their churches and they his in the Sacrament of the Lord, that His life might freely circulate between them.

"The road is not yet open, nor indeed are we yet ready, for organic or constitutional union."

"It is because I fear a stalemate that I venture to throw out this suggestion for discussion and examination," he concluded. "Can we grow to full communion with each other before we write a constitution? Have we the wisdom, the humility, the love and the spirit of Christ

later, it has not been possible to arrange another conference since then. But as soon as hostilities ceased the question of a conference of Christian youth was taken up again, and it was decided to invite 1,200 delegates from 70 countries, all under thirty years of age, to meet at Oslo in Norway from July 22 to 31, 1947.

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RUSSIAN CHURCH IN FAR EAST

MANCHURIA—Founded by the Russians fifty years ago, the great and wealthy city of Harbin is so situated that its control secures the possession of Manchuria, and radiates influence over China and the whole of Eastern Asia. Originally a purely Russian town, it is now a great Asiatic city built round the Russian nucleus.

As the "Church Times" of November 1, 1946, pointed out "Harbin is also the Russian ecclesiastical centre in the Far East. Church organization developed as quickly as Harbin itself. It started with a chapel fifty years ago, and it now in-

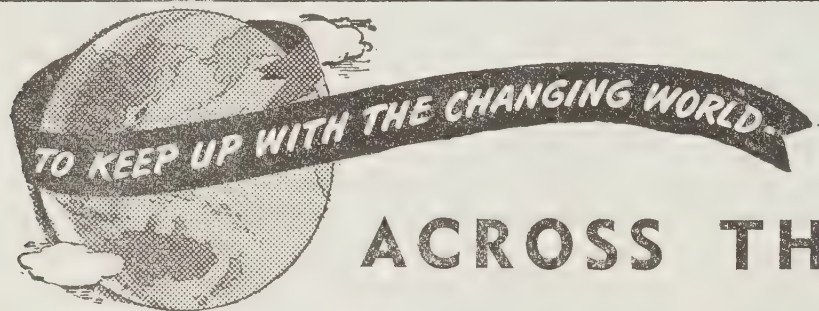
recently allowed twenty more churches to be reopened. It continues to be friendly to the Armenian Church, and has erected a palace for the Catholics in the Armenian capital, which is at some distance from his usual residence.

Religious awakening is spreading widely among the masses. There is a noticeable increase in church attendance as well as in the number of religious vocations. The intellectual 'elite', formerly rather aloof, takes now an increasing interest in their Mother Church, and is obviously alive to its spiritual, cultural and national value. However, it is a gain for Armenia.

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POST-WAR FINLAND

FINLAND—Pastor Hannes Kauppinen, president of the new Finnish Lutheran Training Institute for parish workers which opened this Spring near Helsinki, declared that over 400 Finish Lutherans, mostly laymen and women, attended courses at the Institute.



*God hath made of one blood
all nations of men*

ACROSS THE SEVEN SEAS

sufficient for such a venture? If there were agreement on the whole venture I would thankfully receive at the hands of others their commission in their accustomed form, and, in the same way, confer our own. That is the mutual exchange of love and enrichment to which Lambeth, 1920, called us."

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CATHOLIC-PROTESTANT VISIT

BERLIN—A delegation which was probably unique in religious history has recently taken place. A party of ten churchmen from Britain, representing the Church of England, the Roman Catholic Church, the Church of Scotland and the English Free Churches recently did an extensive tour of the British zone of Germany and visited Berlin for joint conference with representatives of the Protestant and Roman Catholic Churches in those areas.

The delegation spent three days each in: Dusseldorf, Herford, Hamburg and Berlin. In each of those places holding a joint conference with Protestants and Catholics on the first day and the British delegation dividing on the second day to meet Catholics and Protestants separately.

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WORLD CONFERENCE OF YOUTH

The first World Conference of Christian Youth was held at Amsterdam in 1939. As the war broke out a month

cludes dozens of fine churches. On April 6, 1946 the Primate died. The Patriarch of Moscow appointed as his successor, with the new title of Metropolitan of Eastern Asia, Archbishop Nestor of Kamchatka . . . He has long championed Anglican - Orthodox rapprochement and co-operation among missionaries. . . ."

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CHURCH LIFE TODAY

LATVIA—The Archbishop and Chairman of the Church Council of the Lutheran Church in Latvia Dr. Turs declared in an interview:

"We are thankful to the Government that there are no limitations on services, either in church or at the cemeteries." There are 103 Lutheran clergy altogether. This is 40 per cent of the previous number. Some, said the Archbishop, were taken to Germany. Some went by themselves. Of the pastors who remained in Latvia, 12 were arrested. "The Church is short of pastors and Comrade Larsis gave me hope that they may be freed."

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CHURCH IN SOVIET ARMENIA

ARMENIA—As in Russia, the chief religious difficulty in Soviet Armenia is the acute shortage of clergy. Two hundred applications were made recently for admission to Echmiadzin Theological Academy, but only forty candidates were accepted.

The Armenian Soviet Government has

Y.W.C.A. IN JAPAN

JAPAN—The first report of the experience of the Y.W.C.A. of Japan during the war has just reached Geneva. Physically the Association has suffered considerably; by the end of the war very little remained of its former premises, those in Tokyo, Kyoto and summer camps having been either confiscated or bombed.

The President of the Y.W.C.A. of Japan, Mrs. Tamaki Uemura, the first Japanese civilian to be allowed to leave Japan after the war, writes: "We praise God for being able now to launch out into bold avenues of spiritual, intellectual, social and physical education for kinds of work which the Y.W.C.A. alone can do in Japan."

* * *

CONFERENCE ON ECONOMICS

INDIA—An All-India Conference on Economic Development has been held at Allahabad attended by men and women responsible for shaping the future economic policy of India. Two conclusions have now been reached; direct relief at times of catastrophe must be supplemented by rehabilitation programmes which will decrease the likelihood of the catastrophe recurring; and a Protestant organization must be charged with the administration of these two activities. It is intended to keep the spiritual emphasis in the foreground in the whole of this programme.

HOW PRESBYTERIAN BOARDS FUNCTION IN UNITED STATES

By J. D. Smart

LAST WEEK AN interesting series of meetings were held in Philadelphia, the semi-annual meetings of two of our Church Boards, the Board of Christian Education and the Board of National Missions. Each met separately to take care of its own responsibilities and then a number of joint sessions were held in order to secure a closer coordination of the work of the two. The suggestion for the joint session arose in an interesting way.

The Witherspoon Building in Philadelphia, an eleven story building which houses the educational offices, was for many years owned by these two Boards. A proposal was made for the Board of Christian Education to become sole owner but negotiations by correspondence resulted in endless arguments and seemingly insuperable difficulties. But when representatives of both Boards sat down together around one table the whole matter was quickly settled to the satisfaction of all. At once the suggestion was made that it might be equally effective for the two Boards to sit together and discuss the extensive work which they have in common.

The members of the Board of Christian Education are drawn from all parts of the country. One third are ministers, one third laymen, and one third women. In three days they must review the work of all departments of the Board for the preceding six months and make decisions which will guide the policy of the Board for the coming six months. A brief description of the various kinds of work which enter into consideration will suggest the difficulty of their three-day task.

The largest section of the Board is the Division of Education in Home, Church and Community, whose head is Dr. Edward Paisley, for many years President of the College of Christian Education in the Southern Presbyterian Church at Richmond, Virginia. In this division all editing of educational publications for the Church and Church School is carried on. One editor has charge of the production of quarterlies, which follow the International Uniform Lesson Outlines, as well as editing the monthly devotional booklet, "Today".

DISCOURAGE UNIFORM LESSONS

The policy of the Board has been to discourage the use of the Uniform Lessons at the younger age levels and to recommend materials which are better adapted to children, but the volume of these materials used is still very high. Two editors have charge of the present graded lessons and the helps for use in

mid-week or Sunday evening groups. Then, a staff of five editors, two for children's publications, two for youth publications, under the direction of an editor-in-chief, are at work preparing a new type of educational materials and a new programme of education which is to be launched in the Church on October 1, 1948.

The Division has also three age-group departments for children's work, youth work and adult work. Each of these departments is under a capable director with assistants. In the adult department the director's main interest is a programme for the education of Church officers, while one assistant is in charge of men's work and another has as her field the problem of the home.

WESTMINSTER FELLOWSHIP

The youth department is large because of the rapid growth of the Westminster Fellowship, which coordinates all work among young people aged 12-23 in the local congregation and develops leadership on the Presbytery, Synod, and national levels. Westminster Fellowship now reaches 480,000 youths. At their last national meeting they undertook to raise 10% of the Church's benevolence budget, nearly one million dollars in all. In summer conferences are held which reach more than 20,000 youths who return to their local congregations to give much-needed leadership.

The children's department concentrates upon the task of improving the quality of teaching and of stimulating concern of parents and teachers to understand better the problems of childhood.

Also in this Division are departments of Church music, of leadership education and of Church School administration. The latter two have carried for two years now a Mission to Teachers which has already reached 1,200 Church Schools. It is a plan whereby Church officers and Church School teachers sit down together for five sessions to study how their educational programme may be made more truly evangelical and fruitful.

WORK AMONG COLLEGES

The Division of Higher Education has responsibility for our work in colleges and universities. It advises and guides the policy of more than forty Presbyterian arts colleges. It has chaplains in all the larger university centres to care for Presbyterian students. One of its staff is fully occupied with work in teachers' colleges.

The extent and importance of this work is realized when one hears that

over 200,000 Presbyterians are at present enrolled in colleges and universities in the U.S.A. One staff member is assigned to organize and conduct study-seminars for ministers in all parts of the country where such stimulus to renewed study and effort is greatly needed.

The Division of Publication consists of the Westminster Press, whose religious book editor, L. J. Trinterud, has performed a great service to the Church in the publication of such books as the Westminster Historical Atlas of the Holy Land. It publishes also adult and children's fiction.

FIELD SERVICE DIVISION

The Division of Field Service has 42 full time representatives scattered across the country, each one an interpreter and a guide in his region for the carrying into effect of the programme of the Board.

The Division of Missionary Education keeps us in close cooperation with the Mission Boards and produces valuable literature on missions.

The Division of Church Relations contains within it a publicity department, an active department of women's work which keeps the women of the Church from focussing their eyes only on distant fields and forgetting the task more closely at hand, and a stewardship department which keeps reminding all of us constantly that fine professions of loyalty need to be backed up by generous and substantial givings. In process of organization is a department of Visual Education.

It will perhaps be plain now that not only does a Board member have difficulty in learning in three days what has been happening in all these divisions and departments but each of us in his own department has difficulty keeping himself adequately informed about the work of the whole. All such organizations have their perils; the thing most worth doing can become lost in the multitude of organizational duties. But one must say that under the leadership of the general secretary, Dr. Paul Calvin Payne, the spirit of this Board is that the care of all the Churches is upon it. One concern dominates—how we may be kept from programmes which merely annoy the Church with their superficiality and may provide for those who are in earnest about the Church's task in this day the tools and the guidance which will help them toward a greater effectiveness in Christian teaching.

The Edinburgh Letter - *by Rev. Dr. W. H. Hamilton*

We are happy in the Church of Scotland that our next Assembly's Moderator is to be Dr. Matthew Stewart of Hamilton, the urbane Convenor of our Church and Nation Committee, and that that kingly preacher and unassuming friendly man, Dr. James S. Stewart of Morning-side, is to fill Dr. W. Manson's former New Testament Chair in New College, Edinburgh.

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CALL TO EVANGELISM

Our Synod of Lothian had a Conference on Evangelism at its recent meeting, led by the Rev. E. T. Vernon, Glasgow, who sounded a call to the Church as a whole to bestir itself. **He seemed more afraid of diligent Romanists than of Communists profiteering by our alleged lethargy, and said that the man in the street had inconceivably absurd ideas of what Christianity is.** If he shared these ideas, he said, he would share the apathy also. We must have members who should act as faith-propagating cells, and he even hinted that there should be two recognized "grades" of members—such eager souls, and the merely formal. One wonders if this would not further alienate the latter, and maybe tempt the former to smugness and Pharisaism!

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MISSIONARY DEFICIT

Edinburgh Presbytery had a bombshell at its November meeting when the Rev. W. C. Macdonald, Foreign Mission Convenor, revealed that while for the first eight months of 1946 givings to Foreign Missions had increased £7000 expenses had swollen by £39,000, and that without a herculean effort by members, the Com-

mittee would have to face a record deficit. These alarming figures were received with sympathy, but also with a sense that no other Committee is permitted to incur such deficits, and that the recurrence of this desperate appeal is likely to affect adversely not only the no-less-urgent needs of the funds for Church Extension, but Christian Reconstruction in Europe, Maintenance of the Home Ministry (still far short of the desired minimum) and others.

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PRESBYTERIAN ALLIANCE

The Presbyterian Alliance, despite the time's many difficulties and delays, is now planning for its 16th General Council (inevitably postponed from 1941) to be held in Geneva in August 1948. The new wider and wealthier World Council of Churches may seem to have absorbed some of the Alliance's former functions of relief and repair, but the claim is made that one factor of the wider movement's stability will be the maintained cohesion and solidarity of the various "families" of Churches composing it, and that there is still need for the Pan-Presbyterian organization.

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FOUNDATION LECTURES

Courses of lectures on time-honoured foundations are interesting Edinburgh citizens. Dr. James Black's Baird Lectures are devoted to 'extra-Church faiths'—e.g. Christian Science, etc., and Professor Ross of the Free Church of Scotland is giving a series on "The Need for a Definite and Virile Protestant Witness" for the Protestant Institute of Scotland.

Professor Henri Clavier, D.D., of Strasbourg visited the Eastern Section of the Presbyterian Alliance and gave scholarly addresses on "The Principles of Christian Resistance" and "Types of Resistance in French Protestantism." The same Alliance rejoiced also in a visit and address from Pastor Guido Comba of the Waldensian Church, after the separation caused by war—a separation, he said, that never for one hour affected the feelings of the Waldensians, anti-Fascist all, towards their Presbyterian brethren in other lands. They had been able to comfort, help, and co-operate with, Allied prisoners of war, chaplains, officers and men of the Forces, and these services had not been fruitless nor forgotten.

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IONA COMMUNITY

The Iona Community under the Rev. Dr. George F. Macleod continues to thrive, and its romantic and aggressive practical programme wins increasingly the interest and support of a great number in Scotland and indeed world-wide.

* * *

£250,000 GIFT TO CHURCH

The Church of Scotland has received from an anonymous donor a gift of about £250,000. The gift is in the form of stock, and is to be used for specific purposes. Three of the committees of the Church of Scotland will benefit under the terms of this gift: the Aged and Infirm Ministers, Foreign Missions, and the Women's Home Mission. The gift has brought new hope to proceed with a satisfactory scheme to provide adequately for ministers in their retirement.

The Irish Letter - - - *by Robert J. Wilson*

An adjourned meeting of the General Assembly of the Presbyterian Church in Ireland was held in the Assembly Hall, Belfast, on October 16. The main business was the revising of the Code, the Book of the Constitution and Government of the Presbyterian Church in Ireland. It was decided by a large majority that a minister should preside as Moderator of a Church Court. At least one Synod and two Presbyteries had occasionally chosen a ruling Elder to preside. In the Irish Presbyterian Church, elders are ordained by the Presbytery.

At the Presbyterian College, Belfast, which opened October 15, some contin-

ental students are in attendance, one from Holland and one from Norway. Others are expected. The opening lecture was given by the Rev. Principal J. E. Davey, M.A., D.D., on "The Form-Criticism of the Gospels."

IRISH NATIONAL CONVENTION

The 33rd Irish National Christian Endeavour Convention was held in the Grosvenor Hall, Belfast, October 18-2. The convention motto was, "Arise: Build", (Neh. 2:20). The theme was "Labourers Together With God", (Cor. 1, 3.9). Speakers included the Rev. Abraham Cutts, Huddersfield, Dr. James Kelly, M.A., Glasgow; Rev. Andrew Wright, Rev. Samuel McVicker, B.A., Londonderry, was outgoing Irish Pres-

ident. The Rev. G. F. Mann, M.A., rector of Knocknamuckley Church of Ireland, Lurgan, is the incoming President.

POLITICS AND THE MINISTRY

Another decision of far reaching interest was the decision of the General Assembly that in future the ministers of the Presbyterian Church may not sit as members of Parliament or accept public appointments.

The Very Rev. William Corkey, who was formerly Minister of Education, opposed this move. Dr. Corkey is at present a member of the Ulster Senate, and another clergyman, the Rev. Robert Moore is minister of Agriculture. It is thought possible that these may be permitted to complete their terms of office.

Advance for Christ

Percentages of Presbytery Allocations

| | 15 Aug. 1946 | 7 Oct. 1946 |
|------------------------------|-----------------|----------------|
| | % | % |
| Ottawa | 102 | 104 |
| Superior | 100 | 100 |
| Montreal | 97 | 98 |
| Red Deer | 85 | 91 |
| Quebec | 90 | 91 |
| Kamloops | 56 | 89 |
| Saskatoon | 73 | 82 |
| Sarnia | 60 | 78 |
| Prince Albert | 56 | 70 |
| Moose Jaw | 15 | 69 |
| Prince Edward Island | 58 | 67 |
| Hamilton | 61 | 66 |
| Chatham | 66 | 66 |
| Paris | 63 | 64 |
| Toronto Rural District | 36 | 62 |
| Peterborough | 53 | 57 |
| Halifax and Lunenburg | 56 | 57 |
| Guelph | 46 | 52 |
| Stratford | 35 | 51 |
| Kootenay | 45 | 45 |
| Orangeville | 33 | 43 |
| Kingston | 43 | 43 |
| Regina | 41 | 42 |
| Brockville | 20 | 41 |
| Glengarry | 32 | 40 |
| Pictou | 32 | 40 |
| Toronto City | 31 | 39 |
| Lindsay | 24 | 34 |
| London | 33 | 34 |
| Calgary | 25 | 29 |
| Temiskaming | 28 | 28 |
| Barrie | 25 | 26 |
| Lanark & Renfrew | 8 | 24 |
| Huron - Maitland | 21 | 24 |
| Bruce | 19 | 21 |
| Peace River | 18 | 21 |
| Winnipeg | 18 | 20 |
| Edmonton | 12 | 19 |
| Brandon | 18 | 19 |
| Westminster | 16 | 18 |
| Algoma & North Bay | 16 | 16 |
| St. John | 11 | 13 |
| Victoria | 9 | 11 |
| Saugeen | 4 | 10 |
| Cape Breton | 8 | 8 |
| Miramichi | 8 | 8 |
| Newfoundland | 0 | 0 |

Congregations Which Reached or Exceeded Allocations, 15 Aug.-7 Oct., 1946

Synod of the Maritime Provinces—Glasgow Road, P.E.I.; Alberton, P.E.I.

Synod of Montreal and Ottawa—Brownsburg, P.Q.; Iroquois, Ont.; Perth, Ont.

Synod of Toronto and Kingston—Warkworth, Camden East, Cannington, Brampton.

Synod of Hamilton and London—Niagara-on-the-Lake, Centre Road, Parkhill, Euphemia, Cameron, Mar.

Synod of Saskatchewan—Celtic, Coleville, Estevan, Broadview, Sylvania, Weyburn.

Synod of Alberta—Benalto, Hespero, Sarsce, Ft. St. John, B. C.; Dixonville, Rupert St., Edmonton; Evarts, Lou-sana.

Synod of British Columbia—Armstrong, Silverton.

The Church in Search of a Theology

by Hugh T. Kerr Jr. in Theology of To-day

It is now more than twenty years since the Presbyterian, Methodist, and Congregational Churches of Canada combined forces to form the United Church of Canada. This experiment in ecumenicity has been widely acclaimed as an illustration of three quite distinct denominations merged into a corporate union.

A considerable portion of Canadian Presbyterians, however, looked upon the union as perilous and refused it their support. One reason for this was theological. How, they asked, can such theological rivals as Calvinism and Arminianism merge? The United Church has answered by pointing to the fait accompli; however it was possible, it was done! To this the Presbyterians have replied that the union was not so much a transcending as an ignoring of theological differences.

After nearly a quarter of a century we have a full-dress review of the United Church of Canada from a specifically theological point of view. The reading of this book — "See The Christ Stand"* by R. C. Chalmers — gives rise to many questions pertaining to the ecumenical movement as a whole.

Although the three uniting bodies in the Canadian Church all had definite historical theological traditions, the theological position of the United Church today is not a conscious amalgamation of these. In fact, the thesis of this book is that in spite of the effort to retain distinctive traditions, the United Church today finds itself without any particular or definite theology. ("Our Church is not theologically minded," p.213.)

This situation poses a profound problem for the ecumenical movement which is becoming increasingly acute as the World Council begins to take form. Historically the denominations came into existence for many reasons, but one basic cause was certainly theological. We are witnessing today, however, a movement for Church unity which virtually ignores these theological traditions. This may be desirable in many ways, but when a particular theological heritage is transcended or ignored what will take its place? In other words, the practical or functional, rather than the theological, purpose of union is given the major emphasis.

Paradoxically, therefore, we are on the verge of an emerging Church which is not theologically self-conscious. Is it possible that there may evolve a Church without a theology, a Church which has nothing to say? The World Council is faced with this predicament, and in the meeting of the Provisional Committee

held in Geneva last February there was no agreement as to whether "the Message" of the Council should pretend to be "prophetic" or merely "informative and instructive." The invitation to membership in the World Council is extended to "all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour," but already there has been wide-spread criticism and discussion of this minimum confession of faith.

It is at this point that some see the success of the ecumenical movement to depend ultimately, not on the organizational abilities of a few Church leaders, the career diplomats of the Church, but upon the possibility of a real revival in the hearts and minds of Christian men and women everywhere.

Referring to the United Church of Canada again we are told that the most critical need of that Church is the development of a theology that will be "evangelical, progressive, purposeful, and effective in the work of the Kingdom of God" (p.241). But whence comes such a theology? It is the author's view that, "Since theology is the intellectual expression of a Church's faith, a new theology can only be developed as the Church experiences a new spiritual awakening, a fresh inflow of Divine grace, a rebirth from above, and a strange warming of the heart" (p.255).* Here, then, is where the responsibility for the ecumenical movement, so far as that responsibility is man's, depends upon the local pastor and the individual Christian.

*Randolph Carleton Chalmers, SEE THE CHRIST STAND—A Study in Doctrine in the United Church of Canada. Ryerson Press, Toronto, Bruce Humphries Inc., Boston. \$6.00.

CLERGY FARE CERTIFICATES

1. Applicants for Reduced Fare Certificates should fill out card on back of 1946 certificate and mail with \$2 Express Money Order to Canadian Passenger Association at 437 St. James St. W., Montreal, Quebec, or at 320 Union Depot, Winnipeg, Man. Requests should be forwarded immediately.
2. Ministers of our Church who do not hold Certificates and wish to secure same may obtain application forms by writing to undersigned at 100 Adelaide St. W., Toronto 1.

J. W. MacNAMARA,
Clerk of Assembly.

Mr. Jones Becomes an Elder

"AND SO ON SUNDAY", said Mrs. Jones to her husband as they sat at the dinner table, "you and Jim Brown will become elders of the church."

"Why will Daddy be an ELDER?" put in eleven-year-old Johnny. "He's not old—not nearly so old as Mr. Whitmor, who sits in front of us. He's got gray hair."

"You don't have to be OLD to be an elder, son", said Mr. Jones, "at least, not very old. You have to be over twenty-one and I was that before you were born, Johnny."

"Well what's an elder anyway, Daddy? How do you get to be one? What will you have to do?"

"You come into the living room with me, son, and while your Mother's doing the dishes, I'll try to tell you what being an elder means."

"Elders are men who help the minister carry on the work of the church. You'll remember from your Sunday School lessons, Johnny, how St. Paul travelled about, founding new churches. Look up Acts 14:23 in your Bible and you'll see that Paul appointed 'elders' in the churches which he visited. That's where the name comes from. And when, hundreds of years later, the Presbyterian Church began in Scotland, they used that same name, elders, for the men who were chosen to help the minister and the people. Here's a new word for you, son—the elders and the minister together are called the SESSION."

"Why are YOU going to be an elder, Daddy?"

"Well, they need more people on the Session, Johnny. Old Mr. Ogilvie died and Mr. Ladd moved away, and the church is getting bigger all the time. So one evening they called a meeting of all the church members. As at an election, Mr. Brown and I were chosen because we had the most votes. Then the Session made sure that we were good Christians and able to do the work. And on Sunday, at the morning service, you will see us ORDAINED. That means, appointed to the work in a special way."

"What will you do on the —what was it, Daddy?"

"On the SESSION, son. To explain, I'll have to use a few big words. The session looks after the spiritual life of the church. If the minister is ill or away, they find someone else to preach. They choose the man who plays the organ. They find men and women to sing in the choir."

"The Session bother about you too, Johnny. They see that there's a Sunday

School for the children and teachers for all the boys and girls. They choose a man to be the Sunday School Superintendent. If there are poor people in the church that need help, the session members see that they have food and coal. They collect money for our missionaries, too."

"And will you have to find teachers and all that, Daddy?"

"Yes, and I will have other things to do. One of the most important things the session does, Johnny, is to serve at the Communion Service. You've seen the elders sitting beside the table on Communion Sunday. They serve the bread and wine to the people. And when you are old enough to join the church, son, it will be the men on the Session, through the minister, who will ask you questions about what you believe. Then, after you've answered the questions, they will all shake hands with you and welcome you as a member."

"Do you remember when you fell on the ice and broke your leg last winter? Mr. Webster came to call on you, because he's the elder who looks after the people in this district—all the streets south of the canal. So, when I'm an Elder, I'll have a district to look after too. I'll call on the people when they are sick or in trouble and take the cards around to the members before every Communion service."

Just then the doorbell rang and off went Johnny's father with a friend to attend a meeting. But as he was getting

ready for bed, Johnny was still thinking about his Daddy's words.

"Can anyone be an elder, Mother?"

"No, dear. An Elder must be a good man, because he is supposed to set an example to the members of the church. He must be over twenty-one, as Daddy said, and a member of the church and ready to work hard for it. That's why your Daddy was chosen."

"In the old days in Scotland, over one hundred years ago, the Session had other things to do too. If church people stole, or told lies, or repeated gossip about others, or cheated, the Session soon found out about it. Then the man who stole or the woman who lied had to come to church on the following Sunday. Up beside the pulpit was a high wooden stool; they called it the 'stool of repentance.' On this, in front of all the congregation, the sinner sat while the service went on. And after the sermon, the minister leaned down over the pulpit and said, 'What is this thou hast been guilty of?'"

"A lying tongue."

"Then the minister scolded the sinner for lying and repeating evil stories, and afterwards the woman had to say that she was sorry and that she would lie no more. Nowadays, of course, the men on the Session don't bring people into church to sit on the stool of repentance. But the elder still must live the sort of life, son, that will be an example to others. He has to be a real Christian."

And so, on the next Sunday morning, Johnny and his Mother went to church and saw Mr. Jones ordained as an Elder. They heard him answer the solemn questions, promise to carry out his duties. And, as they listened, Johnny really knew what being an Elder meant, because of his Daddy's talk with him, and his Mother's words.—O.M.H.

The Supreme Disclosure

THAT IS A GREAT STORY which Palgrave, the compiler of the Golden Treasury, tells in his diary, of the mob that invaded the Palace of the Tuileries in the days of the French Revolution. They had gone from room to room looting and pillaging as they went. Bursting open a closet door that lay before them they had suddenly found themselves in the chapel itself. Above the altar there hung a picture of the Crucified Christ. There was a sudden hush. All hats were removed and the whole crowd knelt in reverent awe their hearts smitten and subdued by a vision of the suffering Christ.

They had caught a glimpse of the tragedy of man's sin. In the pure white light that shone from the Cross the treachery of Judas, the sensuality of Herod, and the cowardice of Pilate had been exposed. There they had seen revealed as nowhere else the mind and the

heart of man in all its subtle selfishness and forgetfulness of duty.

Then again they had caught a glimpse there of the beauty of a love that suffered long and was kind even to Judas the Betrayer, the lover of darkness rather than light, even to the soldiers who raised him to the Cross, and inflicted such unspeakable cruelty and torture upon Him: "Father, forgive them for they know not what they do."

They had caught a glimpse of a love that drove them to their knees, violent men though they were. For in the Cross they saw revealed the features of the Divine Character in all its mercy and forgiving grace, calling upon men to humble themselves, to prune away the sins that had humiliated them, shadowed their path, robbed them of their peace of mind, and to walk obediently before their God to the end of their days.

Must Novelists Dictate Morals?

Canada's best known modern novelist spoke last spring to a French Literary Society in the Public Library at Montreal. During his address, Hugh A. MacLennan, author of *Barometer Rising* and *Two Solitudes*, suggested to his audience possible themes for coming Canadian fiction.

One of the statements this author made was that Puritanism in Canada was now on the toboggan. Mr. MacLennan said Puritanism has been on the decline in the United States since the turn of the century. The British Isles has seen a rapid decline of Puritanism between the two world wars. Now, he said, Canada is witnessing the transition and there is a struggle for the overthrow of Puritanism raging within the Dominion.

Canada, he thought, had too few outstanding writers, because their range was too provincial and he suggested that some young author might attempt to dramatize the struggle for the overthrow of things puritanical.

Mr. MacLennan did not define Puritanism but it is possible that what the author was actually pointing to was a decline in moral principles. There are many who might part willingly with a rigid, narrow, puritanical point of view, but who would deplore the lowering of moral standards. Nevertheless, we must never forget that Puritanism was a religion of the Book, it was founded on the Word of God.

Recently the same author has spoken again and is quoted in a Toronto newspaper as belittling the current Canadian output of novels as being much "too goody." In other words, the author is definitely sneering at the moral tone of the majority of writers in Canada and prodding them to turn towards a realism that might become as rank as the contents of any average garbage barrel.

One is led to ask if this class of novel would be helpful to our Canadian people. Have we not seen sufficient suggestiveness and experienced enough salaciousness and smut in a large percentage of the so-called popular fiction? And could we raise the moral tone of our nation by a reading, or several readings, of *Barometer Rising*? The puzzle of this book is even to find one wholesome character who might be admired. We admit that Hugh MacLennan is one of the greatest of Canadian literary craftsmen, but we cannot feel that the world is so full of corruption as his first novel pictures. Such talents could be used in a nobler creativeness.

However, for religious leaders or Church members, young and old, there can be no burying of the head in ostrich-like fashion. We must admit something that approaches a moral collapse. Not all the breakdown can be attributed to war, for in the years preceding conflict there had been in many portions of the world an abandonment of the beautiful, the true, and

the good. Canada, perhaps, suffered less in moral weakness than many European countries because here religion has not been fighting with its back to the wall against such overwhelming powers of darkness.

Canadian life, however, will not be uplifted if our writers accede to the suggested outpouring of a stream of lewdness that might bring some of our lesser craftsmen, or women, into the coveted field of producing a best seller. There still exists in Canada, we believe, a high enough conception of morality to prevent writers from wallowing in the swine troughs of pollution.

Religious people cannot permit this challenge to go unanswered. The Motherland is suffering today from the cynicism and debunking of Lytton Strachey. This brilliant intellect was prostituted to the overthrowing of the cherished heroes, or heroines, of the British people. Such great figures as Florence Nightingale, Arnold of Rugby, and General Charles Gordon were mercilessly torn apart by one who sought to reduce to negation many noble lives. His satellites and those who became cynics have injured the moral fabric of that nation.

Unquestionably we must ask what is the norm of the Canadian home. There are at this moment many homes in Canada being shattered, and divorces have multiplied. The incidence of venereal disease has grown with startling rapidity. These are dangers that must be frankly faced but such perils and pitfalls cannot be overcome by reducing our literature to the level of the sewer. Young people will not be pointed to more wholesome living if writer after writer instead of portraying the normal Canadian home stoops to picture the lewd and the immoral. After all, the homes where honour dwells far outnumber those where honour and purity have been besmirched.

Our danger is increased today because many persons throughout our Dominion do not carefully select their own literature. Books-of-the-Month clubs have become an integral part of our everyday life. Perhaps some of these publishers choose their books with discrimination but many undoubtedly pander to the lower appetites of man. That way lies danger.

Christian people must not permit Canadian literature to be swayed by a school that would through its output tend to lower the morals of the nation. We cannot boast that in this land lies one of the strongholds of Puritanism. But there is much that we still possess of religion and morals that we must defend to the utmost. That defense must be an attack on the forces of evil and a revival and quickening of the religious life of our people, so that neither through moral sloth, inertia or indifference will the foundations that made our nation great be permitted to decay.

Should We Teach Religion in the Public Schools?

by Kenneth M. Glazier

Across the Dominion the Presbyteries of the Church are considering an overture sent down from last year's General Assembly concerning the teaching of religion in the public schools. This overture seeks to test the mind of the whole Presbyterian Church on this important subject. In Ontario and in the other provinces there has been a growing concern for the introduction of some form of religious instruction in our public schools. What is to be the attitude of the Presbyterian Church in Canada?

The opponents of religious studies in our public schools have set out clearly their objections (ACTS AND PROCEEDINGS OF THE GENERAL ASSEMBLY, 1946, p. 51 and Appendices p. 143). In the first place they claim that "the introduction of a Protestant course of studies in our public schools is prejudicial to the democratic liberties of our religious minorities." That is to say there are certain minority groups such as Jews and Christian Scientists who may not wish to participate in such studies. Now a democratic society must safeguard the rights of the minority, but that idea must never be twisted to mean that a policy which would be for the benefit of the majority must be neglected because a minority might object.

The right of withdrawal from religious instruction is provided for in every province. No minority group is compelled to take the religious studies. If the minority is allowed to prevent the giving of religious instruction, then we would have rule by the minority and not the majority. This would be a violation of democratic principles.

SEPARATION OF CHURCH

The second objection is that "the teaching of religion by the State means the surrender of the historic conception of the complete separation of the functions of Church and State." This is the popular slogan that is usually brought forward when religious instruction in the schools is discussed. In this country the separation of Church and State means that there is no State supported Church which everyone is compelled to support or attend. There are no religious tests for public office. The State

does not favour any one denomination or recognize one Church above another.

But the separation of Church and State does not mean, as many people suppose, the separation of RELIGION and the State. The State is certainly interested in religion and in the propagation of the Christian faith in this land. The State, for example, has enacted and enforced laws concerning the Lord's Day; it appoints and pays chaplains in prisons and in the armed forces; it recognizes Christian festivals as public holidays; it exempts Church property from taxation; its legislative sessions are opened with prayer.

In these and many other ways the State seeks to promote and protect the Christian faith, at the same time safeguarding the rights of minorities. It is a fallacy to suppose that the Church and the State are two entirely separate entities which have no dealings with one another. There is rightly a division of functions, but the sacred and the secular cannot be entirely separated.

WHO SHALL TEACH?

The third objection claims the authority of our Lord Jesus Christ, namely, "Jesus Christ, the Lord of Church and State, has not committed to the State the function of teaching the Gospel." And as a confirmation of such a view the Westminster Confession of Faith is cited (Chapter 23, Section 3), "The Civil Magistrate may not assume to himself the administration of the Word and Sacraments." The conclusion is that any religion taught in the public schools should be "under the supervision of the Church, to whom alone the teaching of the Gospel has been committed by Jesus Christ."

In answer to such assertions we do well to remember that the Church as an institution did not exist when our Lord committed the Gospel to the world. Our Lord committed the teaching and preaching of the Gospel to men, to individuals. It is on the faith and witness of the individuals that the Church as an institution can be built. But these individuals while members of a Church are at the same time citizens of a State. A member of the Church may also be a teacher in a public school. Has such a one no right to teach the Gospel?

To claim that ministers are the only ones who are entrusted with the truths of the Gospel is to deny the important emphasis of the Reformation concerning "the priesthood of all believers." To claim that no lay teacher is competent to teach religion is a denial of the whole Presbyterian tradition. To claim that the Gospel was committed to the Church as an institution, or in particular to the Presbyterian Church, smacks too much of Romanism to be worthy of serious consideration.

THE WESTMINSTER CONFESSION

To call in the aid of the Westminster Confession on this contemporary problem is surely far fetched. The writers of the Westminster Confession lived three hundred years ago and, while they were men of vision, they had no conception of our modern system of public education. They had no thought of setting down rules for a system of free public education in schools which all children would attend. To quote them on such a question is to do these great Divines an injustice. It is interesting to note that the same section of the Westminster Confession also says that the Civil Magistrate "hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." But no one surely thinks that we ought to follow such procedure in calling our Synods!

In a positive way the Presbyterian Church in Canada should give every encouragement to the provincial educational authorities as they seek in various ways to bring the Christian emphasis into our educational system. The youth of our land—many of whom will never be reached by the Church—know little about the Christian faith and heritage, and surely as members of the Christian Church we ought to do all in our power to support those who are trying to make some imprint of Christianity upon them. The Church must strengthen her witness too, but that does not mean she is to stand in the way of the State's teaching Christianity or join forces with the materialists and atheists in their attempt to keep the Christian influence out of our public schools. Unless the Church and the State co-operate in the whole religion emphasis in life we shall soon have a pagan culture.

Across the Dominion

THE MARITIMES AND NEWFOUNDLAND

HONOURED BY VISITORS

GRAND FALLS:—This community has been greatly favoured in having a visit from three outstanding dignitaries.

The first, Dr. W. A. Cameron, Secretary of the General Board of Mission of our Church, on Sunday, Oct. 13, occupied the pulpit of St. Matthews Church and brought messages of encouragement and great inspiration.

On Oct. 29 this congregation was favoured by a visit from the Moderator of the General Assembly, the Rev. W. Gordon Maclean, M.A., B.D., whose message will long echo in the hearts of the people.

A third time the town was honoured by the presence of the Empire Chief Scout, Lord Rowallan, successor to Earl Baden Powell, the founder of the Scout Movement.

The Chief Scout had come to review the Scout Troops of Grand Falls. The congregation of St. Matthews Kirk was glad to have Lord Rowallan attend morning worship on the invitation of the minister, Dr. P. Thornton Meek, read the lesson. Lord Rowallan is an elder in the Church of Scotland and accustomed to taking part in the Kirk Services.

* * *

BURNING OF MORTGAGE

MILLERTON:—The visit of the Right Rev. W. Gordon Maclean, M.A., B.D., minister of First Presbyterian Church, Winnipeg, and Moderator of the Presbyterian Church in Canada, was the occasion of a congregational celebration at St. Stephen's Presbyterian Church, Sunny Corner, N.B., November 15.

The service was conducted by the minister of the Sunny Corner Church, the Rev. P. McK. Sampson, who, after the opening exercises, gave a brief sketch of the history of the congregation. Mr. Sampson outlined the steps leading to the erection of the present building, and also of the early days of Presbyterianism on the Miramichi. William Havelock Matchett, Senior Elder, and Mrs. Josephine Johnston, widow of the late James B. Johnston, who had signed the mortgage, joined in burning this document incurred when this church was built in the year 1930.

In his address the Moderator reviewed the origin of the Church in Scotland. He said that Presbyterian doctrine was marked by three great principles: Firstly, the Sovereignty of God; secondly, that man cannot save himself; thirdly, that the Church was a creation of God.

YOUNG PRESBYTERIANS MEET

PICTOU:—One hundred and sixty delegates from the various Presbyterian Young People's Societies of the churches of Pictou Presbytery gathered in historic Salem Church, Green Hill, recently for their semi-annual rally.

They were welcomed by the minister of the church, the Rev. Hugh M. Creaser, and by the president of the local society, Gordon Archibald.

Rev. A. Gordon Faraday of Knox Presbyterian Church, Halifax, brought greetings from the Synod and the Synod Young People's Conference recently held in Sydney. As newly elected convener of Sabbath School and Young People's work throughout the Synod, he outlined an intensified camp programme among youth of all ages and for adults and ministers as well, looking to the use of Camp Geddies at The Ponds, Merigomish.

Rev. Victor E. Ford of Hamilton, Bermuda, now in the county doing evangelistic work, challenged and inspired the young audience with a talk on "The Christ We Forget."

The evening meeting, largely attended, was highlighted by an address by the Rev. James H. Williams of Scotsburn, who spoke on the rally theme "Doing God's Will In Our Time."

In the absence of the president, Laurence Blaikie of Durham, who is attending college, the first vice-president, Howard Clark, was elected to that office.

* * *

CELEBRATE DIAMOND JUBILEE

KENSINGTON:—Kensington Presbyterian Church celebrated its Diamond Jubilee on Nov. 3, with the Rev. T. W. Goodwill, B.A., a former minister, as preacher.

Thomas L. Ramsay, Senior Elder, read at the evening service a short history of the congregation. Mr. Ramsay said: "According to the history of Presbyterianism on Prince Edward Island Dr. John Kerr was succeeded in the pastorate of Princetown by the Rev. Robert Laird on June 12, 1860. It was during his ministry that the station at Kensington, then Barrett's Cross, was taken up. Every alternate Sabbath he gave a service in Kensington. The Rev. George MacMillan, B.A., in Oct. 1879 followed Mr. Laird. It was during the ministry of Mr. MacMillan in 1886 the present Church was built and dedicated." This congregation has been served by eight ministers. The present minister was inducted on Nov. 24, 1942. Since Mr. McGowan entered upon his ministry, the mortgage on the manse has been liquidated, the Church completely renovated, and the manse entirely redecorated.

BRITISH COLUMBIA

EXCELLENT SERVICES

NANAIMO:—The 81st anniversary of the advent of Presbyterianism in this community was celebrated on November 4. Special services were conducted in St. Andrew's Presbyterian Church by the minister, the Rev. G. Lloyd Evans, M.A. In the morning, Mr. Evans spoke on "Fag-end Religion", taking his text from Romans 12:1. In the evening his subject was "The Preciousness of Jesus Christ to Believers." At the morning service special music was supplied by the Junior Choir, while in the evening the Senior Choir led in the service of praise.

A social evening was enjoyed on the Monday following. Dr. Gilbert Turner, chairman, traced the history of Presbyterianism, with many references to the local congregation. The musical programme was excellent, following the sing-song led by Mrs. Connie Brooks, Organist. This gathering did much to further the optimistic spirit which prevails in the congregation.

* * *

INDUCTION AT EDMONDS

VANCOUVER:—Edmonds congregation rejoiced Nov. 14 when Westminster Presbytery inducted the Rev. R. MacKay Esler as their minister.

This congregation has been without a settled pastor since before the war and "for the duration" was joined to St. Stephen's New Westminster. Now they look forward to a new era of progress and service.

The gladness was enhanced by the fact that, after trying his 'prentice hand in the east, a home-town boy returns. He is the son of the Rev. Alex. Esler, D.D., so long an able and beloved pastor in Vancouver. Should the mantle of his late father have fallen on his son, Edmonds congregation is indeed fortunate.

* * *

WAR MEMORIAL WINDOWS

VICTORIA — A memorial of four stained-glass windows was dedicated on Sunday, December 1, in St. Andrew's Presbyterian Church at a service arousing wide interest. The minister, the Rev. J. Lewis W. McLean dedicated this memorial "To the Glory of God and in lasting remembrance of those who gave their lives and in honour of all who served in World War II, 1939-1945." Referring to the memorial, Mr. McLean stated: "This they did not just to preserve their own homes and safeguard their own loved ones, not for their own nation and province and city alone, but for all people of all nations."

Representatives of the Royal Canadian Navy, the Canadian Army, the Royal Canadian Air Force unveiled the memorial as a composite guard of honour, with arms reversed, stood by the Communion Table. His Worship the Mayor and other leading citizens and representative officers from the Services were present.

ONTARIO

REDEDICATION SERVICE

CARLETON PLACE — St. Andrew's Church was the scene of reopening services upon the completion of exterior and interior renovation, restoring the beauty of the architecture of this gray stone edifice erected in 1887.

At the morning service of rededication conducted by the minister, the Rev. James Foote, Holy Communion was participated in by the largest number of communicants since 1925.

The Rev. Robert Good of Erskine Church, Ottawa, and Moderator of the Synod of Montreal and Ottawa, was guest preacher at the evening service, his theme being, "The Church in the World Today." Memorial Park, Zion, United and the Baptist congregations withdrew their evening services that they might join with St. Andrew's.

Mrs. Stanley Morton of Almonte sang the 23rd Psalm in memory of the late Robert D. Carmichael, an elder who had served for 60 years as a member of the choir.

The work of redecoration is an inspiration for the work of the future and a credit to the congregational committee of which Walter Armour was chairman and George W. Allan, secretary, also the Ladies' Aid of which Mrs. Robert McCallum is president. The fund was greatly augmented by donations of the late Robert D. Carmichael and a bequest of the late John McCallum, as well as substantial sums from anonymous donors. Many valuable gifts were presented for the Church rededication.

* * *

REDUCES MORTGAGE

SMITH'S FALLS — Westminster congregation celebrated the 20th anniversary of the new church and the 113th anniversary of Presbyterianism in Smith's Falls with special services. The Rev. D. D. Davidson, M.A., of Mitchell, Ontario, was guest preacher.

Steady progress has marked the advance of this congregation and in the past three years the mortgage indebtedness has been reduced by \$16,500, which the congregation hopes to clear within the next two years. Extensive improvements have been accomplished and the Sunday School has purchased a sound motion picture machine which will provide up-to-date visual education. The minister is the Rev. J. Kingstone Lattimore.

* * *

THIRTEENTH ANNIVERSARY

SARNIA—The 13th Anniversary of the building of Paterson Memorial Church was observed on November 3, with overflow congregations at both morning and evening services. The anniversary preacher, the Rev. W. B. Mitchell, B.A., of Knox Church, Dundas, brought inspiring messages at both services. The minister, the Rev. D. S. Jackson, B.A., con-

ducted the services, and the choir, under the direction of M. E. McIntyre, musical director, was assisted by J. C. Brooks of Chatham. The anniversary also marked the completion of the redecoration of the church auditorium; undertaken by the Ladies' Aid Society.

* * *

AIR PADRE INDUCTED

DUNNVILLE — The Presbytery of Hamilton inducted the Rev. J. N. McFaul of Oakville into this congregation on May 4. Soon after he was stricken with illness and tendered his resignation. The congregation afterwards proceeded to call Wing Commander the Rev. E. C. McCullagh of No. 1 Air Command, Trenton. He was inducted into the pastoral charge on October 29. The Rev. S. Moore Gordon, Moderator of Presbytery, presided. This congregation feels that they have been very fortunate in obtaining a settlement and know that Mr. McCullagh will ably fill the position in our community.

On Sunday, November 4, an oak baptismal font was dedicated "To the glory of God and in memory of W.O. E. F. Williams, RCAF. The font was the gift of his widow, Mrs. Margaret Williams.

* * *

125 YEARS MARKED

KINGSTON—St. Andrew's Church, looking over her history, noted that one date was very important, on September 26, 1821, her first minister, the Rev. John Barclay, M.A., was ordained to take charge of her congregation.

Mr. Barclay's first duty was the ordination and induction of the first Session—Sheriff John McLean, Col. Donald MacPherson, John Mowat, father of Sir Oliver Mowat; Hugh MacDonald, father of Sir John A. MacDonald; Dr. Anthony Marshall and Samuel Shaw. Next, he organized a Sunday School.

Preparations were made to honour the memory of the first minister and observe the 125th anniversary. On September 15 the celebration commenced and at the morning service 14 fathers and mothers presented their children for Baptism. On September 22 the Moderator of the General Assembly, Rt. Rev. W. Gordon Maclean of Winnipeg preached at morning and evening services. In the afternoon he addressed a special Sunday School service.

The Preparatory service on Friday evening saw 127 new members received, the largest reception of new members in the history of the church. Among these were war brides who brought their membership certificates from Scotland. On Sunday, September 29, 600 gathered at the Lord's Table. The evening service was a Presbyterian Convencicle. The minister, the Rev. J. Forbes Wedderburn, took the congregation back in memory to when men and women chose suffering and death rather than forego principles; back to meetings in mountains, moors and moss bogs, when closed out of churches and buildings.



British Guiana—Bhakti Bhavan

BHAKTI BHAVAN (House of Worship)

This is the name given to the beautiful new church at Sheldon Plantation, British Guiana, which the congregation has worked hard in building. They have met in the Catechist's house for the past few years, and because of shortage of materials and building restrictions and, not least, shortage of funds, it has taken a long time to realize the fulfilment of their dreams, a sanctuary in which to worship God.

From Canada \$400 was received to assist in building and the balance of the cost, \$1,500, was raised locally.

Our former Moderator, Dr. Macgillivray, dedicated the church during his visit in November, 1945. However, it was then incomplete and still unpainted. It has the distinction of being the only church in British Guiana to have been dedicated by the Moderator of the General Assembly of the Canadian Presbyterian Church. It is now being used for worship and free of debt.

CHURCH LEADER PASSES

OWEN SOUND—St. Andrew's, and the Presbyterian Church at large, lost one of its outstanding members in the passing on October 12 of Lyman Brown, M.A. in his 76th year. He was a prominent Churchman, scholar and teacher; maintaining his interest in the study of languages to the end of his life.

He was one of the original members of Session, and held the office of Session clerk from 1929 until 1945 when he resigned because of failing health. He was also Superintendent of the Sunday School from the early days of the School, showing particular interest in the Bible Class. He carried on in that capacity until his death; being relieved in later years by the appointment of an assistant Superintendent.

Mr. Brown was an Honour Graduate in Classics of Toronto University, taking his Bachelor of Arts degree in 1895. From 1903 until 1934 he was Classics Master in the Owen Sound Collegiate Institute. Truly, he was a steadying ballast in a storm. Only in his passing do we realize what his presence meant to us.

THE PRAIRIES

MEMORIAL PLACQUE

WINNIPEG—Prior to the Communion service held in First Church a plaque in loving memory of the late Dr. Norman A. MacEachern was unveiled by Mrs. N. A. Mac Eachern and dedicated by the Moderator, the Rev. W. Gordon Maclean. This plaque was erected by the family. Dr. MacEachern was minister of First Presbyterian Church from 1926 to 1931, when he became Editor of Presbyterian Publications, which post he held with such distinction until his death in July, 1945.

* * *

PROGRESS IN EDMONTON CHURCH

EDMONTON — First Presbyterian Church celebrated its 65th anniversary on Sunday, November 10, with the Rev. J. A. Munro, B.A., M.C., as guest-preacher. As this was Remembrance Sunday a special service of remembrance was observed. Several hundred service men and women had been invited.

First Presbyterian Church which sits at the centre of the Canadian Northwest has had an honoured history and continues to prosper. The growth of the city is exceedingly rapid. Its strategic position becomes more acknowledged. It is expected, for instance, that the first air services to Asia by the Northwest route will take off this coming month.

The present minister is the Rev. J. MacBeath Miller. During his pastorate 400 members have been added to the roll which now numbers more than 1,200. The work is very promising especially in the number of young families associating themselves with the church.

The Advance and Peace Thankoffering asked First Church for \$14,800. This has been oversubscribed to the amount of \$18,159.53. Also, last year the congregation, having been without a manse for ten years, purchased a manse at a cost of \$12,000.

Grace Church, Calgary, considers it an honour to have been chosen as the place of meeting of the General Assembly in the year 1947 and will be happy to welcome all who attend. It is specially requested that all Commissioners, as soon as they receive their appointments, notify Mr. J. W. Crawford, K.C., 23 Canada Life Building, Calgary, Alberta, of the date of their anticipated arrival in Calgary and whether or not they will be alone or travelling with their wives or other members of their families. The committee in charge will provide billets for Commissioners but cannot undertake to find accommodation for others. They will, however, be glad to make hotel reservations, if possible, at the request of any Commissioners desiring them.

HARTNEY — St. Paul's Presbyterian Church observed its 54th anniversary, passing another milestone in its church life, on Sunday, Oct. 20. The Rev. Douglas Anderson, B.A., of Melita, conducted both services, preaching on "Rebuilding the Altar" and "God's Love for the Undeserving." Special music was provided by the Choir and both services were well attended. The congregation goes into the new church year with the Psalmist's prayer: "Not unto us, not unto us, O Lord, but unto Thy Name give glory, for Thy mercy and Thy Truth's sake." The present minister is the Rev. Jas. D. C. Jack, B.A.

* * *

Canadian Citizenship week will be observed from January 5 to January 11, to mark the coming into force of the Canadian Citizenship Act on Jan. 1. All native-born Canadians and British subjects, living in Canada, are declared Canadian Citizens immediately on January 1.

* * *

SASKATOON Y. P. RALLY

The Knox-St. Andrew's Presbyterian Church at North Battleford welcomed a group of young people from the various points in Saskatoon Presbytery for the Fall Rally. Due to unfavourable weather conditions not as many young people were present as at previous rallies.

Three sessions were held. The morning session was conducted by the past-president, Miss Giollo Kelly. Two short talks by young people: Miss Sylvia Shepherd, "Thanks be to God for the Christian Church"; and Miss Margaret Mackay "Thanks be to God for Christ" were given.

The afternoon session was devoted to a sing-song, and business. The Parkview young people, Jean Mackay and David Gordon, conducted a period of devotion.

The devotional part of the evening service was taken by the Rosetown young people, Ken Goodwin, Ruth Cressman, and Georgina Bone. A Ladies' Quartette, Mrs. A. W. Currie, and Misses Frances Coulter, Edith Lowe, and Verna Kingwell, brought a message in song.

Rev. I. Carroll gave an inspiring and challenging message at the Consecration Service.

QUEBEC

BAPTISMAL FONT DEDICATED

ATHELSTAN—When Athelstan Presbyterian congregation met last January to pay tribute to those of its members who had volunteered for service in Canada's Fighting Forces, it was announced that a memorial would be erected later for those who had paid the supreme sacrifice. This memorial, an oak Baptismal Font, was made during the past months by L. D. Watson, a member of the congregation, and finished to match the pulpit by Wm. Duncan.

The Font was unveiled on Sunday afternoon, Nov. 3, by R. G. MacMillan, Student-in-charge, formally presented by

Fred Ross, chairman of the Board of Managers, and dedicated by the Rev. J. B. Maclean, D.D., in the presence of a large congregation. Dr. Maclean said that it was fitting that such a memorial be erected to our boys, and used in the coming years when young children were brought into the church by baptism.

The inscription on the Font is as follows:

To the glory of God and in loving
memory of
Cameron B. Elder
S. John Elder
George E. French
Members of
Athelstan Presbyterian Church
Who gave their lives in
World War II
1939 - 45

"Greater Love Hath No Man Than This"

* * *

SUPERINTENDENT PASSES

WESTMOUNT—Stanley Presbyterian congregation mourns the loss of Andrew Cross. Arriving from Scotland 35 years ago, Mr. Cross immediately became a member of this congregation, then located in the heart of Montreal. Having joined the church, he gave to it all the talents that were his. He served in the Sunday School, as teacher and superintendent; the choir and on the Session. A man of deep religious convictions, he was nevertheless kindly and of a generous heart. A congregation having a man of such talents is richly blessed.

* * *

SECOND ANNIVERSARY

TOWN OF MOUNT ROYAL—The first Sunday of November was the day chosen to celebrate the second anniversary of the Presbyterian Church of the Town of Mount Royal. The special preacher for the day was the Rev. Robert Lennox, newly inducted professor of Old Testament in the Presbyterian College, Montreal. The following Friday evening a congregational supper was held in the Garden City Baptist Church, at which over 100 were present.

One of the youngest of our congregations the Presbyterian Church of the Town of Mount Royal held its first service on November 5, 1944, in the Town Hall. The present minister, the Rev. W. Stanford Reid was then minister of Fairmount Taylor Presbyterian Church, but as he had been partially responsible for the beginning of this new effort, he conducted the first service, at which 33 were present.

Commencing the following November, the congregation established a morning service in the Dunrae Gardens School and since that time two services have been held each Sunday. There is now a Board of Management with fifteen members, a Session of three, a Women's Association, Women's Missionary Society, a Young People's Society, a Life Boy Team and a Sunday School. The one thing needful is a building.

—please turn to page 19

ON THE RECORD BOOKSHELF



WHILE TIME REMAINS

By Leland Stowe

(The Ryerson Press, Toronto, \$4.00)

Leland Stowe is among the best known of those journalists who have toured recently the areas of chief excitement and have described for us with the authority of an eyewitness the development of peril to world peace. He writes in a clear, vigorous style. He has spared no pains to explore distant and dangerous scenes, interviewing the leaders of nations and of parties, and (perhaps to still greater profit) mingling wherever he went with the "average" people — his eye constantly on the watch and his ear alert for what is going on beneath the surface.

Apart from such vivid description of the spectacle in Russia and in South-Eastern Europe which this book contains, its great interest, as suggested by its title, lies in the practical policy which it recommends. I know not where one will find a clearer succinct argument of the case for a world-government, as contrasted with the makeshift which is proving so far still less effective in the United Nations Organization than it proved in the defunct League. To this change Mr. Stowe argues that we must make up our minds, however disagreeable we may find it, because the alternative is world destruction. His thesis is the same as that urged so convincingly by Mr. Norman Cousins in his monograph MODERN MAN IS OBSOLETE. The atomic bomb has made all the difference. In the chapter with the arresting title "Emancipated Atoms VERSUS Unemancipated Minds" the point is unmistakable.

This is indeed a book of the hour.

—H. L. STEWART.

* * *

THE WALL BETWEEN

By Elsie Oakes Barber

(Macmillans in Canada, Toronto, \$3)

This book is one of the most wholesome novels that we have recently read. The story centres around the parish ministered to by Mark Gardiner, a zealous, faithful young minister. Love of a beautiful young woman, brought up in a wealthy home, culminated in marriage. But Christy, on entering the Manse, found that she loved her husband but could not share his devotion to his work and people. She found a "wall between."

Together they enter on a social service project to transform the slums. They found opposition to their clearing of rickety tenements from the slum-dwell-

ers themselves and even an attempt by the property owners to wreck Mark's career. They win out but Christy finds herself still in search of Mark's dynamic power.

Mark volunteers for active service and Christy, believing herself woefully inadequate, undertakes to visit the sick and bereaved during his absence. Two war tragedies drove her to the source of power and the wall is dissolved in her complete acceptance of the Christian faith. It is most gratifying to recommend a book that tells a story with great skill, and although one or two awkward situations arose before Christy found God, the novel is on a distinctly high level throughout.—JOHN McNAB.

* * *

BREAKFAST TABLE AUTOCRAT

By Richard Ellsworth Day

(Moody Press, Chicago, 1946, \$3.60)

The subject of this biography is a prosperous American business man, born into a well-to-do and godly home. Left fatherless at an early age, this brought on a spiritual crisis in which his life is surrendered to Christ. While still in his teens he begins a long battle with ill health and wins. Amazingly successful in business, he is conscious of being a steward of God, and large sums of money are devoted to Christian causes. The picture of his business ability and integrity, coupled with his sense of stewardship, is heart-warming, as is also the picture of him winning men to Christ in personal work. With this, however, goes an outlook on life that is not heart-warming, and which makes sorry reading. It is hard to believe that a man so big in the business world could be so small and obscurantist in his Christian outlook. He leaves his church. All who will not agree with him that the letter of Scripture is the Word of God are branded as "unbelievers". A man to learn from—both what we should and should not be in the Christian warfare.

—SAMUEL KERR.

* * *

BEYOND OUR WALLS

By T. B. Gleave

(Published by W. T. Kirkby Co., Ltd., Toronto. 75c Post paid)

If I were asked to express in a single word, an opinion of this altogether lovely little book of verse "Beyond Our Walls", I would be compelled to fall back on the very hackneyed word "timely." For it seems to me that the author, perhaps quite unconsciously, has caught in his own chalice a condition prevailing throughout the whole of this now invalid

world. All humanity, stricken by a dread disease and for the present confined to a sick bed. Yet "Hope springs eternal:" imagination can still afford to live riotously, and faith ever retains its virile power to remove mountains.

I commend these worthy verses to discouraged humanity as a tonic and a touchstone, for

"Out of the presses of pain
Cometh the soul's best wine;
The grapes but ripen in vain
That cling to the mother vine."

—R. G. STEWART.

* * *

QUATRAINS

By Albert Ralph Korn

(The Comet Press, New York, \$1.00)

Divinity in a simple thing, a handshake, etc., is saying much in a few words, but that is the genius of the author of Quatrains." He has the happy faculty of being able to express himself in brief but arresting language and that, in these days, has its appeal. What we have to say we are to say it quickly and, at the same time, be sure that it is worth saying.

The author of "Quatrains" has accepted that challenge in a condensation of his thoughts into delightfully readable poetry.

"Woman was born for man's caress,
Else would her world be emptiness.
The heart that's unpossessed and free
Still longs for love's captivity."

Here and there throughout the book appear thoughts rich and suggestive, so much in so little.

—W. J. MARK.

* * *

DAY OF WRATH

by Philip Child

(The Ryerson Press)

Here is a novel which is not for young people, nor for older ones who demand a happy ending.

For older and thoughtful people, it will open up many avenues of thinking along the lines of philosophy, religion, and government. It is a story concerning a young man, and his sweetheart Anna. Simon Froben and Anna, who become man and wife at about the time Hitler began what he thought was to be conquest of the world live in a German town, and are German citizens.

They are however partly Jewish in origin, although Anna is a Christian, and Simon adheres loosely to the Jewish faith.

Strong characters are depicted not the least a kindly German doctor whose kindness and cynicism is covered over with an abrupt gruffness. Vivid imagination, stark tragedy, brilliant description are to be found in this novel written by a Canadian. Behind the tragedy and the shame, and the cruelty, there is discernable in the conversation and life, of many of the characters, a faith in God, and in His wisdom. Certainly not a book for children, but for mentally grown men and women, assuredly yes.

—JOHN HARDWICK.

MINING CENTRE ANNIVERSARY

KIRKLAND LAKE—The Rev. E. J. Kerr, B.D., of New Liskeard was guest preacher at the anniversary services of St. Andrew's Presbyterian Church. In this progressive and busy mining town in Northern Ontario, St. Andrews is playing a prominent role in the community, notably in young people's activities, which abound in all departments. The congregation has recently assumed augmented status and hopes to become self-sustaining in the near future.

The anniversary observance was saddened by the death of Mrs. T. A. Jeacle, wife of a member of Session. In respect to her memory, the anniversary supper was cancelled and presentation of the gown to Rev. J. Hepburn deferred to a later meeting.

* * *

DEATH OF ELDER

NORTH CARADOC—The congregation of North Caradoc suffered loss in the death of Duncan M. McNeill in his 76th year. From his childhood he breathed the atmosphere of Presbyterian principles and made public profession of his faith in November, 1921. Ordained as an elder in December, 1925, he rendered very valuable service to the Church and even when his health was impaired, his place in the sanctuary was seldom empty. He was highly esteemed for his consistent life, zeal and unaffected humility.

BOOKS FOR Presbyterians

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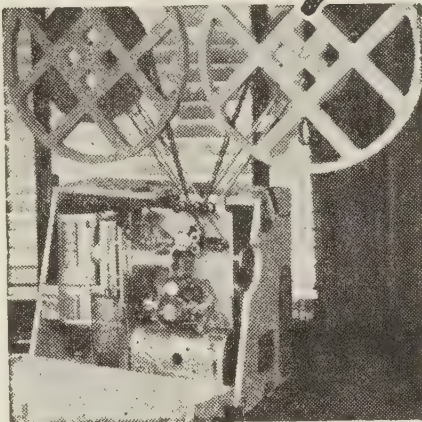
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HONOURED BY CONGREGATION

FORT WILLIAM:—Sixty years of active service with St. Andrew's Presbyterian Church of H. M. Piper were honoured Nov. 4 at a testimonial dinner in the St. Andrew's Parish Hall. Mr. Piper has also acted as a member of the Board of Managers for approximately half a century. The meeting was arranged by the Women's Guild and was in the form of a joint dinner meeting of the Board of Managers and the Kirk Session and their wives.

The meeting was presided over by E. B. Sutherland, chairman of the Board of Managers. R. B. Pow, recounted for the gathering the place in the community and especially in the church that Mr. Piper had won through many years of service. He presented the veteran church worker with a beautifully coloured picture of St. Andrew's Church.

Rev. Agnew H. Johnston, minister, spoke of the appreciation of the church for the work of the honoured guest.

* * *

100th BIRTHDAY CELEBRATED

WALKERS—Mrs. Duncan Laird Campbell, one of the oldest members in The Presbyterian Church in Canada, celebrated her 100th birthday on September 23. She has been connected with Burns Church, Mosa, Walker's, all her life.

Mrs. Campbell was two years of age when the first minister, the Rev. W. R. Sutherland, was ordained and inducted into the charge in February, 1848. She has lived almost throughout the organized history of the Church and in her

long life, as her husband had done, has taken a great interest in the Church.

A cablegram was received from the King and Queen by Mrs. Campbell which expressed cordial congratulations. Messages were also received from the Presbytery of London and from a host of friends.

This truly great soul—"a mother in Israel"—lives in the hearts of all the people here and they sincerely pray that she may be spared to them for years.

* * *

SCHOOL APPOINTS CHAPLAIN

LEASIDE:—Leaside schools now have a school chaplain. Announcement of the appointment of the Rev. J. C. Hay, M.A., of the Leaside Presbyterian Church, to that office was made at the first annual commencement exercise of the Leaside High School held in the auditorium of the Rolph Rd. Public School.

Norman McLeod, principal of the High School, said that the setting up of this new office was a unique move. "So far as I know," he said, "there is no similar post held by a minister other than in private schools."

The new office was created by the School Board at the request of the teaching staff.

Outlining the school chaplain's future activities with the school, Mr. McLeod said that he would take part in opening services, commencement exercises, Christmas exercises and on the last Sunday of the school term would conduct a special service for the graduating class.

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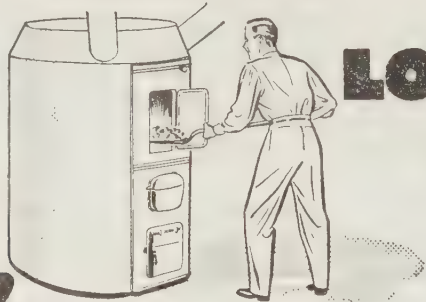
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Church Calendar

Material for ensuing number must reach the office by the 5th of the month.

VACANCIES

SYNOD OF MARITIME PROVINCES:

Bass River, Harcourt, etc., Mod., Rev. F. Baird, D.D., Winslow St., Fredericton, N. B.
 Dalhousie, N.B., Mod., Rev. E. H. Bean, The Manse, New Mills, N. B.
 Port Elgin, Sackville and Dorchester, Mod., Rev. F. Baird, D.D., Winslow St., Fredericton, N. B.

SYNOD OF MONTREAL AND OTTAWA:

Spencerville, etc., Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.
 Hawkesbury, Mod., Rev. C. Younger-Lewis, Vernon, Ont.

SYNOD OF MONTREAL and OTTAWA:

Perth, Mod., Rev. J. L. Lattimore, Smith's Falls.

SYNOD OF TORONTO and KINGSTON:

Sonya, etc., Mod., Rev. L. Shein, Leaskdale, Ont.

SYNOD OF TORONTO AND KINGSTON:

Acton, Knox Church, Mod., Rev. J. C. MacNeill, Campbellville, Ont.
 Dundalk and Ventry, Mod., Rev. John F. Nute, Orangeville, Ont.
 Hillsburg, Mod., Rev. John McKenzie, Erin, Ont.
 Keene, Westwood and Warsaw, Mod., Rev. John Davey, Hastings, Ont.
 Milton, Ont., Mod., Rev. C. D. Farris, Streetsville, Ont.

SYNOD OF HAMILTON AND LONDON:

London, Ont., Chalmers, Mod., Rev. John Fleck, 111 Elmwood Ave., London, Ont.
 South Kinloss and Kinlough, Ont., Mod., Rev. C. H. MacDonald, Lucknow, Ont.
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Jan. 19 Jesus and the Rich and Poor

Jan. 26 The Nation and the World

Feb. 2 The Brotherhood of Man

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LESSON — JANUARY 5

Jesus and Human Suffering

Luke 13: 1-5, 10-17

Golden Text: Heb. 4: 15

LESSON — JANUARY 12

The Cost of Discipleship

Luke 14: 25-35

Golden Text: Luke 14:27

LESSON — JANUARY 19

Christ's Concern For The Lost

Luke 15: 1-10

Golden Text: Luke 19:10

LESSON — JANUARY 26

The Rich Man and Lazarus

Luke 16: 19-31

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LESSON — FEBRUARY 2

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Luke 17: 7-19

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Reinhold Niebuhr, *Discussing the Signs of the Times*, pp. 54-55, Scribners.

The

PRESBYTERIAN RECORD



In This Issue . . .

THE CRISIS OF THE CHURCH
IN RELATION TO THE WORLD

by The Moderator

THE
POSSIBILITIES OF PRAYER

by Dr. H. B. Ketchen

THE NEXT TEN YEARS

by Dr. William Barclay

IS OUR SETTLEMENT
SYSTEM ADEQUATE?

by Dr. John M. Macgillivray



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Great Temple Madura, South India—Photo by Arthur Lowther.

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On The Record

OUR CONTRIBUTORS

The Moderator, the Rev. W. Gordon Maclean, has, at our request, contributed a condensation of an address that he gave to one of our Synods. Dr. William Barclay is the chairman of the Advance and Peace Thank Offering, which work is receiving a new emphasis from now until General Assembly. The Rev. Wilfred F. Butcher is the secretary of the Advance. The Rev. T. H. B. Somers of Charlottetown is convener of our Church Worship Committee.

* * *

IN FUTURE ISSUES

The Menace of Dispensation — by Dr. John McNicol of the Toronto Bible College.

Statements on the Articles of Faith—by Dr. Stanford Reid and Dr. William Orr Mulligan.

Dr. A. C. Cochrane of Port Credit writes on Dr. H. L. Stewart's paper on the Articles of Faith and Dr. H. L. Stewart of Dalhousie University examines Dr. Cochrane's reply.

Two articles, one by Dr. Peter Dunn and the other by Dr. A. C. Cochrane, are held over owing to space devoted to the "Advance for Christ", pages 6 and 7, and "The Departure of our Missionaries to Re-occupy Formosa", pages 12 and 13.

The Editor's Mail Box

Brief letters are invited. Publication does not necessarily imply agreement with the views expressed.

Church of Christ in China

Dear Sir:

Would it be possible through your pages to have a little further information concerning the Missionary outlook in China and to have answered a few questions concerning our linking up as a Communion of Christ's Church with the Church in China? Perhaps in mentioning the very name. I am loosing the Furies from their caves upon many of our brethren who are divided in this matter. Far from setting myself up as judge or fanning the flames of division any further, I would like to ask a few questions apart from the merits or de-merits of the Church of Christ in China in which I know full well all the major bodies of the Presbyterian faith and tradition in the world are co-operating.

My first question is this: if there is lacking in the hearts of our people a unanimous conviction that we should have a part in this Missionary enterprise—is it utterly impossible for us now or later as a Canadian Presbyterian Church to start our own work independently? Do we use the excuse of lack of funds or of equipment? Then we should hang our heads in shame for our lack of generosity, vision, and gratitude. Is it because our hands are tied due to political, economic, and social upheavals in that country, that we should not be welcome as 'little foreigners', that, in plain words "we should lose face"? Then we should remember Paul's words to the Corinthian Church: "Being defamed, we intreat; we are made as the filth of all the world and are the offscouring of all things unto this day" I Cor. 4:13. Obviously we must see that lasting peace and righteousness in the world is not based on prestige or an overlooking of the rights of the little man and the little nation.

In the Record not long ago appeared the pithy phrase "daughter in her mother's house, mistress in her own." Do we infer from this that Christianity, now full grown in China, resents any outside patronage and wants entirely to work out her own destiny? But only one person in 400 is reputedly (statistics subject to correction) Christian, therefore is this independent spirit so pronounced as it would appear, or has our attitude been one of domineering Pharisaism? Why, then, is it not more evident in the small country of British Guiana, where we continue to have a flourishing Canadian Mission of our own? By all means let us preserve the grace of humility in our Christian bravery, but on the other hand, not accept the opinions of a few as representing those of a nation or of a Church.

Again, are we connecting with this body because there is a faltering and apologizing air that we have a poor record or poor materials with which to start again? Then let us in thanking God for such great men as the Goforths and the McKays and others, have faith that God can always raise up men equal to the hour, strong in Christian mettle, and ready for the call.

Finally, would we be showing an ungracious and uncharitable spirit in remembering the adage "he travels fastest who travels alone"? Can we not maintain the deepest love of our Christian fellows even while maintaining and showing

Crisis of the Church in the World

by *W. Gordon MacLean*

THE CHURCH is always in a state of crisis. There must of necessity be tension between its essential nature and its empirical nature. According to its essential nature, the Church is a Divine Human Society living between the times, the time of the coming of the Holy Spirit and the time of the coming again of Our Lord.

There must always be crisis, because the Church as a Divine Human Society enters the world as an empirical human institution.

It is called to a constant witness, because the world is dominated by the forces of evil.

Unfortunately, the Church has not invariably been aware of this tension, because—

- (1) The Church is content to be known merely as a religious and moral institution.
- (2) According to reading of history, the Church requires to experience failure in order to become fully aware of its real nature.

Church Faces Secularization of Life

The Church then, today, is facing two facts.

(1) It faces almost **complete secularization** of human life. The cultural, social and political development of the past centuries is responsible for this secular attitude to human life. The dynamic force in this development was the autonomy of the human spirit in man. In truth, **it was** the creative spirit of God which led men to explore the riches of His Universe with an enterprise, a daring, a mastery beyond the imagination of our predecessors in the Mediaeval Age.

The Church a "Corpus Christianum"

When this development was in its initial stage, the Church was what is called a "Corpus Christianum," an indissoluble unity of Church, Community and State. This was the unity, characteristic of the Church in Mediaeval times, to which **unity** many of our timid brethren in some Communion look back with envious and longing eyes, and wish they were back in the so-called age of Authority.

Europe in that age was a "Christian" State, a "Christian" Civilization, a "Christian" Society, under the leadership of the Church as the representative of Christ.

It was a grand synthesis of different spheres of life and civilization, as e.g. Buddhism and Islam.

The Weakness of Corpus Christianum

At the same time, the Mediaeval Age was no golden age of Peace and Righteousness. Nevertheless, it remains true that Mediaeval Christendom had achieved a magnificent unification in which all departments of life and all activities of the human spirit were wrought into one pattern, which reflected the pattern of the Eternal Order.

The formula, "God in Heaven, King of Earth," became the working formula of Europe after it emerged from the crumbling Roman Empire, and ever since the splendid after-glow of Neoplatonism gave place to the rising sun of Christianity.

Though definitely dead now, the idea stood the test of seventeen centuries.

At least, it must be admitted, that human experience in these centuries had a fixed point of reference. Tawney remarks, "When the Reformation came, 'Economics is still a branch of Ethics and Ethics of Theology. All human activities are treated as falling within a single scheme whose character is determined by the spiritual destiny of mankind.'"

It was magnificent but it could not endure. The slow but sure progress of secularism has shattered the conception of the "Corpus Christianum."

Today it is complete.

Religion and the Church to man are irrelevant. Troeltsch points the obvious fact: "A Church directed civilization is no longer possible."

The Church Devoid of Authority

"Human life has lost its controlling unity. The problems of the modern, secular world have largely displaced the religious attitude." For the ultimate issues of human destiny, we have substituted the **immediate** problems of the political, economic, and social order. The occupations of our leisure are carefully designed to prevent the true sense of life from breaking in upon us. Hence the widespread craving for amusement and for anodynes of every sort; hence the crowding together in cities, hence the monstrous cult of erotic fiction in the novel and moving pictures.

Line of Least Resistance

Towards the world, even the Church of God has adopted a smiling attitude; it has allowed itself to become modernized, secularized, socialized, democratized, has succumbed to the sophistries of humanitarianism, has undertaken to provide brief, bright services for the young, while all the time, the first need of our age is for a really searching diagnosis, a merciless exposure, a laying life bare to the bone. In our anxiety to please, to spare the feelings of the members of the Church, the Church itself appears to have forgotten that She has **souls to save**.

The confusion in which the Church finds itself is the inevitable consequence of the shattering of that magnificent conception—the Corpus Christianum.

Today, there is no fixed point of reference. The Church has lost its recognized position and the loss of this position constitutes the **present, immediate, crisis** of the Church as to its relation to the world of mankind.

The masses in their hunger for new authorities to give meaning to life do not think of turning to the Church but of turning away from it.

That is the first fact to face.

The Church and its Relation to the World

The Second Fact!

What is required is a **Re-orientation of the Church** to the world and its spheres. The shattering of the "Corpus Christianum" implies the ruin of a remarkable endeavour to realize a system of life in which the problem of the relation of the world to religion found a **temporary** solution.

All reactions of the Church in past years, as for example, its conflict between Faith and Science, between Christianity and the social problem, Christian Socialism, the Social Gospel, are fragmentary endeavours to solve the problem of the Church to the world. Today, the problem in its entirety presses itself upon us.

The Church is Theo-centric

The Church of Christ is radically religious. It is also intensely ethical. It is theo-centric — God — His Holy Will — His Acts — His Love — His Judgment is the beginning and end of all.

When we say that the Church must be theo-centric, we mean that the Church must state the fact, that God is God and that He is absolutely sovereign. The Church must present the truth, as Pascal stated it, that "God is the God of Abraham and Isaac and Jacob and the God of Jesus Christ, and not the God of philosophers and scholars." The Roman Catholic Church accepts first a natural order of religious facts, which our minds acquire by strenuous efforts, and also the supernatural order of truths which come down to us from Heaven. This, according to the teaching of our Reformed Church, is an intellectual distortion of Faith.

According to our standards, man has no inherent worthiness or unworthiness. Man is a great and miserable being—great because he is God's creature and miserable because he is a fallen, rebellious creature.

Because of his greatness and misery, it is right to talk about the infinite value of man, but it is unjustifiable to declare this value to be the principal motive for God's love or obligation to man.

Man has simply infinite value because he is God's creature, and consequently, we are inevitably driven back to the root problems of Revelation, of God and His character, of man and his character, of man and his place in the world, of natural theology, i.e., the meaning and value of nature, of relation of the Church to the State, the nation and the community.

Is the Church Effective?

The dominant view of Christianity and the Church by many today is a pragmatist or "utilitarian" standard measuring the significance of Christianity from the viewpoints of their own ends—viz: their own ideals and culture. Men simply ask the question: "Does Christianity work?"

The answer from Communism is "No." It is opium, an obstacle.

Nationalism, on the other hand, surveys Christianity with the question whether it can be an important ally in the rebuilding of a nation and the reconstruction of national destiny.

The answer, according to Nationalism is that it doesn't work.

Are then the huge traditional systems of Religion and life to be used for the great dynamic purposes of cultural reconstruction and rejuvenation and consolidation? Turkey has dismissed Islam as irrelevant. Japan manufactured for its national purposes a religious stimulus of its own. Germany and Austria have done the same. The Christian Church in East and West is confronted with the same problem. There is the same danger lest it solve it in the wrong way.

We must get back to the recapturing of the vision of what God in Christ meant the community to be—a fellowship of believers, rooted in God, and in His Redemptive Order and, therefore, committed to the service and salvation of the world.

Our Tragic Predicament

A Church which allied itself wholeheartedly with any political party might conceivably "direct civilization" again, of course at the cost of complete apostasy from the Religion of Christ. And a Church which determined to combat spiritual evil with spiritual weapons, confronting the world with another standard of values, might also conceivably win civilization to make trial of those doctrines which would solve all the gravest of our problems.

But a secularized Christianity, such as is now too often preached, serves neither God nor man. "It is good for nothing, but to be cast out and trodden under feet of man." It tries to please men who have obviously no conscious religious needs, no craving for Redemption from it, "Whose God is their belly, whose Glory is their shame who mind early things."

In our preaching, let us put things in their proper order:

1. The fear of God.
2. The conviction of sin.
3. The love of Christ.

The fear of God is the least of all our fears. Assuredly, there is little in our Protestant services to suggest the awfulness of the Divine Presence. There is **Service**, but it is without worship and therein lies the deepest root of all our trouble. Our present day religion has become so centred in mankind it has almost lost the faculty of worship.

And becoming man-centred instead of God-centred, the religion of the present day has ceased to attract man to itself.

Apparently a Religion where man is all in all is no Religion for man. At the present, we have placed the love of Christ before the fear of God. We do so with the kindest intentions but with the deadliest results. We must take religion seriously, for so taken it becomes a great Adventure, and Adventure is ever dear to the heart of man.

The Possibilities of Prayer

by H. Beverley Ketchen



WITHIN OUR comparatively short lifetime Science has revolutionized the world by the discovery, development and operation of hitherto undreamed-of forces. In the realm of the physical miracles have become commonplace. But so obstinate is our scepticism, so unenterprising and unprogressive are we spiritually that the most mysterious, miraculous force of all remains undeveloped. I refer of course to prayer.

It is an unaccountable eccentricity that while we acknowledge the integrity and authority of Jesus, we pay so little attention to His emphatic, unqualified statements regarding the efficacy of prayer.

The promises somehow stagger us by their generosity, and I suppose it is because they are so wonderful that we find them almost incredible. They seem "too good to be true." But surely with such a God as Jesus revealed the better a thing is, the more likely it is to be true.

We are familiar with the pathetic perplexities of the sceptical. They suggest, for example, that it is impertinent to expect our hope to change God's mind by pleading with Him. That is due to an entirely false conception of the purpose of prayer. Is it not far more important that **our** mind might be changed through communion with Him? I am sure that you often have found that a half-hour of fellowship with some wise and gracious friend has changed your mind, has given you a new outlook, has been a refreshing and stimulating experience.

I think it was George Meredith who said that "whoever rises from his knees a better man has had his prayer answered." God undoubtedly **"gives His secrets to them that fear Him"** and anything better than that could scarcely be conceived.

Many people have lost confidence in prayer because they think their prayers have not been answered. What a blessing it is that some of our prayers were not answered in the way we expected will not be known "till the day breaks and the shadows flee away."

Dean Inge has referred to a letter he received from a theological fundamentalist, in which the pious lady said "I am praying for your death. I have been twice successful." That limited, audacious conception of prayer is not uncommon. The main purpose of prayer is not "to make our requests known unto God" but rather to bring ourselves into harmony with His will: to get through confidential fellowship "the mind that is in Him." How absurd it is to pray "Thy Kingdom

come" unless we really want "His will to be done on earth"—through us.

As for answers we can safely leave them with Him who is "too wise to err and too good to be unkind."

Then there is that understandable doubt expressed in Old Testament days — "when I consider the heavens, the sun and the moon and the stars which Thou hast made what is man that Thou shouldst be mindful of him?" That is, the vastness of the Universe and the magnitude of God's responsibility seem to make our individual desires or needs too insignificant for His notice or concern. A sophisticated modern novelist—and there are too many like him, poisoning our generation with their devastating cynicism—pours ridicule on the simple-minded folk who are presumptuous enough to suppose that the Almighty might give them a hearing at any time, as if He were "some idler at a Club."

Have we not the assurances of One who spake as having authority, who, to make us sure of God's interest in the individual, said that "not even a sparrow falleth to the ground without the Father's notice?" Staggering as such teaching is, it is inconceivable that Jesus would deceive us or that He did not know the Father.

If God were not interested in individuals, if there were no eye to pity and no arm to help when you need Him, most of the Bible would have to be set aside as pure fiction—amazingly clever fiction to be sure—but just fiction. The stories of its great characters would have to be regarded simply as miracles of Oriental imagination.

Though God "has so much to see to" as Tennyson puts it in one of his lovely poems, He is never too busy for a friendly interview, is always ready to be gracious, as though you were the only person in the world.

The Psalmist speaks of those who "when they are at their wits' end cry unto the Lord." It seems to be instinctive then. When circumstances are critical we do not think much about the philosophy of prayer. But why wait until we are "at our wits' end?" Why ignore God on those days when life is "hung with tapestry" and only turn to Him as a last resort, as if He

were just a sort of benevolent magician whose power is reserved for extraordinary emergencies?

One thing we cannot help noting in the story of Jesus' Galilean life is the place He gave to prayer. Consistent with His staggering claims for prayer was His own impressive practice of it. To pray seemed the most natural thing in the world for Him and He was never baffled by a formidable difficulty or discouraged in the face of a seemingly impossible task because He was never out of touch with Him whose help is always available, when "other helpers fail and comforts flee."

We study with ever increasing admiration and wonder that life of the Master, so strong and courageous, so cheerful and confident, so radiant and helpful, and we cannot help being impressed by the importance He attached to prayer—He went about doing good, astonishing people by His power, fascinating

the common people by His graciousness, shaming the sordid by His purity and we are bound to admit that to a great extent the **secret lay in His constant, intimate fellowship with the Father.**

And millions of His followers have been able to say with the poet,

Lord what a change within us, one short hour
Spent in Thy Presence will avail to make!
What heavy burdens from our bosoms take!
What parched ground refresh as with a shower!
We kneel, how weak! we rise how full of power!
Why therefore should we do ourselves the wrong
Or others, that we are not always strong?
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer
And joy and strength and courage are with Thee?

The Next Ten Years

by William Barclay

OF 1939 this has been said, "Then the bells, eternally hopeful, rang the year away and sent the world into war, into today, into an era of atomic energy, jet planes, stratosphere rockets and other unbelievable things rumoured and whispered. . . . Whether the next ten years will bring the rendings of terror or the blessings of peace, no man can prophesy. "The secret," say the scientists of 1946, "is locked deep within the mighty bosom of the Atomic Age."

What to do with these immediate years Christians ought by now to have decided. But not till the vast majority have decided will the shape of things to come attain to any measure of clearness. The trouble lies in the unwillingness of so many to "decide to decide," to come to grips with our hesitations and to lay our course with the precision our God-given tasks demand.

NEW CONVICTION IS NEEDFUL

Concerted action is difficult. It would not be if we all believed as we allow it to be assumed we profess to believe. Of course we cannot force belief; but "forcing" is not the danger. The danger is "drifting." Solemnized in mind and heart, by the thought of the next ten years, ministers and people must join together to grasp from the Scriptures, in the light of present anxieties, the Will of God for us and our generation.

A CLARION CALL TO LEADERSHIP

Though we stress, as Presbyterians, the fact that all of us are equal in the sight of God, the essential onward movement of the Church's life and endeavour depends on a whole-hearted heeding of the call of The Holy Spirit within us, whenever it is directed towards the as-

sumption of leadership for the good of those with whom we have to do. And this applies, not only to our part in the large affairs of Church and State, of community, business and factory, but also to the happenings of home and club and wherever, at work or leisure, we share in the activities of our fellowmen. No one can escape—except at the cost of defaulting in his duty—this perpetual call to leadership in word or deed, in circumstances ordinary or unusual.

EQUIPMENT FOR OUR GREAT TASK

The world is spectacularly improving its instruments for the promotion of progress. We of the churches likewise believe that more and better equipment for expansion should be our concern. Hence the Peace Thank Offering, and our considerable measure of satisfaction, in our Communion, that nearly one and a quarter million dollars are now in sight. Those of us, who are commissioned to carry to a conclusion the effort to provide the needed material resources, are naturally looking to a complete participation of all our congregations before the **General Assembly of June 1947, and that will make 1948 a year of confident planning with liberal funds at our command.**

OLD BUT EVER NEW COMMISSION

"Go ye . . . Make disciples of all nations. . . . "Pray for a wave of the old fervour by which Christianity was launched on a world of disorder. That we are the representatives, after the flesh, of our forefathers is a physical fact; but the question, thundering for an answer on the threshold of a fateful decade, is this, "Are we to be the sons in the spirit of our fathers who begat us?" God grant us to provide again, in

—please turn to page 39

ADVANCE AT ORILLIA

The experience of the Orillia congregation in connection with the Advance for Christ and Peace Thank Offering has undoubtedly been paralleled in many congregations. That fact should be an incentive for congregations that may still be hesitating.

The congregation's allocation was received with considerable apprehension for \$12,875.00 appeared an excessive sum, but there was no escaping the compulsion implied in the designation, "The Presbyterian Advance for Christ and Peace Thank Offering." Are we to advance with and for Christ or are we not?

We decided that the approach should be by prayer, study and conference and this would be emphasized to the congregation prior to any campaign. Our Sunday services emphasized the deepening of spiritual life and prior to Easter of last year we had meetings for Prayer and Conference and interviews with Young People with the view to full time Christian service. All Societies centred their thought on the efficacy of prayer and the whole culminated after Easter in a celebration of Holy Communion.

This emphasis continued until the end of September when we decided to combine immediate and necessary repairs on the church building and a liquidation of the mortgage with the Peace Thank Offering. Our goal was then set at \$25,000.00, and the month of October was devoted to the canvass which was undertaken by thirty men. The high total of \$27,000.00 was subscribed with almost \$11,000.00 in cash payments. The largest addition to the membership of the church in recent years was received prior to Holy Communion which was celebrated at the close of the campaign. A follow-up Committee of the Kirk Session is planning to increase the interest created by this special effort.

Yours faithfully,

J. A. MacINNIS.

THREEFOLD ADVANCE AT NIAGARA FALLS

Dear Editor:

Like many other congregations we at Drummond Hill, Niagara Falls, received our allocation for the Advance with great timidity. We had never contributed to the Budget in proportion as we did to the work of our own congregation and we were frankly sceptical about ever reaching our allocation for the Advance of \$6,430.00. In February our Minister began a series of sermons emphasizing the aggressiveness of our Faith and the relationship of our Faith to our material possessions.

The Chairman of the Advance Committee produced briefly his plan for the Advance in our Congregation. The Advance Committee was determined that it would not just be a financial appeal but a true objective would be three-fold and that no one aspect should take precedence over another.

The Advance began by a call to all organizations in the Church to take stock of themselves. Each one was pointedly reminded that it existed not merely for the sake of maintaining itself as an organization but for the purpose of bringing men and women, boys and girls into the Church and into the Fellowship of Christ.

Plans were made for calls, other than those of the Minister, on a large number of families who were on the edge of our congregation, or who had no Church affiliations. One hundred and seventy five such calls were made by the canvassers. We called this our first canvass on behalf of the Advance.

In these calls finance or the Peace Thankoffering was in no way referred to but the people were informed that we were interested in them and that we wanted them in Church. A report of each call was filed with the Chairman who passed the information obtained to the various organizations in the Church. It was found that many expressed interest in the Ladies' Aid, W.M.S., S.S., Mission Band, Y.P.S., Men's Club, etc., and the result is that today every organization has new members as a result of this canvass. Some have begun to attend Church and a few have professed their faith in Christ and have joined the Church. Many of these calls are being repeated and it is expected that further results will be obtained.

The Advance Committee then turned to the raising of the Peace Thankoffering. Fifty canvassers went out after having been thoroughly informed of the whole matter of our Church's financial needs. No one who had been called on in the first canvass was called on for the Peace Thankoffering as the object had been to bring them into the Church and not to seek financial assistance. When the results of the canvass were complete we found that instead of having reached



AT NIAGARA

our allocation of \$6,430.00 we had almost \$11,000.00.

The third part of the Advance was local improvements and in this regard I have only space to say we have just completed improvements, alterations and additions to our Church property to the extent of \$1,000.00.

Ours is no exceptional congregation and the success of the Advance here with its three-fold aspect has given us a new realization of what can be achieved where Christian men of vision and understanding will undertake leadership. We feel we are in a position of continual Advance and we note with satisfaction that our Budget givings are in excess of last year.

Yours in prayer for,

A Spiritual Awakening.

Thus Far and Now Farther

by WILFRED F. BUTCHER

BY DECEMBER 30, 1946, \$1,209,222 had been raised for the Presbyterian Advance and Thank Offering in cash and pledges; 188 congregations, and the entire Presbyteries of Ottawa, Superior, Montreal and Edmonton had reached or exceeded their allocations. But \$790,778 has yet to be given; 398 congregations have sent in nothing at all and many others only nominal sums. There seems to be no reason why they cannot give as others have already done. Some of the congregations which have already had campaigns, but have been disappointed with the results, assure us that large sums will yet be contributed by their people. So we are far from discouraged.

TRAINING OF LEADERSHIP

Far more has been accomplished than is indicated by these figures. In many places the Advance Committees consisted

of younger men, chosen deliberately for their vigour and potential leadership in the life of the Church. These have learned a great deal about their own congregations and about the Presbyterian Church in Canada. The chairman of the Advance Committee of a city which exceeded its allocation wrote immediately this was done, expressing his concern that the churches should use effectively the new leaders who have been discovered and given some training, and who have developed a genuine interest in the work of the Church.

EVANGELISTIC OUTREACH

Experienced elders in many places comment that they have never had an experience like their work on the Advance, because of the people's expression of their concern for the proclamation of the Gospel by the Presbyterian Church in Canada. This has shown itself in other ways as many office-bearers have been awakened to their responsibilities by the Advance. Some have recognized anew the importance of canvasses, and have inaugurated regular visitation of their districts by the members of the churches in order to bring children into Sunday Schools, and adults into some relationship with the church. Others have made a thorough survey of the whole fabric of congregational life in order to attempt to answer the question, "Are we being true to our obligations as a Christian fellowship in this community?"

THE ADVANCE IS TAKING PLACE

A genuine and profound Advance is taking place in the Church. It began long before this specific effort of organization was undertaken. At its root lies the fact that the Church is beginning to be gripped in a new way by the Gospel, is striving to express its faith, and members, elders, and ministers are being driven to recognize afresh that the life of the Church, and of every Christian, has its meaning in Christ Himself alone.

WEAKNESSES IN SOME CHURCHES

But this is happening in the face of certain weaknesses. Some office-bearers, and some ministers, recognize and assume their responsibilities all too little. Some congregations are interested only in their own worship, their own activities, their own fellowship.

WHAT OF THE FUTURE?

It is becoming increasingly clear that this period is as important in the history of the Presbyterian Church in Canada as was 1925. Then it was determined that the Church should live. Now the Church must learn for what it shall live. A powerful proclamation of the Gospel of Christ is essential, and that involves a renewed and widespread evangelistic outreach. If the Church is to be equipped for this work the objective of the Advance and Thank Offering must be reached.

"REPENTANCE NOT REGRETTED"

GERMANY—Bishop Wurm preached a sermon in Cannstatt at the Provincial Church Conference on November 17, 1946—a date which coincided with the Day of Repentance of the Evangelical Church in Germany. Bishop Wurm took as his text the passage in the New Testament, (2. Cor. 7:10) which speaks of the two kinds of sorrow, one of which leads to life, the other to death, and stressed the fact that the German people must decide on the first kind. For a Christian congregation which accepts God's punishment for its sins undergoes a complete change of heart and thus develops a new life. One must not brood over the evil of the ravages caused by men, for sorrow concerning by-gone events is unfruitful.

PRISONERS IN RUSSIA

SOVIET REPUBLIC—The Bishop of Berlin, Dr. Dibelius, gives the following description of spiritual life in a camp from a German prisoner in the Soviet Union. "God's Word is not restricted, even in the prison-camp. In our camp in Russia we had Evangelical and Roman Catholic chaplains. Every Sunday we had services, usually attended by sev-

spiritual regeneration of Greece. 1. The future of humanity in general, and of Greece in particular, depends primarily on laying spiritual foundations which are true and firm. Only thus can a genuine civilization exist. 2. It is impossible to lay such foundations, unless contemporary mankind makes use of the values preserved in the Christian faith. 3. The abandonment of Christian values would also conflict with the results of genuine scientific research into the basic problems of human life, when this research is conducted in a genuine and unbiased scientific spirit. 4. The series of failures and disappointments characterizing the last few years have revealed the need for the complete reconstruction of political and social life on a basis of justice and morality. 5. Finally, unless education is founded on Christian values, it is bound to lead to failure, spiritual malnutrition and a crippled moral condition.

MESSAGE OF REFORMED CHURCH

NETHERLANDS—The Netherland Reformed Church has published a message of great significance.

"We must appeal to our people to make a final effort to raise the standard of life of all; no one who is capable of

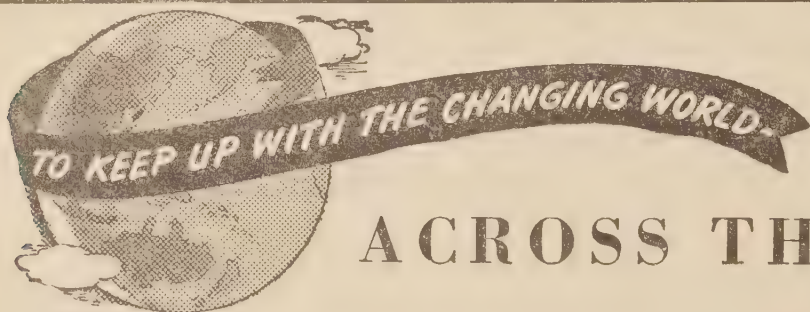
CZECH CHURCH FACES PROBLEMS

CZECHOSLOVAKIA— "Some 2,000,000 Germans have been transferred to the Reich, and in their place hundreds of thousands of Czech colonists are being encouraged to settle as farmers or as factory workers in the border districts. Most of these people come from the towns and villages of Bohemia and Moravia, but many are also coming from Russia, Roumania, and Germany.

These people are returning home, and are being given land by the Czech Government. For the Church the result has been a great Church extension problem. Many of the old congregations have been seriously decreased, while Church services have to be provided for the new settlers who are scattered over a wide area. The Church faces this task at a time when, as a result of the suspension of theological training during the war, there is a serious shortage of ministers. It is estimated that 60 additional ministers will be required for these new congregations alone.

NOBEL PRIZE-WINNER

SWEDEN—Dr. John R. Mott has won the Nobel Peace-Prize. The whole long life of this evangelist and world-famous



*God hath made of one blood
all nations of men*

ACROSS THE SEVEN SEAS

eral hundred comrades. Once a week we had a Bible class and twice a week we had Evangelical study-groups with lectures on our Church hymns, on faith and knowledge, and other subjects. . . . We started a Church congregational council in the camp, which assisted the chaplains and brought men back into the Church. Every four weeks we held a Communion service, at which an infusion of birchbark or tea took the place of wine."

REDISCOVERS CHRISTIANITY

GREECE — A declaration has been signed by 181 scientists, artists and men of letters. Hardly any of the signatories are active Christians and few of them are members of the Christian Union of Scientific Man.

"We, the undersigned, regard it as our duty to declare publicly our convictions concerning the course which should be taken by the Greek people in their attitude to the great, basic problems of life, if they are to overcome their present difficulties and to achieve the physical and

working should shirk this moral duty. This appeal will only have moral authority if everyone remembers that he is working for the service of the community, that selfishness must be prohibited, and that every worker must receive his due. The poverty in which we are now placed is not accidental; it is the result of the damage inflicted during the war, growing nationalism and other forces which have made the world sick unto death."

EMPEROR WORSHIP ENDS

JAPAN — According to Japan's new constitution the Emperor Hiroshito will no longer be worshipped as a God. In an Imperial Rescript to the Diet, the Emperor formally renounces his divinity. This is a fact of great significance for the Christian movement in Japan. Christians, hereafter, can talk about their God without risking a clash with the government. Shintoists will no longer be able to hold up the Emperor as a god or to refer to his ancestors as gods. In other words, Shintoists, Christians and Buddhists will be on a common footing from the standpoint of the law.

Christian organizer, now over eighty years old, has been devoted to work for unity within the world Church. For many years Dr. Mott has personified the three great world associations—The Y. M. C. A., the Student Christian Federation and the International Missionary Council—being President of all three of them. This indefatigable witness of Jesus Christ is the second Christian winner of the Nobel Peace-Prize since Archbishop Soederblom received this honour in 1930.

NEWS FOR PROTESTANTISM

ARGENTINA—In May 1946 the Argentine Government had decided to issue a decree restricting the freedom of action of the non-Roman Catholic Churches. The Protestant Churches rose against this decision, arguing that this decree overstepped the purpose of "information" which it claimed to have. We have learned that this decree was not presented to the Senate for its approval, for—in the opinion of one of the Senators himself—it was a blow directed against one of the essential freedoms of the Argentine Constitution.

Preacher, Speak To Me

by J. D. Smart

IT IS INTERESTING what a minister learns when, after some years of viewing Christian worship from the vantage point of the pulpit, he takes his place week by week as an ordinary worshipper in the pew. Odd Sundays on holidays or when there is a visiting minister do not count, for they are far from ordinary occasions. Perhaps there should be a rule (and financial provision for its operation) that at least once in every ten years a minister should have three months in which he would take his place in the pew and get firmly in his mind how it feels to be a layman. It would be well for him to attend a number of churches in order to give variety to his impressions.

For more than two years now I have been more often in the pew than in the pulpit and it may be of interest to set down some general observations. They tend to be of a critical nature but they are offered with humility and with a full awareness that for the weaknesses of the Church all of us are responsible.

First, there is a distressing impression of the indecisiveness and irrelevance of much of the preaching that is to be heard in the churches. It lacks the note of urgency and often one goes away with the feeling that what has been said makes little difference. It lacks also the note of profundity, the minister offering a few capsules of religious and moral advice to his people out of his private store rather than laying open their deep needs and pointing them beyond himself to the God who alone can answer those needs adequately. Perhaps the reason urgency and profundity are lacking is that too rarely is the sermon an opening up of that urgent and profound Word which meets man uniquely in the Scriptures.

It is puzzling that with all the lip-service that is paid to the Scriptures one so rarely hears intelligent effective exposition of them in the worship of the church. In a recent conference one speaker denounced certain Sunday School lessons for having insufficient Scripture in them. In answer he was asked to choose any one of the lessons criticized and then to lay alongside it any one of his own sermons for the same period that an impartial judge might determine which had more Scripture in it. The offer was not taken. It is much easier to praise Scripture, or even to deliver addresses in defence of it, than to face the necessary labour and soul-searching through which Scripture

comes alive word by word for the man of today.

One gets the impression at times that some men are afraid of Scripture. It is safer to leave it alone. There may be someone in the congregation who will be offended if our way of interpreting it seems to differ widely from theirs. Honest dealing with Scripture raises problems which are not easy to explain to the average church member. So the hungry sheep look up and are fed, not on the solid word of the prophets and apostles but on the somewhat less solid word of the latest homiletic literature.

A further criticism of some preaching which one hears is that it is not addressed with sufficient directness to the listener and does not touch him at the most critical point of his life's need. At the end of six months in the pew I wanted to write a tract entitled: "Preacher, speak to me." So many men are deceived by the decent pleasant respectable appearance of worshippers in church. None of them look as though they had any drastic spiritual needs. It seems almost discourteous to address them as though they were sinners needing to be redeemed. A little moral and spiritual polishing in spots is all that they require. But every minister should know that that is a lie. Indeed, until he knows that it is a lie, he can do nothing for us. He should know that we have come expecting, hoping, waiting, for a word which we somehow cannot speak to ourselves. Each of us has his own peculiar blindness and sin and burden of despair. It is a serious matter to turn us away without at least suggesting to us where is our source of help.

A second impression has to do with the worship of our Presbyterian churches. Anarchy is hardly too strong a word to describe much of it. The convictions, and also the whims and fancies, of ministers, choir directors, sessions and congregations have caused great confusion in the worship of many Presbyterian churches. There is no recognized order observed in our churches which would cause a Presbyterian to feel at home at once in a Presbyterian Church a thousand miles from his customary place of worship. Surely the time is near when Presbyterians must insist that the worship of our churches is a concern of the Church as a whole and that a common order should be observed safeguarding the essentials of a really Christian worship.

A third impression is that many con-

gregations have lost all understanding of what it means to be a fellowship in Christ. They consist of fine people who are charming when you get to know them but who are so busy about their own concerns that they have no interest in anyone outside their familiar circle. A stranger may sit beside them in church for months and still be a stranger. He may live in their community for years and see none of them cross his doorstep.

The spirit of individualism which pervades our society prevails also within the Church, so that often the quality of fellowship in the church fails to reach even the level of the local service club. Sessions can be much more eager to add people's names to their church rolls and to see them in church on Sunday morning than to take them with any warmth into their fellowship.

An evangelism program is beginning this year in the U.S.A. Church. Its aim is to add a million new members to the Church. But first the Christian congregation must become the kind of fellowship in and through Christ that will have a care and concern about the man on the outside and an openness of heart toward him both before and after he comes in. There can be no effective evangelizing of our pagan world except by congregations of Christian people who have let themselves be mastered by the love of Christ in very practical ways.

Circulation For 1947

We are sorry that owing to extra demands for the January issue our supply was exhausted soon after publication. All increases ordered in advance were filled but many churches were left without extra copies. Some churches have already ordered varied numbers of copies to interest their members who are not subscribers. Additional copies of the February or any issue can be supplied when ordered in advance at four cents per copy. Through our pages we wish to thank the many who have written expressing warm appreciation of our new format. Since it was necessary to use the wrappers of the smaller Record, we greatly regret that some parcels reached the secretaries in damaged condition.

Delay has been caused in congregations by a number of secretaries who have not forwarded their order nor the result of their canvass. Since this delay may cause inconvenience to subscribers in the early issue, please forward your order immediately. To churches, now seeking to increase their list of subscribers, please inform us of the result of your campaign.

Is Our Settlement System Adequate?

WE ARE familiar with the complaints that come from both ministers and Kirk Sessions regarding our Presbyterian method, or lack of method, of settling ministers in vacant charges. Ministers are most vocal in their criticism. Some ministers resent the necessity of candidating, or preaching for a call. They intensely dislike the idea of entering into competition with their brother ministers. Others feel that candidating does not provide a fair basis of determining the real ability of a man. It is a well known fact that some of our most capable men never do themselves justice when preaching for a call, since they can never rid themselves of the sense of unreality in the situation.

Moreover, there is always the difficulty of choosing a leet from the letters of application. For one thing, the interim-Moderator and Session lack the information concerning the applicants necessary to the making of a wise choice. The men chosen for the leet are often those who are better known to the interim-Moderator, while those who are not so well known stand very little chance of getting a hearing. Another cause for complaint is that men in the west who wish to return to the east, can seldom be heard in vacancies.

Furthermore, many of our older men often feel resentful because of the partiality that is often shown to younger men. It is not often that our older men get an opportunity of candidating unless it be in rural charges for which very few are applying for a hearing. There are congregations that have refused to even hear men who are over forty years of age. Seniority, which in other Churches still means something, apparently is not considered in our Church. It would seem as if experience counts for little among our people.

Then there is the problem of securing ministers for our rural charges. It is true this problem has arisen largely through the scarcity of ministers. We simply have not enough ministers to go around, and almost always it is the rural charges that suffer. And yet there are at all times a number of ministers without charge who might well be employed in our rural congregations, while waiting for a settlement. Yes, our method is extremely wasteful, wasteful of time, of men, and of money. It is evident that something should be done to remedy the situation.

But what can we do, you may ask. It is our Presbyterian system, and in spite of its defects, we must put up with it. Well it is true that the right of the people to call their own minister is traditional and fundamental in our Presbyterian form of government, and that right should be preserved. Moreover, the right

and responsibility of settling ministers have always belonged to Presbytery; and Presbytery should not be deprived of that right, or relieved of that responsibility. What then can be done?

Having given the matter a good deal of thought, I have a plan to suggest, the working out of which would not violate either one of those rights, and yet settle many of our difficulties. Here it is for what it is worth:— Let the General Assembly appoint a Standing Committee whose duties should be: (1) To keep two lists. (a) One of ministers who are without charge, as well as those in charges who are desirous of making a change; together with such information as interim-Moderators should require; such a list and information to be available to interim-Moderators only; and then only on application. (b) A list of all charges or congregations that are without a minister, together with all information desirable by those seeking a charge; such a list and information to be available to all ministers on application.

(2) Further that this Committee meet twice a year and make appointments of such ministers without charge who are willing to accept appointments for a period of six months or a year; ministers thus appointed to have the privilege of accepting a call to the charge or congregation which they are serving, or any other charge at the end of six months. It is suggested that the Board or Committee be granted sufficient funds so that it may provide transportation expenses for men thus appointed; as is the case with our Mission Board in their appointment of ordained missionaries; and that the said Board or Committee work in consultation with the Board of Missions.

I am aware of the objections that may be offered to this plan. For example, some will say that it would involve too much expense. But I am convinced that in the end it would do away with much of the present wastage and put our Church in a much healthier condition even financially, since it would have the advantage of giving continuous, full time service to our ministers, and help to remedy the deplorable situation of long vacancies which has obtained in many of our congregations and charges. However, your criticism is invited. Have you any better plan to offer?

(Guest Editorial by our Past Moderator, Dr. J. M. Macgillivray)

Statement Regarding Editorial

Objection has been taken by Dr. Hugh A. MacLennan to the editorial "Must Novelists Dictate Morals?" which appeared in the January edition of The Presbyterian Record, on the grounds that it constituted an attack on his personal reputation and on his standing as a professional writer.

The above editorial was intended to be nothing more than a fair discussion of certain tendencies in the writing of modern novels. If any inference can be drawn from the editorial unfavourable to Dr. MacLennan or his work, it is regretted, for certainly none was intended. As we have already stated, we consider Dr. MacLennan to be one of the greatest of Canadian craftsmen.

We Give Thee But Thine Own

MANY centuries ago, after years of civil war in the land of Israel, a young king, Joash, came to the throne. When all was peaceful again, his first duty was to rebuild God's house. Just like many of the churches in England, France and Germany today, its walls were broken down and the sacred vessels carried away. Money was needed for the work, Joash gave an order to his servants. "Make," said he, "a chest, and set it at the gate of the house of the Lord." So the chest was made and placed at the temple door and into it the people, rich and poor, dropped their offerings.

Some of you may want to read the story for yourselves in II Chronicles, chapter 24. Joash, with his wooden chest, was the first man of whom the Bible tells us to take up what we call a "collection" for God's house. And when at your church each Sunday the minister says, "Your offering will now be received," it's a custom that goes back thousands of years to that young Jewish king.

Let's skip over the centuries and come to Scotland in the days of your great-grandfathers and to the Presbyterian churches there. When the people came up the glen to the church door, they found a table covered with a white cloth and on it a collection plate. Beside it stood one of the elders and into it the men, women and children, whether they had much or little, put money for the poor folk of the town or village. Giving was their first act of worship.

What became of the money? When the service was over, it was counted and the amount entered in a book. The silver itself went into the "kirk box" and the key was kept by the "box maister." Nowadays we would call him the treasurer. Eventually the box was opened by the minister and the Session and the money shared among the poor. One old record tells of a poor "lass with a crooked back-bone" who received a penny.

You, of course, don't put your money into a chest or on a plate at the church door. When the minister announces the offering, several men come to the front and take the collection plates to pass up and down the pews. These men who collect your nickels and dimes and your father's envelope are the "managers." Like the Session, about whom I told you last month, the board of managers has a special job to do in every Presbyterian church.

The house of God in many ways is just like any other house. It has to be kept clean and warm. It must have furniture and lights, carpets, and many special things, such as choir gowns, Bibles, a Communion service. Someone must see that the minister and the organist are paid. Someone must engage and pay the janitor and see that he keeps the church clean. Someone must see that the coal bins are full and the building kept in good repair. That's where the managers come in. Just as the elders look after the spiritual side of the church, the managers care for its "temporal" affairs—the ordinary business of living. They are elected by the people and each one serves for three years.

That's why it is the managers who collect your money each Sunday and present it to the minister to be dedicated to God's work. Sometimes for this dedication we sing, "Praise God from whom all blessings flow," but more often we sing this hymn:

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee."

And what do the managers do with your money? When morning or evening service is over, they count the collection, mark it down carefully, and hand it over to one of them, the treasurer of the church. Once every year at the annual meeting (many churches are having them now) he reports on how much money was taken in and how it was spent.

Much of it, of course, stayed in your own town. It paid the minister, the janitor, the organist. It kept the church spick and span; bought Sunday School quarterlies and papers. It helped poor and sick people, as it did in old Scotland. Perhaps it added a stained glass window to the church or bought new hymn books.

Some of those dollars and quarters and nickels travelled a long way. First, they went to the head office of the Presbyterian Church at Toronto, as your part in what we call the Budget of the Church. But that was only the beginning. Some, I know, went to northern Canada, up in the Peace River district, to build churches for new settlers and to bring them a minister. Other pennies turned up in the big cities of Toronto, Montreal, or Vancouver, to help along kindergartens for little Chinese boys and girls, or churches for the Ukrainian or Hungarian

people. And still others found their way to colleges in Montreal and Toronto where our ministers are trained.

As for the money that went overseas, it found many uses. In India, it reached hospitals and schools which we have built. Down in South America, it helped East Indians in British Guiana to go to school and to have churches of their own. In China, it patched up the scars of war. And that's only the beginning of the story of our Church's missionary work.

Our offering isn't just something that we take to church, like a clean handkerchief or our hymn book. It's one way that we worship, one way that we say "thank you" to God. And people have been saying it that way ever since Joash set that wooden chest at the gate of the temple.

—O.M.H.

WORLD CONFERENCE OF CHRISTIAN YOUTH

by R. S. K. SEELEY

"Representatives of Christian Youth of the whole world will meet at Oslo to reaffirm their faith in the Lordship of Jesus Christ over every realm of life. They will meet in the knowledge that in Jesus Christ alone can be found a unity which transcends all political and national barriers. Together they will seek from Him courage and insight with which to face realistically and creatively the apparently insoluble problems which confront the world today. They will call Christian young people of all lands to more perfect obedience to God's will."

Oslo 1947 will be no mere haphazard get-together of young people to bolster up their enthusiasm in an emotional setting. Many of the delegates will bring to the Conference a faith that has undergone the severest tests during their adolescent years. They will have suffered the loss of material possessions, will have witnessed the death and sometimes the torture of their dearest relatives; they will be stripped of all outward marks of the favour and goodness of God and yet will be there to assert their faith in his sovereign power and their belief in his ultimate victory. Such delegates will not be concerned with mere words and phrases. They will be eager to get down to the root of things and out of the depths of their experience to face the challenge of the contemporary scene.

A great deal of the leadership will come from the young people themselves, but there will also be addresses by speakers of international reputation. The list is not yet complete, but it includes W. A. Visser 't Hooft, Bishop Berggrav, D. T. Niles, and Reinhold Niebuhr—certainly a list that is suggestive of inspiration.

MISSIONARIES RET

Church Re-occupies F



REV. JAMES DICKSON, Th.B.



MRS. JAMES DICKSON

1872

Seventy-five years ago a young man, left Canada for the Far East. He was to go "somewhere in China." He was invited, before making a decision, to enter. Mr. Mackay said he had boxes from Zorra had been label

The Presbyterian Church will re-occupy mission fields in the far East. The very the situation in Formosa a few opportunity is now presented to our of retreat from our mission fields and prewar strength. The sub-executive representatives are meeting on Feb

The Rev. George W. and Mrs. Mackay sail from Gulport, Mississippi on a

The Rev. James and Mrs. Dickson's chief task will be the task of in his journeys by Mrs. Dickson. T

Miss Hildur Hermanson, R.N., has sailed for Taihoku and has opened the hospital, battling a cholera epidemic. Miss will also sail on the Marine Lynx for

The Rev. Hugh and Mrs. Macmillan will sail for the summer.

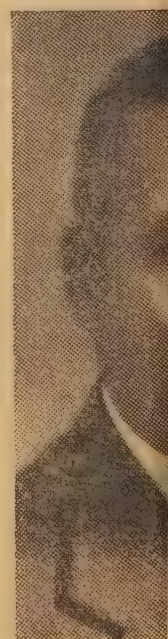
The prayers of our people are for the Board of Missions in this great un



REV. HUGH MacMILLAN, M.A.



MISS ISABEL TAYLOR



REV. G.V.

JRN TO FORMOSA

st Field in the Far East

ght of the Cross, George Leslie Mac-
commission from the Canada Synod.
ter looking over several fields that
he went to Formosa. He saw. He
guided providentially just as if his
amsui, Formosa.

py immediately the first of her three
James Dickson, who was sent to sur-
hs ago declares that an unparalleled
ch. Our present policy has no thought
ere will be no reduction of staff from
the Board of Missions and W.M.S.
4-5 to plan a postwar policy.

ackay have already left Toronto to
nter.

follow on February 14. Mr. Dick-
gelism and he will be accompanied
uil on the Marine Lynx.

eady working with Chinese Relief at
nd with UNNRA doctors has been
hy Douglas and Miss Isabel Taylor
ar East.

n are expected to leave early in the

ght by the missionaries and by the
king that faces our Church.



MISS HILDUR HERMANSON, R.N.



MISS DOROTHY DOUGLAS

1947



KAY, M.A.



MRS. G. W. MACKAY



MRS. HUGH MacMILLAN

ON THE RECORD BOOKSHELF



YET NOT CONSUMED

by Stuart C. Parker

(The Thorn Press, Toronto, \$1.50)

In brief compass this volume sets out to trace the history of the Presbyterian Church in certain parts of the world. The whole is divided into three sections, forty-one pages being devoted to the Early Church, eighty-eight to the Expansion of Presbyterianism in Scotland and the remainder to an outline of the history of the Presbyterian Church in Canada.

Dr. Parker writes with his usual lucidity and the format of the book is a fine tribute to the publishers. For those who feel they have only time to read a brief history, and that may mean many of our Church members and young people, this book is commended. Those, however, who expect to find in this volume an intimate history of the development of Presbyterianism in Canada will be disappointed. The author states on the closing page, "Here we leave the story of the Church with the best part untold."

Criticism of the book would be on two grounds, one there is scarcely mentioned the debt of Presbyterianism to the Reformed Church on the Continent and the other is that more space might have been given to the Canadian scene, as our Church sorely needs a comprehensive but compact history. Dr. Parker has done his work with skill and given us a readable volume, that those who are interested in the history of the Church will read with pleasure.—JOHN McNAB.

* * *

METHODISM IN THE MIDDLE WEST

by Dr. J. H. Riddell. (Ryerson Press. Price \$3.00.)

Dr. Riddell's outline of the history of Methodism in Middle Western Canada since 1840 is an extremely instructive volume. This it is bound to be as he himself has taken no little share in the work which he here depicts and describes. One difficulty is, that his early emphasis is on individual missionaries but he has given us descriptions in such terms that none of them really leave much impression upon us as individuals.

If one were to criticize, one would have to point out the fact that from Dr. Riddell's account there seem to have been very few other denominations except Roman Catholics in the west. While

he mentions in passing that there were some Anglicans and some Presbyterians, he gives no particular reference to them, thus putting his picture out of focus. It is also interesting to note that he rather bewails the fact that in some areas in the early days the Methodists and Roman Catholics were competing. (p. 4.) In fact one is rather impressed by the fact that, according to Dr. Riddell, the Methodists of 100 years ago do not seem to have been quite so Church-Union conscious as some of their descendants of later days. In this connection, the last two or three chapters are extremely interesting in that they give the background of the Church Union movement from the Methodist point of view. But their interest is even more vital for they describe a situation which is a very close parallel to that in which our Church finds itself today. Altogether this is a very interesting book, and worthy of careful reading. W. STANFORD REID.

* * *

AN ENEMY OF THE PEOPLE: ANTI-SEMITISM by James Parkes. (New York: Pelican Books.) 152 pages. Price, 25 cents (American).

James Parkes, after serving in the first World War, secured his degrees from Hertford College, Oxford, and became a Ph.D. (Oxon) in 1934. His researches have made him one of the most authoritative writers in the English-speaking world on the relations of Jews and Christians, and during the recent war he was frequently used by the British Broadcasting Corporation to interpret Jewish problems and aspirations. Among his books are *The Jew and His Neighbour*; *The Jewish Problem in the Modern World*.

His latest Penguin, just republished in the United States, "An Enemy of the People," is perhaps the best analysis of the psychology and sociology of anti-Semitism, ancient and modern, available in small compass. Some would occasionally challenge him as for instance, on page 136, where he says, referring to the Palestinian situation: "On both sides I have omitted the promises made during the 1914 war, which present an interesting tangle for the historian and the lawyer, but offer no guidance for the practical consideration of the future." But with such minor exceptions, the book is brilliantly stimulating and impartial, and its reading ought to help to bridge the chasm between Jews and

Gentiles which seems to show signs of widening once again. C. E. SILCOX.

* * *

FAITH AND FREEDOM

by J. Wesley Bready

(American Tract Society - \$1.50)

Years of research into the lives and achievements of the social leaders of Great Britain in the 19th century caused Dr. Bready to discover that the root of their fervour and inspiration came from the Evangelical Revival. Hence, the hero of this series of lectures is John Wesley with his emphasis on the "priceless value of every immortal soul."

Wesley, with his restoration of the vital and dynamic in Christianity, was the inspiration from which Lord Shaftesbury, Dr. Barnardo, William Wilberforce, and others, became champions of the weak and the enslaved. Those who have read the biographies of these leaders by Dr. Bready will find in this small volume, the lessons of the larger books put in popular and briefer form.

The question is propounded by the author in the closing chapters as to whether the materialism of Marx or the spiritual resources emphasized by Wesley will become the creed of the 20th century. — His conclusion is that the present winter of despondency will be followed by a joyous springtime of Hope. And "Hope is the mainspring of Faith; and Faith is the mother of Freedom." Wesley is shown throughout as a dynamic leader against the secularism, humanism and materialism of his age and also as one deeply interested in the social problems threatening the people of that period.—JOHN McNAB.

* * *

GOD'S PLENTY

This is the significant title of the Popular Report of the British and Foreign Bible Society for the first post-war year. It maintains the high literary standard of former years and tells an impressive story. We are shown how the work has been resumed in war-torn Europe and in China, and how all through the war years tens of thousands of Scriptures were circulated in some lands in secret. All the continents come into the sweep of the survey and many an interesting incident is related from the experiences of agents and colporteurs.

Three new languages have been added to the Society's list, bringing its total up to 764 out of well over 1,000 in which the Scriptures now exist. But there is still a confusion of tongues to be reduced to order for the Word of God to use. It is startling to learn that in Burma alone 104 different languages are spoken with 140 additional dialects.

The various Bible Societies are unifying their work all over the world so as to form National Bible Societies. An interesting account is given of a conference held in England last May which brought into being The United Bible Societies. Its constituent members will be national societies.—JOHN McNAB.

UNREST IN CHINA

Mr. Reoch has just returned to Shanghai after seven weeks touring the flooded areas of Anhwei, where the floods have been terrible. Part of the time he travelled walking on the dykes. The finest method of travel has been on a river boat and this going up-stream from dawn to dark only covered 15 miles.

Foreigners are followed everywhere by the Chinese and he has experienced crowds following him wherever he has gone. In one village they had a Gospel meeting at four a.m. at a fruit shop, whilst he and others were waiting to proceed on the road by mail cart. He has travelled through guerilla and bandit territory without being molested. Mr. Reoch is somewhat disturbed by the outlook in China, fearing that civil war is only a matter of time and that this war may be on a large scale.

The Chinese War Relief Fund of Canada appears to be running low on funds. They have not received as much as they expected and it is possible that a campaign may be necessary to raise more money. In Shanghai hard coal is \$1,100,000 a ton and soft coal is \$500,000 a ton. Our missionary expects a very hard winter for China. Mr. Reoch expected to leave for the Communist area and South Hopei to look over the flooded area and see what is necessary for the organizers of the Relief Committee for the people.

The Presbyterian Advance For Christ and Peace Thank Offering

CONGREGATIONS WHICH REACHED OR EXCEEDED THEIR ALLOCATIONS

October 7 - November 28, 1946

Synod of the Maritime Provinces—

Black River Bridge, N.B.

Synod of Montreal and Ottawa—

Montreal West; St. Giles, Ottawa.

Synod of Toronto and Kingston—

Creemore; Vankoughnet; Lakevale.

Synod of Hamilton and London—

Knox, Fort Erie*; Harrington; Kirkwall; Caledonia.

Synod of Saskatchewan—

Indian Head.

Synod of Alberta—

Medicine Hat; First, Edmonton.

Synod of British Columbia—

White Rock.

*St. Andrew's, Fort Erie, was previously incorrectly reported as having exceeded its allocation.

ORGAN WANTED — or portable piano, for a new station recently opened. The minister would like to hear from someone willing to donate an organ, or portable piano. Write Dr. William Patterson, Estevan, Sask.



PADRE HONoured

The Hague, December 10, 1946.

Dear Sir:

I feel that it will be of interest to you to receive from me a report on one of the ministers of your Church who has recently terminated his connection with this Legation after rendering most distinguished service.

Major, the Reverend C. M. Cameron and a Roman Catholic colleague were, at my request, attached to this Legation approximately six months ago for the purpose of handling special problems resulting from the presence of Canadian Forces in the Netherlands. The two army chaplains gave spiritual advice and personal assistance to Dutch girls who were either wives or fiancées of Canadian soldiers. They also dealt with the rather delicate social welfare problem of unmarried mothers who alleged Canadian paternity of their children born out of wedlock.

Due to the unflagging energy, broad compassion, deep understanding and devotion of Major Cameron and his colleague, these problems have been handled in a way which reflects great credit on Canada in general and on Canadian Churches in particular. I am convinced that the splendid service and Christian approach of the two chaplains are, in many circles, responsible for the high reputation left behind by the Canadian Army.

Major Cameron, on returning to his Church work in Canada, may well reflect with modest pride on his achievements during recent months in this country.

Yours sincerely,
Pierre Dupuy,
Minister.

(Editor's Note: We regret to learn that since the above letter was written Major Cameron has been reported by the Principal Chaplain (P) to have had a very serious illness and will return to Canada about the end of January on sick leave).

A JEEP

Needed Immediately

In God's good grace Dr. Anna P. Martin of Edinburgh, one of India's greatest missionary doctors, is available for one or two years for our

BHIL FIELD

There is no part of needy India more needy than our Canadian Presbyterian area—and in their need, the greatest need of all is summed up in Christ's great imperative—

"HEAL THE SICK PREACH THE GOSPEL"

3 lakhs (300,000) of Bhils look to you and me. They have no other helper.

Will YOU make it possible for Dr. Martin to get to the Jungle villages that we long to reach in Christ's name?

Will you ask Dr. Cameron or Mrs. Strachan to cable us that you have sent him (or her) a cheque for \$1500 for a Jeep and petrol for Dr. Martin?

Ruth Buchanan.

The Next Ten Years

—continued from page 30

a disordered world, the "infectiousness" of a belief in Christ that will make it leap from heart to heart, until there is justification for applying the words of the Psalmist to the fellowship of Christ's present day disciples, "There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

THE CANADA YEAR BOOK 1946

Cloth-bound editions of this volume are held for sale by the King's Printer, Ottawa, at \$2.00 a copy; by special concessions, teachers, university students, and ministers may purchase paper-bound editions at \$1.00 a copy upon application to the Dominion Statistician, Dominion Bureau of Statistics, Ottawa. The Canada Year Book annually makes itself indispensable to informed opinion and to serious students of Canadian affairs.

February, 1947, THE RECORD, Page 39

Across the Dominion

News items of general interest should reach the office of the Record not later than the 5th of each month. It is necessary to print earlier in order for each issue to reach both coasts for first of month.

Contributors are asked to send articles of less than 200 words so that all churches may have their news printed. It has not been possible to print all sent in, but we are hoping to catch up in the near future. Please state date of event on copy.

Several representative laymen have recommended A Layman's Corner. Stories of Men's Clubs and Laymen's Associations should be forwarded.

ONTARIO

BIBLES FOR B. GUIANA

TORONTO—Evangel Hall is a downtown mission, on Queen St., one block east of Bathurst, where for 34 years the Bible-school has been a lively aspect of its work. Each year a White Gifts Service has been held by which the missionary work of the church is brought to the fore.

A fine programme on White Gifts Sunday emphasized the thought of the Word of God as the great need and the offerings were brought forward. Now we shall be able to send \$115 worth of copies of the precious Book to the faithful workers in British Guiana.

* * *

DEDICATION OF MEMORIAL ORGAN

NORTH BAY:—On Christmas morning 1946 in the Presbyterian Church a new church organ was dedicated "as an instrument for the praise and glory of God in His Church, and as a loving tribute to Duncan Alexander Campbell, in whose cherished memory it is this day given and received." The organ is the gift of Dr. Campbell's wife and daughter. As its first contribution to the service of praise, the new organ led the assembled congregation in the Doxology. The church choir sang Hymn 320. "Whoso offereth praise glorifieth Me," as a dedicatory anthem.

* * *

MANSE DEBT LIQUIDATED

HAMILTON:—Calvin Church celebrated the burning of the mortgage clearing the debt against the manse. The mortgage was lighted by a former minister, the Rev. H. J. Scott, and an address was given by the present minister, the Rev. J. M. McCurrie. The Rev. S. Moore Gordon, Moderator of the Presbytery, also spoke briefly and Thomas MacNaughton, Clerk of Session, gave an outline of the history of Calvin Church.

* * *

CELEBRATE CENTENARY

WESTON—The Presbyterian congregation celebrated what is actually the Centenary, although it was marked as

the 88th anniversary. One hundred years ago the Rev. James Harris, who was the minister of the first Presbyterian church in Toronto, and had been for 24 years its pastor, from 1820 until 1844, began services in Weston. The anniversary services were largely attended and the special speakers were Major the Rev. J. W. Foote, V.C., and the Rev. Norman Mackay. The present minister is the Rev. Currie Creelman.

* * *

MEMORIAL ORGAN INSTALLED

BARRIE — Essa Road Presbyterian Church dedicated a memorial organ in memory of five men of the congregation who gave their lives in World War II. Dr. N. R. D. Sinclair, the minister, conducted the service and the Rev. J. A. MacInnis of Orillia was the special preacher. After the Doxology, Dr. Sinclair gave the dedicatory address. Mrs. A. E. Hooper, whose eldest son, Norman, was one of those whose names appear on the Honour Roll, unveiled the organ. The other names are James Fowler, Parker McMillin, Stanley Moon and Clayton Perry.

The Rev. J. A. MacInnis said, "There are three great certainties of faith that we are apt to forget: That God's power is not straitened; That God has many ways his wonders to perform; That as God is Almighty the most glorious experiences may belong to the future."

* * *

RECEPTION OF NEW MEMBERS

STAYNER — In Jubilee Presbyterian Church, preparatory to Communion, the reception of new members was the largest in several years. The minister, the Rev. J. A. Isaac, received 20 persons into Church membership, five of these by certificate and 15 by profession of faith. The Rev. D. H. Currie, Moderator of Barrie Presbytery, gave the address and took part in this Jubilee reception.

* * *

GIFT TO SUPERINTENDENT

APPIN — The superintendent of the Sabbath School, Mr. Bardwell, was presented at the Christmas concert with a Tri-lite lamp, as a mark of esteem from the staff of the school. Otis McGregor, the chairman and acting pastor, made the presentation.

Church Calendar

Material for ensuing number must reach the office by the 5th of the month.

VACANCIES

SYNOD OF MARITIME PROVINCES:

Bass River, Harcourt, etc., Mod., Rev. F. Baird, D.D., Winslow St., Fredericton, N. B.
Dalhousie, N.B., Mod., Rev. E. H. Bean, The Manse, New Mills, N. B.
Port Elgin, Sackville and Dorchester, Mod., Rev. F. Baird, D.D., Winslow St., Fredericton, N. B.

SYNOD OF MONTREAL AND OTTAWA:

Finch and Crysler, Ont., Mod., Rev. M. D. McNabb, Farran's Pt., Ont.
Hawkesbury, Mod., Rev. C. Younger-Lewis, Vernon, Ont.
Spencerville, etc., Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.
Perth, Mod., Rev. J. L. Lattimore, Smith's Falls, Ont.

SYNOD OF TORONTO and KINGSTON:

Acton, Knox Mod., Rev. J. C. MacNeill, Campbellville, Ont.
Hillsburg, Mod., Rev. John McKenzie, Erin, Ont.
Milton, Ont., Mod., Rev. C. D. Farris, Streetsville, Ont.
Newmarket, Ont., Mod., Rev. Alex MacLean, 40 Princess Ave., Willowdale, Ont.
Sonya, etc., Ont., Mod., Rev. L. Shein, Leaskdale, Ont.

SYNOD OF HAMILTON AND LONDON:

London, Ont., Chalmers, Mod., Rev. John Fleck, 111 Elmwood Ave., London, Ont.
Molesworth and Gorrie, Ont., Mod., Rev. L. D. MacIver, R.R. 3, Brussels, Ont.
South Kiltoss and Kirlough, Ont., Mod., Rev. C. H. MacDonald, Lucknow, Ont.
Strathroy, Mod., Rev. D. S. Jackson, 398 Wellington St., Sarnia, Ont.

SYNOD OF SASKATCHEWAN:

Assiniboia, Mod., Rev. H. L. Wilson, Box 598, Weyburn, Sask.

INDUCTIONS

Peterborough, Ont., St. Paul's, Rev. C.G. Boyd, Jan. 3.

DEATHS IN THE MINISTRY

Rev. David Ingles Ellison, Toronto, Dec. 15, 1946.
Rev. John Gibson Inkster, D.D., Toronto, Dec. 19, 1946.
Rev. Austin L. Budge, D.D., Hamilton, Ont., Jan. 16, 1947.

THE MARITIMES

MEMORIAL SERVICE

BOCABEC—An impressive service was held to commemorate the 100th anniversary of the ordination and induction of its first settled minister, the Rev. William Millen, who for nearly 40 years, and until his death, was the faithful and much loved pastor. With him were ordained the Rev. James Law, father of Bonar Law, a Prime Minister of Great Britain, and the Rev. John Irvine, also like Mr. Law from the Irish Church, who took charge of churches from Newcastle, N.B., to Petitcodiac. Mr. Millen's field included Bocabec, Waweg, Bayside, and Rollingdam. About 50 years ago Bocabec was joined with St. George and Pennfield. The Rev. St. Clair Jeans of Saint John, N.B., gave the address.

ONTARIO

OBSERVES 25TH ANNIVERSARY

TORONTO:—History of the congregation since it came into being 25 years ago was traced by the Rev. W. A. Cameron, secretary of the Board of Missions, Westminster Presbyterian Church on their anniversary observance. Dr. Cameron congratulated the congregation on their progress and voiced the opinion that they will continue to hold a place as one of the important religious centres of East Toronto and East York.

At the evening service, the Rev. R. E. G. Dennys, minister for the past year, was preacher and told of the progress made during the past year. At his induction, the congregation became a self-sustaining charge for the first time.

A congregational supper was held when the Very Rev. Dr. Stuart C. Parker was the special speaker.

* * *

57TH ANNIVERSARY

TORONTO—The 57th anniversary of Morningside congregation was observed by a month of preaching by outstanding ministers. Amongst those taking part were Professor David W. Hay, Professor D. K. Andrews, Dr. J. B. Paulin, and the Rev. Neil G. Smith, editor of Presbyterian Publications. The observance concluded with a St. Andrew's supper arranged by the Women's Association. The interior of the church has been freshly decorated, which makes the fine Gothic architecture appear to advantage. The congregation was founded through the efforts of William Rennie, seed merchant, in 1839, and the present church was opened in 1917.

* * *

SESSION LOSES MEMBER

KINBURN—St. Andrew's congregation suffered loss by the death of a faithful member of Session, George Walker, who died on October 11 after a short illness. Mr. Walker, who was in his 71st year, was born on the farm where he continued to work until his death.

The funeral service was held from St. Andrew's Church by the Rev. H. R. Campbell, D.D., who took for his text, "I have fought a good fight." Interment was in the Lowry Cemetery. Surviving are his widow and three children.

* * *

CHURCH REDEDICATION

DUNDAS—Knox Church, Dundas, celebrated its 116th Anniversary on Sunday, October 6th, with Rev. Professor David Hay of Knox College as guest speaker at both morning and evening services. The occasion also marked the reopening and rededication of the church which had been closed for two months for redecorating. The congregation had been meeting temporarily in the Sunday School. The Rev. W. B. Mitchell, B.A., who has been Pastor for twelve years, was in charge of the services.

QUEST OF THE SPIRITUAL

TORONTO—Sunday, November 24, the 58th anniversary of the founding of St. John's Church was celebrated; also the 18th anniversary of Dr. Stewart's coming as minister. When the minister came into the vestry in the morning he was greeted by a bouquet of eighteen roses, the gift of the ladies of the congregation.

The preacher for the day was Major the Rev. John W. Foote, V.C. Throngs came to both services to hear and to meet this distinguished Canadian. Dr. Foote gave two most appropriate and stirring sermons. In the morning service he spoke on the building of the Tower of Babel, pointing out the futile attempt of men of the long ago to obtain spiritual reality through a material effort.

* * *

ANOTHER MORTGAGE BURNS

TORONTO — The loyal members of Patterson Memorial Church who at the time of Union lost their church building and had to build another House to worship the God of their Fathers found it was necessary to incur a heavy mortgage but on November 14 experienced the thrill of burning the mortgage. A number of the Presbytery were present, as well as many old friends of the congregation. The Rev. R. G. McKay, Moderator of Presbytery; Dr. J. W. MacNamara, Clerk of the General Assembly; and H. P. Wanzer, Chairman of the Board of Administration, with others, took part in the service. The minister, the Rev. J. C. Herbison, was congratulated on the splendid work accomplished. The congregation looks forward eagerly to the completion of the building.

* * *

131ST ANNIVERSARY

RICHMOND—Featuring the 131st anniversary of St. Andrew's Presbyterian Church, at the morning service the public worship was in the form of the old Covenanters, as in 1560 A.D. The minister, the Rev. H. K. Gilmour, was in charge and preached the sermon on the early history of St. Andrew's. He also spoke on the Covenanters. The readers were H. A. Stinson, Ford Bell and S. B. Gordon, Clerk of Session; and M. Paynter was precentor.

At the evening service the Rev. George H. Sparks of St. Stephen's, Ottawa, was guest speaker and brought greetings from the youngest church in the Presbytery to St. Andrew's here, the oldest church in the Presbytery.

* * *

111TH ANNIVERSARY

CARDINAL:—Large congregations attended St. Andrew's Church morning and evening on November 3, the occasion of the observance of the 111th anniversary of the congregation.

The anniversary preacher was the Rev. J. F. Wedderburn, M.A., D.D., Minister of St. Andrew's Presbyterian Church, Kingston, who conducted the

services and delivered two eloquent sermons on "The Landmarks of Life", and "Christian Courage".

The minister is the Rev. W. Fitzsimons under whose leadership the congregation has made excellent progress during the past five years.

* * *

Y. P. CONVENERS' CLINIC

MAXVILLE — Sponsored by Ontario Presbyterian Young People's Society, the first of a series of Conveners' Clinics was arranged for the Presbytery of Glengarry at St. Andrew's.

A panel discussion on "The Aims, Purposes and Contents of the Provincial Programme" was participated in by Miss Evelyn McGregor, Ottawa; Miss Margaret Wilson, Toronto; Miss Vera Shaver, Ottawa; Thomas Firth, Durham; and Clifford MacRae, Avonmore. Six delegations participated enthusiastically in the general discussion.

At the morning worship, the Rev. Howard A. Doig spoke on the John Geddie Centenary, two young people, Mary Carrington and Clifford MacRae assisting. Departmental discussion groups featured the afternoon session and on Sunday evening Thomas Firth and Herbert Hill assisted Mr. Doig, who spoke on St. Andrew, the young missionary apostle. Local officers were installed at this service.

* * *

RALLY OF YOUTH

LINDSAY PRESBYTERY — Young people of this Presbytery met for a Rally in the Presbyterian Church at Beaverton on December 4. Representatives were present from Uxbridge, Leaskdale, Bobcaygeon, Beaverton, and Kirkfield societies. The Rally was addressed by the Rev. Louis Shein, Ph.D., of Leaskdale.

Election of officers, under chairmanship of the Rev. J. Cathcart, Presbytery Convener of SS and YPS committee, resulted in Rod Haynes of Leaskdale being chosen as President. Following the Rally—lunch was served by the Beaverton society and a social hour enjoyed. The spirit evident among those present at this Rally augurs well for the activities of the Young People's in Lindsay Presbytery.

* * *

MEMORIAL WINDOWS UNVEILED

TORONTO:—Three memorial windows were unveiled on December 1 in Rose-dale Presbyterian Church, adding greatly to the beauty of the sanctuary. One window was to the late Hugh Gall, an outstanding athlete of Toronto University. The other two windows, in the vestibule, were unveiled to the memory of Mr. and Mrs. Turner Wilson. These were erected by the congregation, one depicting the St. Andrew's Cross and the other, the Burning Bush. Dr. J. B. Paulin unveiled the windows.

QUEBEC

CELEBRATE GOLDEN JUBILEE

MONTREAL — The Kensington Kirk marked its Golden Jubilee on October 27 with splendid worship services, when Professor Robert Lennox gave striking messages. Warm tributes were paid to the leadership of Dr. I. Adams Montgomery, who has shared almost a quarter of a century the joys and griefs of this congregation and in dark and bright days entered into the inner shrine of their spirits.

A huge anniversary cake was cut by Dr. Montgomery at the social evening, when the guests were reminded by F. G. Gnaedinger, only living member of the original congregation, of the days when Kensington was a paradise of apple orchards. This congregation was facing a local extension, or enlargement, when the Advance Thankoffering was proposed. They combined their local Advance with the larger Advance and passed both goals by a fair margin.

* * *

A GIFT

LAC MEGANTIC — You will please find \$10 to help send the Gospel to the heathen.

From—FRIEND.

* * *

LAYMEN FOREGATHER

MONTREAL—The Presbyterian Laymen's Association held their second annual church service on November 10 at St. Andrew's Presbyterian Church. The Rev. E. J. White, minister of St. Matthew's and Moderator of Presbytery, spoke on the ideals and principles of Presbyterianism. He said that a Church with such principles should seek to increase its power and influence throughout the Dominion. Two of the lay leaders, D. G. MacPherson, president, and Edmund S. Cooper of St. Matthew's Session read the Scriptures and led in prayer. Since its inception, the Laymen's Association has done valiant work in supplying missions and conducting services at new points where Presbyterianism is gaining a foothold.

* * *

BENEVOLENT FUND

The Committee in charge of the Dr. Ephraim Scott Fund desires to acknowledge with sincere appreciation a further gift of \$60.00 "From one who is glad to help."

* * *

CHURCH RECEIVES GIFTS

LEGGATT'S POINT CHURCH, METIS BEACH—A set of three solid oak Pulpit Chairs, a Casket-Carriage and a Christening Bowl were dedicated on Sunday, December 1, by the minister, the Rev. Joseph Liggett. These were purchased by a special effort on the part of a few ladies of the congregation.

A few weeks previously, Miss Annie

S. Nicholson of Montreal presented the church with a pair of solid brass flower vases.

* * *

TREBLES ADVANCE ALLOCATION

BUCKINGHAM—This church, in the Ottawa Presbytery, exceeded its allocation in the Advance for Christ and Peace Thank Offering. The allocation was \$160 but \$510 was raised. This is a remarkable showing for a small congregation, perhaps as good as any church, proportionately, throughout the Dominion. Of this amount, \$490 has already reached the Treasurer. In addition, the congregation made a generous gift of money to its minister, the Rev. George Extence, at Christmas.

Moderator at Bermuda

Stepping ashore in tropical but December sunshine from the Pan American Airways Clipper, the Rev. W. Gordon Maclean, Moderator of the General Assembly, delivered the 103rd anniversary sermon in Hamilton, Bermuda. The lesson was read at the morning service by the Lieutenant Governor, Admiral Sir Ralph Leamon. With every pew occupied, the Moderator told the Sunday morning congregation, "We have to take religion seriously today or not at all. And if we do take it seriously it becomes a great adventure." Other special services were conducted during the week of the Moderator's tour. He spoke to the Rotary Club and the Bermuda Ministerial Association. An official welcome was given him on the Tuesday evening, when the Mayor of Hamilton and representatives of all Protestant faiths in the colony attended.

St. Andrew's highlight came when the Moderator dedicated the new church tower at a special service which was conducted by the Rev. Victor E. Ford, the minister. The Moderator dedicated the tower to the glory of God and as a tribute to the ministers and elders who had served St. Andrew's during its long history. The inspiration of the Moderator's visit has been reflected throughout the entire colony.

HAVE YOU HELPED OTHERS?

In answer to an appeal in the Record, the Young Women's Auxiliary of St. Andrew's Presbyterian Church, Lethbridge, Alberta, have been helping a destitute family in Utrecht, Holland. The father of the family was killed in the last year of the war while going north to obtain food for his family, and left his widow and eleven children, ranging in ages from two to twenty years. Monthly, a food and clothing parcel has been sent and a Christmas parcel was despatched with individual gifts for each member of the family.

This very worthy project has brought much joy not only to the Auxiliary but to a Christian Dutch family.

BRITISH COLUMBIA

ELDERS ORDAINED—An interesting ceremony took place in Vancouver Heights Presbyterian Church on Nov. 24, when Angus MacDonald, formerly of Knox Presbyterian Church, Indian Brook, Cape Breton; and David McGregor of St. James' Presbyterian Church, Boularderie, Cape Breton; were ordained to the eldership of the Church. The Sacrament of the Lord's Supper was dispensed a week later at a Gaelic service. The minister, the Rev. J. D. Gillies, was assisted by the Rev. Wm. MacLeod of Vancouver, Free Church of Scotland. The common cup was used. The four elders were all from Cape Breton—three from Calvin Church, the fourth from Boularderie. We of the West owe much to the stalwarts from the East.

* * *

PIPE ORGAN DEDICATED—On Dec. 1 in Cooke's Church, Chilliwack, a pipe organ was dedicated by the minister, the Rev. H. G. Funston, in memory of the Service men and women of both World Wars.

* * *

STATUS TO BE RAISED—Desiring to raise their status from a Mission charge, the people of Mt. Lehman, Bradner and Coughlan, in the Fraser Valley, are planning to build the necessary manse. The other requirements they feel sure they can satisfy. It appeared a big thing to undertake when there are only seven families at one point and some nine at another but two Elders, with faith and determination, visited several of the families in the first two places and in three days obtained \$1220. The people now have a firm belief that they can raise at least \$2500 and then they will be able to take steps to secure a minister for that widely scattered area. Faith and works yield results.

* * *

ARMY PADRE INDUCTED—After a year's vacancy, the congregation of St. Paul's, Vancouver, rejoiced on Dec. 5, when the Rev. D. A. Grant Hollingworth, a returned chaplain, was inducted to the charge by Westminster Presbytery. The congregation was well represented. They were addressed first by the Rev. R. Mackay Esler, new minister of Gordon Church, Edmonds, and then the minister and people by the Rev. M. Nicholson of Fairview Church. Great hopes for progress and real aggressive work are entertained from this settlement.

UNIVERSITY STUDENTS ORGANIZE

LONDON:—The Presbyterian students of Western University were organized by the Presbytery during the month of November. Dr. Barclay of Hamilton spoke at a luncheon meeting at which the President, Dr. W. Sherwood Fox, was represented by Professor S. Floyd Maine. Dr. John McNair was chairman and the Rev. T. J. Watson also spoke.

OBITUARIES

REV. HUGH DALLAS CAMERON

Hugh Dallas Cameron who died October 26, was born in Acton, Ont., in May, 1871. Son of the late Rev. Lachlan Cameron, he attended Public School at Thamesford, later attending Ingersoll High School, Toronto University, and Knox College, graduating in 1898. His first charge in 1900 was Allandale, Ont., where he had a productive ministry among the railway men. During his six-year pastorate he was instrumental in building a new church and also a Y. M. C. A. for the railway employees. He also served at Hamilton, West Hill, Forest, Port Hope and Strathroy. During 1936-37 he was Moderator of the Hamilton-London Synod, retiring from active service in 1941. Mrs. Cameron predeceased him in Sept., 1945.

The funeral service took place on Oct. 29 at Bear Creek Church, Brigden. The large attendance was a silent testimony to the place he held in the esteem and affection of all who knew him.

* * *

REV. D. I. ELLISON

Rev. David Ingles Ellison, passed away in Toronto on December 15, 1946, after a lingering illness, in his seventy-fifth year.

He was born in Tottenham, Ontario, on June 12, 1872. Graduating from Knox College in 1900, he was ordained by the Presbytery of London was inducted into the pastoral charge of Duff's Church, Dunwich and Tait's Corners, on December 11, 1900. From there he was called in 1907 to Stanley Street Church, Ayr, where he ministered until 1914, when he accepted a call to Knox Church, Fort William. In 1918 he was called to Runnymede Church, Toronto, where he served until 1934, during which time he was instrumental in building up a strong and active congregation. In 1934, he found it necessary to resign and for nearly two years was unable to carry on the active duties of the ministry, but gave occasional supply. He was instrumental in organizing a congregation at Melrose Park in 1936 which he served until his retirement in 1942. As a result of his labours, the Melrose Park Presbyterian Church was erected and dedicated and the congregation became self-sustaining.

Mr. Ellison is survived by a daughter, Mrs. W. D. Gordon, a son, Mr. Wilbur Ellison, and a sister, Mrs. F. J. Maxwell, all of Toronto.

* * *

REV. J. G. INKSTER, D.D.

Rev. John Gibson Inkster, D.D., passed away in the Western Hospital, Toronto, on December 19, 1946, in his eightieth year as a result of an accident.

He was born in the Orkney Isles on February 8, 1867, and came to Canada as a young man. He was encouraged by a neighbouring minister to prepare for the ministry and entered Hamilton Col-

legiate Institute where he secured his honour matriculation. He graduated from the University of Toronto with honours and took the first year in theology in Knox College. He then returned to Scotland and completed his academic training at New College, Edinburgh.

He was ordained in 1903 and served as minister of Trinity Church, Bristol, England, from 1903 to 1907. He was received into the ministry of the Presbyterian Church in Canada by the General Assembly in 1907. He served for a short time as financial agent of Presbyterian College, Montreal. On February 27, 1908, he was inducted as minister of First Church, London, Ontario, where he served until 1914. From there he was called to First Church, Victoria, B.C. In 1921, he was called to Knox Church, Toronto, where he carried on a most fruitful ministry until his resignation on September 30, 1939. The honorary degree of Doctor of Divinity was conferred upon him by the Presbyterian College, Montreal, in 1926. He retired from the active ministry on October 8, 1940.

He served for a number of years on the Board of Administration, the General Board of Missions and the Church Extension Board. At the time of his death, he was a member of the Trustee Board of the Presbyterian Church in Canada. He also took an active part in the organization and promotion of the Foundation Fund as Travelling Secretary.

Dr. Inkster is survived by his wife and three daughters, also a brother, Robert, and a sister, Miss Mary, both of the Orkney Isles.

The funeral service was held in Knox Church under the direction of the Presbytery of Toronto and was conducted by the Moderator, Rev. R. G. McKay, assisted by Dr. John McNicol, Dr. W. T. McCree and Rev. J. M. Laird. Interment took place at Parklawn Cemetery.

* * *

REV. A. H. WILSON

The Rev. Arthur Harvey Wilson, minister of St. Paul's Presbyterian Church, Glamis, Ont., died suddenly at Wingham November 19. Mr. Wilson was born at Penetanguishene in 1886 where he attended High School, and later enrolled at Toronto University and Knox College, graduating in 1917. He was called that year to Salem and Gillies Hill. In 1925 he was called to Paisley and for the next 14 years ministered to these three congregations. Under his leadership Westminster Church was built and dedicated free from debt; its membership was increased from 144 to 278.

In 1939 he accepted a call to Rockwood where he served for a short term and in 1941 he was called to Whitechurch. Realizing his failing strength he accepted a call to Glamis where he was inducted in September 1946.

Funeral services, conducted by the Rev. Ross Adams, Moderator of the Presbytery of Bruce, were held in St. Paul's Church on November 21.

THE BUDGET FUNDS

The Budget Funds are "the annual income" of the Boards of the Church, by which the current expenses of the general work of the Church are paid.

The Peace Thank Offering is "a once-in-a-generation" appeal for "capital funds" (e.g. Church Building Loans, Colleges, Pension Fund, etc.) and for special funds from which to meet "non-recurring" major expenditure (e.g. European Church Relief, Missions Equipment, etc.).

A generous response to the Peace Thank Offering is needed to **EXTEND** our work. Liberal Budget givings are needed to **MAINTAIN** our work.

The Editor's Mail Box

—continued from page 26

forth our own witness? Or there too, do we no longer know what that witness is—in Doctrine, in Worship, and in Church Government?

We are delighted and heartened to learn of the departure for China of Rev. and Mrs. Ransom, and the preparation of another couple for their work in China. May God richly crown and bless their efforts! Thanking you for your space, and trusting this will not be regarded by our Missionary leaders as an inquisition, but as an eager curiosity to learn and help the men and women in the pews through those of us who are set up as their pastors and spiritual guides.

Cordially yours,
HUGH M. CREASER.

All nominations by Presbyteries for the Chair of Philosophy of Religion and Christian Ethics should be forwarded to Prof. B. C. Diltz, Ontario College of Education, 371 Bloor St. W., as Professor Diltz has been appointed Secretary of the Nominating Committee of the Board and Senate of Knox College.

Stewardship Manuscripts

The Budget and Stewardship Committee has invited essays on the subject of Stewardship from either ministers or members of the Church (see December Record). The Committee suggests that manuscripts be from 2,000 to 3,000 words and relate to the doctrine of Stewardship in the life of the believer and its practice in our own Presbyterian Church. Manuscripts must be submitted to Dr. J. W. MacNamara by February 15.



ON • THE • AIR

Coast to Coast Broadcasts

Church of the Air—Every Sunday, 4.30 5.00 p.m.—

CBC—Feb. 16—Student Sunday, Professors and Students Knox College.

CBC—World Church News — Every Saturday, 1.15 p.m.

CBC — Children's Broadcast — "The Way of the Spirit," 1.30-2.00 p.m.

Feb. 2—The Brotherhood of Man.

Feb. 9—The Responsibility of Life.

Feb. 16—Labourers in the Vineyard.

Feb. 23—Labourers in our Day.

Mar. 2—The Talents of Men.

* * *

CBL—Mar. 2—11.00 a.m.—Rev. Chas. Hay, Leaside Presbyterian Church, Toronto. Morning Devotions 8.15 a.m. week of February 10 — Rev. J. C. McDonald, St. Matthew's Presbyterian Church, Toronto.

CFCO—Every Sunday, 1.15 p.m. — Chatham Presbytery.

CJAT — Trail, B.C., Every Sunday, 9.00 p.m. (P.S.T.).

CKCR—Every Sunday, 6.30 p.m.—St. Andrew's Presbyterian Church, Kitchener.

CKOK—Sarnia, First and Third Sundays each month—11.00 a.m.

CKX — Brandon, Every Tuesday and Thursday, 9.45 a.m. (C.S.T.).

CBM—11.00 a.m. and **CJAD** — 7.30 p.m.—Feb. 2—St. Andrew and St. Paul Presbyterian Church, Montreal. Mar. 2 —MacVicar Memorial Church, Montreal. All times given—E.S.T. (unless stated).

UNIFORM S.S. LESSONS

LESSON — FEBRUARY 2

Humility and Gratitude

Luke 17: 7-19

Golden Text: Luke 17:10

LESSON — FEBRUARY 9

The Call of Zaccheus

Luke 19: 1-10

Golden Text: Luke 15:10

LESSON — FEBRUARY 16

Jesus Enters Jerusalem

Luke 19: 36-48

Golden Text: Luke 19:38

LESSON — FEBRUARY 23

Jesus Teaches and Warns His Disciples

Luke 21: 1-13

Golden Text: Luke 21:19

LESSON — MARCH 2

The Lord's Supper

Luke 22: 7-20

Golden Text: Luke 22:19

SCRIPTURE READINGS

| | |
|-------------|-------------------------|
| February 1 | John 13: 1-17 |
| February 2 | Psalm 103 |
| February 3 | Mark 1: 14-22 |
| February 4 | Acts 9: 1-9 |
| February 5 | Luke 18: 1-8 |
| February 6 | Luke 18: 9-14 |
| February 7 | Luke 18: 15-30 |
| February 8 | Luke 18: 31-43 |
| February 9 | Luke 19: 1-10 |
| February 10 | Luke 19: 11-27 |
| February 11 | Luke 19: 28-35 |
| February 12 | Luke 19: 36-48 |
| February 13 | Luke 20: 1-8 |
| February 14 | Luke 20: 9-18 |
| February 15 | Luke 20: 19-26 |
| February 16 | Psalm 100 |
| February 17 | Luke 20: 27-38 |
| February 18 | Luke 20: 39-47 |
| February 19 | Luke 21: 1-13 |
| February 20 | Luke 21: 14-24 |
| February 21 | Luke 21: 25-33 |
| February 22 | Isaiah 55 |
| February 23 | Matthew 15: 21-28 |
| February 24 | Luke 21: 34-38 |
| February 25 | Luke 22: 1-6 |
| February 26 | Luke 22: 7-20 |
| February 27 | I Corinthians 11: 23-26 |
| February 28 | Exodus 13: 3-10 |
| March 1 | John 15: 12-21 |
| March 2 | John 6: 24-35. |

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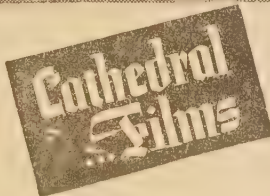
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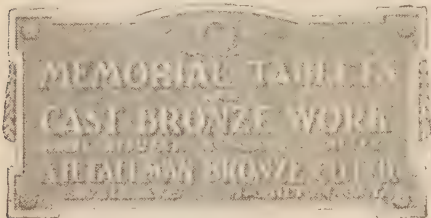


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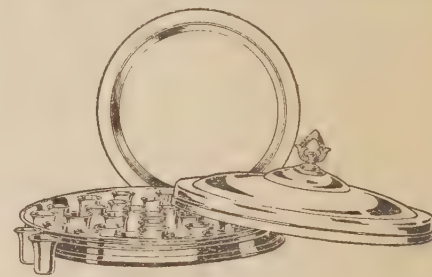
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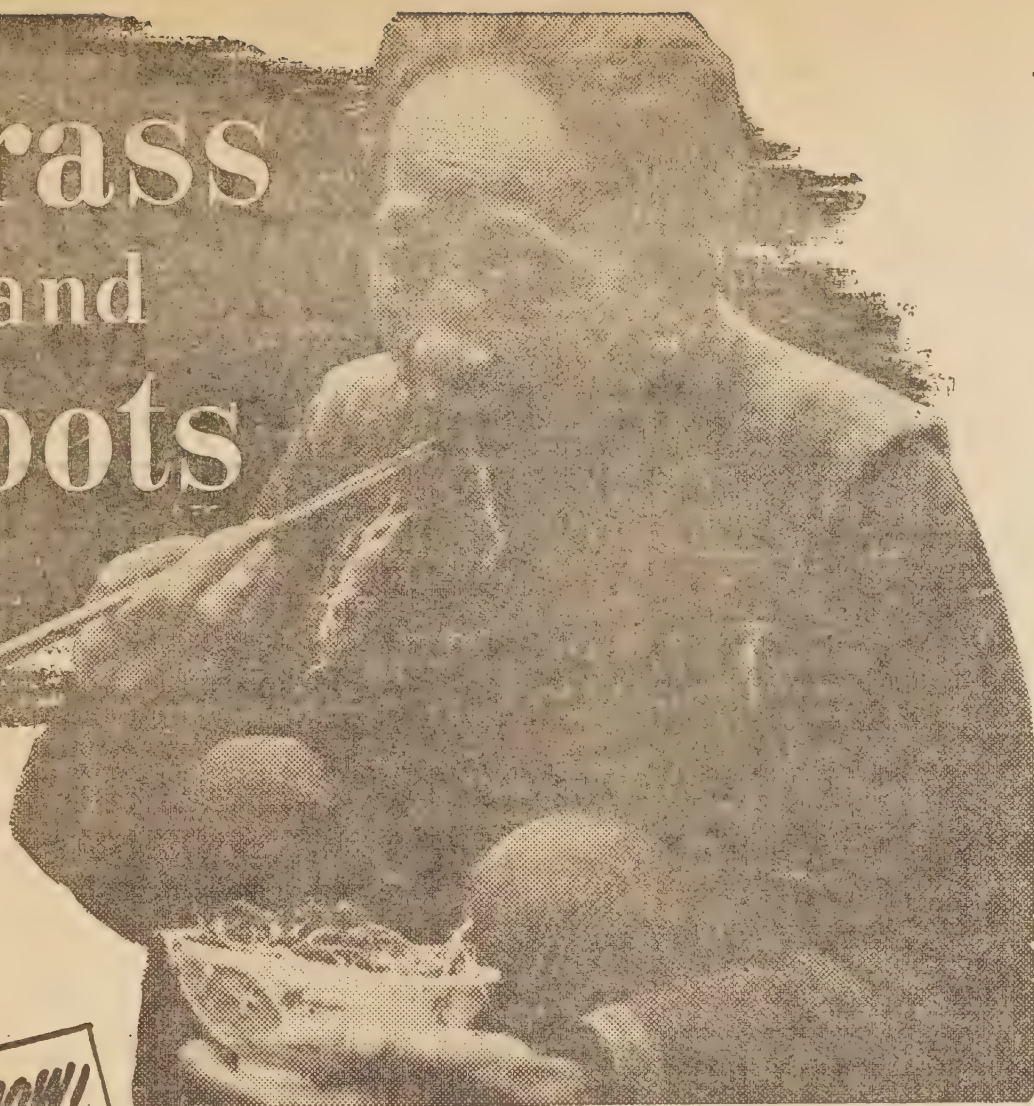
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J. L. Hromadka, *Doom and Resurrection*. Marnus, House. p. 92.

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The PRESBYTERIAN RECORD



In This Issue . . .

A SYMPOSIUM
ON THE ADVANCE

CITIZENSHIP
by Dr. H. B. Ketchen

THE DEATH KNELL OF
IGNORANCE
Editorial

THE ARTICLES OF FAITH
Dr. A. C. Cochrane and
Dr. H. L. Stewart

WHAT'S IN A NAME
by Dr. Peter A. Dunn



OFFICIAL JOURNAL OF
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CHURCH IN CANADA

VOL. LXXII***MARCH, 1947



Peace Tower at Ottawa in Winter

The PRESBYTERIAN RECORD

Established 1876

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On The Record

OUR CONTRIBUTORS

An article that has been delayed, because of the necessity of inserting special features with a time element, is contributed by Dr. A. C. Cochrane on *The Articles of Faith* in reply to a previous article by Dr. H. L. Stewart — (see *October Record*). Dr. H. L. Stewart makes a brief reply. Dr. Peter A. Dunn is the former Secretary of the Committee on Evangelism and Social Action. Dr. James D. Smart, who writes *Philadelphia Letter* on *Eye-Gate in Christian Education*, is one of our ministers who is now Associate Secretary of Christian Education in the Presbyterian Church, U.S.A. Prof. A. F. Scott Pearson, formerly at the Presbyterian College, is a welcome contributor.

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The symposium on the Advance for Christ is written by laymen and ministers across the Dominion, Dr. Frank Baird, Prof. John Hughes, J. McBeath Miller, James Alan Munro, James Evans, Donald McLeod, and J. Logan Veneta. Two or three contributions in connection with the Advance had to be left over.

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IN OUR APRIL ISSUE

DR. H. B. KETCHEN ON "THE THRILL OF EASTER"
DR. J. B. SKENE IN THE NATURE OF ETERNAL LIFE

Page 50, THE RECORD, March, 1947

The Editor's Mail Box

Brief letters are invited. Publication does not necessarily imply agreement with the views expressed.

The Supreme Court of British Columbia,
Vancouver, B. C.,
January 22, 1947.

My dear Editor:

I heartily congratulate you upon the vastly improved Presbyterian Record. The improvement, if I may say so, has been long overdue. The press of the Presbyterian Church in Canada has been very lame since the days of The Presbyterian and The Westminster under the editorship of the late Dr. J. A. MacDonald. We were probably without adequate funds after the Disruption to carry on any better than we did, and yet at that we were probably penny-wise and pound foolish.

The official journal of our Church, in my judgment, should be something more than a bare record. It is particularly to be desired that it should be of interest to the Presbyterian family and all its members, and especially to the men folk. Our Church suffers, in common with other Churches, too much from the fact that it is a women's and children's Church and not a men's Church.

May I comment on the interest which some of the articles in the recent number arouse, and in doing so it is not to be inferred that I have not found all the articles interesting. The article by Rev. J. B. Rhodes is very timely. The memo with regard to the Budget receipts—this should spur to action. The article on "Mr. Jones becomes an Elder,"—informative and delightfully put. The editorial on "Must Novelists Dictate Morals." The great regret is that some bold government does not forbid the entry of a large number of the trashy novels and novelettes that come into Canada from foreign parts. The article, "Should We Teach Religion in the Public Schools?"—Dr. Glazier puts the argument very well.

Altogether, this last number is quite the best that I have seen since MacDonald's time. More power to your elbow, and I hope that ere long you will be provided with a little bit better paper upon which to print the Record.

—A. M. MANSON.

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Received the January Record last night. It is a joyous Home Monthly with news from all over the world. "Be of Good Cheer," is written all over it.

—T. SUTTON.

Carleton Place, Ont.

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Let me congratulate you on the strides of the Record. There is a tremendous amount of new interest here in the paper as it now is. We subscribe from the general funds here, but there are fewer left in the pews than I have seen.

—DONALD B. MACKAY.

St. Andrew's Manse, Quebec City.

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I like the new format and I maintain that one Advance in the past year was in regard to the Record.

—W. HAROLD HEUSTON.

The Manse, Morewood, Ont.

CITIZENSHIP

IN VIEW OF the recent Parliamentary action by which we became for the first time Canadian citizens, it may not be an inappropriate time to say something about citizenship. It has given birth to a good deal of rhetoric and one of the best speeches I heard during "Citizenship Week" was given by one of those whom we have been accustomed to call "foreigners" or more euphemistically "new Canadians" — a Ukrainian Presbyterian minister, in Toronto.

I confess that this historic action of the Government gave me no peculiar thrill. I was proud enough of my status as a citizen of the British Commonwealth. Indeed I rather liked to think of myself as a citizen of the world. Nevertheless undoubtedly it was a wise step. Canada has risen to a conspicuously honourable and influential position among the nations of the earth.

The fact that we all are now "new Canadians" should have a unifying effect. I hope it will result in a common knowledge and use of the English language. That, it seems to me, is essential to the desirable fusion of nationalities. It should wipe out of our vulgar vocabulary such insolent and obnoxious terms as "wops" and "dagoes" and "chinks." It need not breed a fanatical nationalism. It would be unfortunate if it made us unmindful of the mother lands to which we owe our various traditions and cultures.

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Well we all are "new Canadians" politically. Shall we be *new* Canadians in a wider and deeper and far more significant sense? I am thinking of the peerless virtue of loyalty and pick a well-known incident from Old Testament history as an illustration of it. Naboth's vineyard had caught the fancy of Ahab, and the impious King, low-minded enough to believe that "every man has his price," thought it would be a simple matter of bargaining. He was quite ludicrously upset when the honest gardener told him that the vineyard was not for sale. That humble citizen of Jezreel was shocked by the vulgarity of the King's proposition, and replied with his disconcerting bluntness "The Lord forbid that I should give the inheritance of my fathers unto thee."

That old homestead was sacred to him. That vine in the corner had been planted by his grandfather and beside that old worn doorstep his mother had done her spinning in the sun. Sentiment made that inheritance priceless.

I am asking you to think with me of *our* inheritance. Space will not permit reflection upon our priceless heritage in literature and music and art. But most of my readers are, I dare say, of British stock and at this time of our new Canadian nationality I trust that we shall not forget what we owe to "that sceptred isle set in a silver sea, so dear for her reputation through the world," or what it meant for us as Canadians that, in a very critical hour a few years ago, the brave and resolute of Britain determined to "fight on the beaches, on the hills, in the streets, alone if need be."

Here we are in this great Dominion, with its fabulous resources and unimaginable potentialities. Few people among the inhabitants of the earth have enjoyed blessings comparable with ours during the past seven years with our unmolested boundaries and our unshattered cities; our peaceful landscapes and our bombless skies.

Our own contribution to the war effort was almost incred-

ible, astonishing even ourselves and winning the admiration of the world, but I hope we shall never forget what we owe to the Royal Navy. Never before in history, I venture to say, has there been a more impressive illustration of the truth that "God's highway is in the sea." But for Britain's mastery of the seas we would not be exulting in this new Canadian citizenship.

General Gordon said once that the British Empire was made by her adventurers. Among those adventurers few, if any, have been nobler than our own Canadian pioneers, those honest, intrepid men and women who came here when this country was a trackless wilderness and amid almost incredible dangers and hardships laid the foundation for the Canada we enjoy today.

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Should we not pause and ask ourselves whether we are building a national structure worthy of that foundation; whether the comforts and luxuries of modern life have not made us morally anaemic; whether in the feverish materialism of our age we have not let Ahab have some of the things that were very dear to the pioneers, who "remembered the Sabbath Day to keep it holy," who loved "the venerable House they built to God?"

It is not military power nor material wealth that makes a nation great. It will be forever true that it is righteousness that exalteth a nation.

In the Scriptural sense we must get "off the Gold Standard" if Canada is to fulfil her possible destiny. Our supreme concern should be the development of our human resources, the social, moral and spiritual well-being of our people.

John Ruskin was one of the greatest political economists of the last century and he spake as a prophet of old when he said, "It may yet be discovered that the true veins of wealth are not yellow but red, not in rock but in flesh; that the true end of civilization is not money but men."

Every effort in the home to bring up the children "in the nurture and admonition of the Lord," every effort put forth to give the under-privileged boy or girl a chance; every effort to make the rough places smoother, to curb lawlessness and discord, to smother racial prejudices will be a contribution to the stability and greatness of the Canada that is to be.

"Happy is that people whose God is the Lord."

These lines are particularly appropriate at this time:

"God of the nations of the earth we lift our hearts to Thee
For this fair land that gave us birth, a country wide and free;
For mountain heights and wooded glades, for prairie, lake and sea
For lavishness in all the gifts that have their source in Thee.

We thank Thee for the sacrifice of daring men of old,
For faith to cross uncharted seas; for dreams that made men bold;
For rugged men, the pioneers—for all who served their age
And left for us who follow on a sacred heritage,

May we be worthy of our land, seeking her highest good,
And shape a noble destiny of truest brotherhood;
May this fair land, our Canada, Thine own Dominion be,
Thy people blest with righteousness from East to Western sea!"

The Death Knell of Ignorance

THE CIVILIZED world has experienced a major tidal wave in the last two decades. There is reason to believe that the world that we speak of as uncivilized has also shared in the fast rising tide. For the tide that has been sweeping the world with a greater speed than the spectacular tides of the Bay of Fundy, is the tide of literacy.

This perhaps is the most hopeful portent in our generation. Millions who were shackled in ignorance have been emancipated by those who have taught them to read and write. The simplified language methods demonstrated by Dr. Frank Laubach in the Philippines and James Yen in China have accelerated the pace by which many millions have been ushered into the path of knowledge. Those awakened have not only been supplied with food for thought but inspiration for living.

Results as tabulated in many nations should arouse all Christian people to visualize the momentous nature of Christianity's most stupendous opportunity in our day. During the twelve years Japan waged unrestricted warfare on Chinese soil, the Chinese nation broke the shackles of ignorance from forty-five millions of her people. Russia, since the rise of the Soviet, has taught eighty millions of her peasants reading, writing and perhaps a little arithmetic.

The tide is still surging higher. The President of Mexico is the leader in a nation-wide programme, that has conscripted every educated person between sixteen and sixty to teach an illiterate neighbour. "Each one, teach one," is the slogan with which they hope in a few years to wipe out completely Mexico's illiteracy, which is fifty in every hundred.

An awakening and advancing Africa, spurred on by her many soldiers returning to their village homes has found the majority of her younger and middle-aged people eager to learn. The British and the French colonial governments are going to spend millions of dollars on mass education for children and adults in that dark continent.

Dr. Laubach estimates that in the next fifty years, five hundred million souls across the world will become readers. They will master the printed page. All this poses for Christian people an unparalleled challenge to meet world needs. We can hasten the death knell of ignorance if we provide sufficient Christian literature to interest young and old and prevent those liberated from slipping back into illiteracy.

The Secretary of the United States Treasury, Mr. Morgenthau, once declared that it cost Britain and the

United States \$346,000,000 to destroy the military might of Hamburg. It cost more to destroy Berlin. For \$5,000,000, one million each for Africa, India, China, Latin America, and all the rest of the world combined, illiteracy could be blotted out, says Frank Laubach. As Protestant Christians, we have ever been anxious to dethrone ignorance.

Our missionary programmes for the Young Churches have been threefold, evangelization, medical care and education. But thus far there has been no strategic over-all concept to produce literature in the vernacular that will satisfy the book hunger of those learning to read.

There are at this moment in the Motherland missionaries from India and Africa, who are asking that the Churches organize to meet this arresting challenge of those who, being taught, are now clamouring for books. The large majority of these native peoples could not purchase on the open market, books sold for profit, hence a new arm of missionary equipment requires Christian capital to provide for the nurture of awakening souls.

Dr. John R. Mott went up and down the Christian nations of the world after the first World War pleading with our Churches to prepare for the unmistakable challenge of the Far East: "If we do not send 10,000 missionaries to the Orient in my lifetime," said he, "we will have to send a million bayonets." Today we have the opportunity to prevent World War III if we accept the challenge of reaching those who are now anxious to be liberated from their chains.

Doubtless the modern methods that are being put into use will provide visual education. There will also be gramophone records and broadcasting to assist those eager to learn. But trained personnel, such as those who have surveyed the needs in Africa, declare that the influence of these methods are fleeting without the written word. Moreover, the initiative of the individual is stirred by seeking to read and write. This initiative must be awakened if the religious development is to be complete.

Missions and Bible Societies have ever been the pioneers in the preparation and distribution of Christian literature. Indeed some of the Young Churches have made ability to read one of the tests of those seeking admission to Church membership. The Gospels and Psalms have been for many their first books. Today's rising tide of literacy brings an unprecedented note of urgency for the Christian Churches to arise and provide Christian literature for an awakening world. A New Testament placed in the hands of some youth may awaken in any land the counterpart of a Sadhu Sundar Singh, or a Kagawa.

Advance for Christ and Peace Thank Offering

—A Symposium

AN ALL-OUT SPIRITUAL ADVANCE

by J. Logan-Veneta

THE ADVANCE for Christ and Peace Thank Offering should not be regarded as just another drive for funds. Without losing sight of the value of money, as a means of supporting and extending the work of our Church at home and overseas, our people in Ottawa have been awakened to a new sense of their stewardship and responsibility.

Our local committee went to work with a will. After all had not the General Assembly enjoined us to do our utmost? So with a reasonable optimism and a lively faith we launched our campaign with a general exchange of pulpits throughout the Presbytery. On that day every congregation was made aware of the great challenge that faced the Church, and all were urged to press forward with unrelenting zeal towards the fulfillment of their task. Some there were, who while accepting the allocation, decided to conduct their canvass in the autumn. **There is, however, one observation worthy of note, that where the minister and his congregational committee addressed themselves to the work with determination and enthusiasm not only was the objective reached, but exceeded and that beyond the highest hopes and expectations of all concerned.**

The Advance was not at any time primarily a money raising campaign. A spiritual awakening was earnestly hoped for and sought. A new emphasis emerged. Preaching became more prophetic in character and tone. A note of urgency was being struck, and a new interest created in the work our Church was doing for the redemption of mankind.

Although we of the Presbytery of Ottawa have gone farther beyond our allocation than any Presbytery in the Church, we believe that it would be an unpardonable waste of effort and experience to allow the Advance for Christ Campaign to end with the raising of the full amount pledged. Something more enduring is required. This is the day of unprecedented opportunity. If we are to survive the rising menace of a neo-paganistic-materialism, that seeks to destroy the soul of our people, we need A Re-discovery of God. We have within us spiritual resources capable of making us a great Church witnessing to the power and grace of our King and Head, but we must become increasingly aware of the danger of a narrow parochialism that is dimming our vision and stunting our growth and preventing us from reaching our full stature as servants of the Living God.

THE LURE OF THE NORTH

by Donald Macleod

ONE OF THE pressing calls upon our Church today, is that of keeping pace with the rapid development of Canada's fabulous Northland.

The lure of gold, along with the hungry decade of "The Thirties," led thousands of people to seek a new toe-hold upon life in the rugged mining areas of the north, after the industrial south had failed them so dismally. The result was that new mining communities sprang up in the wilderness with amazing rapidity.

One such miracle of growth is Val d'Or, in north-western Quebec. Eleven years ago when our Missionary, the Rev.



Val D'Or

Donald MacLeod, began work there it was just a straggling row of primitive shacks along a wilderness trail. Within five years it was a well-organized community of 7,000 people while today its population is 10,000 and it is still growing.

Of that number 70% are French-Canadians, well shepherded by their own Church. The remaining 30%, mostly Central Europeans are clearly the responsibility of Protestantism for religious and educational purposes; they are potential Christian Canadian citizens if given the right leadership and care; otherwise a strongly potential communistic menace to the peace and progress of Canada.

Our missionary and his family, arriving by aeroplane, identified themselves from the beginning with the life and early struggles of these courageous pioneers. Their primary concern was for the education of the young people, religious and secular. A dingy old dance hall was the only available headquarters for our work. But Sunday services, and day school classes were organized with primitive equipment.

Eventually a Protestant School Board was formed with the Presbyterian missionary its first Secretary-Treasurer. Within three years a new solid brick, fire-proof school was built at a cost of \$80,000, containing eight modernly equipped classrooms, and housing about 230 Protestant children, and their eight teachers. That building then became the centre of all our educational and Church work for our Protestant community, and still continues so. Scout troops and Girls' clubs were organized, with summer camps for both, and D.V.B.S. each year for the younger children.

Our present representatives on the field are Rev. and Mrs. W. E. Black, and our responsibility is to stand by them, and help provide them with a Church building, so that they may carry on the ministry of our Church to that northern mining area.

Visual Education has slides on The Mining Area.

—Symposium is continued on pages 54 and 60.

March, 1947, THE RECORD, Page 53

BLUEPRINT FOR MONTREAL

by John Hughes

MONTREAL, the largest city of Canada, is a strategic centre of the work of the Kingdom. It is, therefore, heartening to recall the striking success here achieved in the Advance for Christ and Peace Thank Offering campaign. We were fortunate in our Chairman, the Rev. C. Ritchie Beil, B.A., B.D., Honourary Chaplain of the Presbyterian Laymen's Association of Montreal, and Theodore G. Morgan, Honourary President of that active and constructive organization. The founding of the P.L.A. came just in time to enable these two trusted leaders to mobilize an effective group of key laymen in the various congregations.

Those in a position to judge attribute the success of the Montreal campaign largely to the signal contribution of the Laymen's Association, working in cordial co-operation with the ministers. The happy outcome of this campaign has been a tonic to the morale of the Church, not only in Quebec Province but throughout the Dominion.

The tonic is timely, for problems loom ahead. Destructive fires at the Knox Crescent building and, to a much lesser degree, the Melville Church, call for wise, farsighted statesmanship. Developments in newer residential areas (e.g. Crawford Park, Town of Mount Royal, Park Extension, and especially the Ephraim Scott Memorial project at Snowdon) bring new challenges and opportunities.

On January 28 the Presbytery went into committee with the Laymen's Association to amend and approve 30 or 40 recommendations formulated in an excellent memorandum, drafted by Wm. F. Macklaier, K.C., designed to add to the vigour and effectiveness of Christian work. At this meeting the Rev. Dr. W. Stanford Reid reported a recent door-to-door campaign in one suburb where cards were left to be filled. This enabled him to trace many Presbyterian households (unaffiliated) and also to hand over to his Anglican and other colleagues cards of families claiming connection with those branches of the Church Universal. So we march forward.

OPPORTUNITY IN WESTERN CANADA

by J. Alan Munro

THE ADVANCE for Christ and Peace Thank Offering have already done much for Western Canada. Very briefly they may be summed up:

- (a) Enriched the spiritual life of our congregations.
- (b) Given a sense of greatly increased strength.

No finer challenge could have been made to our western Synods, and particularly to the area known as the "Dust Bowl" of the 1930's. In a heroic way they maintained their course in drought and depression. By answering the challenge of the Advance they have realized that the night is past and morning has come with new tasks and responsibilities—and with it the spiritual and financial strength to meet the work of this new day.

The four western Synods met jointly in 1945 and asked for the appointment of a Superintendent of western missions, with an office in the west, and for the opening of a students' residence in western Canada. Both are now located in Saskatoon.

The residence in Saskatoon began to operate for men in September 1946. There are thirty-five men in residence, most of them Presbyterian, four of them preparing for the ministry of our Church. More students applied for entry into the residence but these had to attend other universities.

Good has already come from this new departure. Church and non-Church students have offered to help out in the mission fields of Saskatchewan during the winter months



Site of Young People's Camp
Synod of Montreal and Ottawa

under the direction of St. Andrew's Church Session; two suburban Sunday Schools have been re-established. Men in the various colleges of the university, from all parts of western Canada are living together and are getting a good insight into the work of our Church. The residence has given such promise that the President of the University of Saskatchewan has offered to employ a suitable teacher on the University staff—a man who would become Dean of our residence.

Our greatest need in western Canada, as it is across the whole of our Church, is an urgent one. We must have more ministers, and soon!

The Peace Thank Offering can do its greatest service to western Canada by helping to meet this need. How? Here are some suggestions:

(1) By increasing facilities for western students. We have a fine site on the campus of the University of British Columbia. A residence built on this site would help by giving a reduced board rate to ministers in training and could be equipped with tutors to assist men preparing for University.

(2) By setting up a school in eastern or western Canada for the training of Sunday School teachers and young people's workers. This would be an excellent area in which to recruit men for the ministry. It would provide trained leaders for our work with young people—sorely needed—and it would give us a supply of lay help in times of emergency; it would provide lay help with a real PRESBYTERIAN background and training. (Think of the disasters in our Church caused by making use of non-Presbyterians!)

There are other areas, too, where the Peace Thank Offering can be of great assistance. One or two of our western congregations in key places have come through tragic experiences—one wonders, sometimes, how their membership was able to weather the storms through which they have come. They have contributed much in leadership in times past. They themselves need help now—long term loans (not gifts) by which they can obtain adequate buildings and equipment with which to do their work. Their sacrifice has been great—we should be generous with them.

Then across the great north-west, new communities are being born. Churches and Sunday Schools will have to be built. The history of the other parts of Canada is being repeated in these northern areas. Here is a real challenge to Advance for Christ to lay good foundations in the new communities. The possibility of our doing so depends somewhat on the Peace Thank Offering in helping financially with buildings and equipment, but much more depends on our ability to provide ministers. We have no right as a Christian Church to enter these fields unless we can offer some honest assurance that we can provide ministers.

East and West, we are one Church and our problem is the same. The Advance for Christ is no sectional thing. We must stand together. We must show the "earnest of the spirit" by giving men to the ministry and by providing the material help necessary for a growing, healthy fellowship in the Church of Jesus Christ.

"INSUPERABLE BARRIERS"

ENGLAND—Rev. Leslie D. Weatherhead, minister of the City Temple commenting on the Archbishop of Canterbury's proposals, expresses his readiness to submit to such reordination if it would help towards unity. But he proceeds to say that "two matters present insuperable barriers against my own absorption in the Church of England as at present constituted:" I could not "sign on the dotted line" in regard to the Thirty-nine Articles and the Creeds. I should have to make so many mental reservations and private interpretations . . . as to make nonsense of the act of signing, and further, I cannot find the place in the New Testament where Christ demanded intellectual adherence to a theological formula from those who would follow Him. In the Church of England, men say the same words when they recite the creeds but they mean the most varying things by them. This seems to me to attain a spurious unity by means of a mental dishonesty which is a great source of stumbling outside the Church . . . Further, I could not approve of the link with the State which, to my mind, hinders the Anglican Church again and again. It would be intolerable in many

equality of all creeds before the Law of the State and providing for many privileges for the "State religion." All citizens, irrespective of their personal faith, are compelled to contribute financially, through taxation, to the activities of the Roman Catholic Church.

* * *

UNITED CHURCH FACES TASK

JAPAN—The General Assembly of the United Church of Christ in Japan took place on October 15-17, 1946 in the Doshisha University in Tokyo. It was the first assembly to be held in which the representatives were democratically elected. Three hundred delegates attended. The Assembly was presided over by the Moderator, Rev. M. Kozaki. The Salvation Army, the majority of the Episcopal (Anglican) Church of Japan, and some of the revivalistic groups, have left the United Church.

Constitution and Creed — There was considerable anxiety lest the unity of the Church would be imperiled by uncompromising differences regarding the creed as the United Church was born amid all the inconveniences and adversities of a wartime situation and the denominations did not have the opportunity to make an amicable exchange of

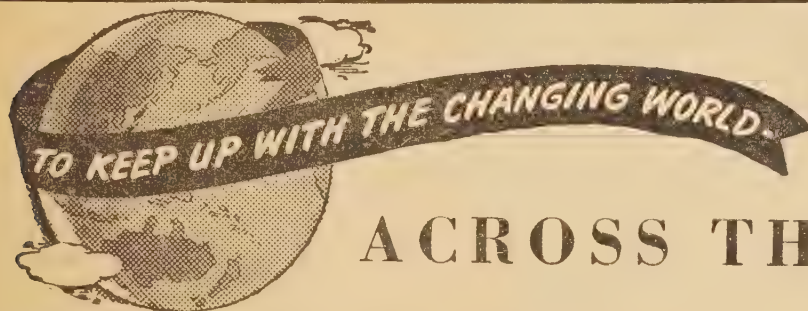
not to interfere with the religious belief or practice of the Roman; while in Latin the priest applying for the dispensation to allow the marriage declares that the Roman Catholic has promised to do all in his or her power to induce the non-Roman Catholic to embrace the Roman faith. I can only repeat my advice that no Anglicans, however much in love, should agree to sign a document which involves disloyalty to their Churchmanship, and which later may result in great unhappiness."

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THE BIBLE AND CHRISTIAN UNITY

GENEVA—An ecumenical study conference opened on January 5, 1947, near Geneva, on "The Authority and Relevance of the Social and Political Message of the Bible Today." Some 25 people are taking part in this conference, representing the Reformed, Lutheran, Anglican and Orthodox Churches from Denmark, Germany, England, France, Holland, Norway, Sweden, Switzerland, Czechoslovakia, Hungary and the United States.

Mr. Ehrenstrom, of the World Council, in his opening speech emphasized the fact that our task today is that of strengthening the ecumenical move-



*God hath made of one blood
all nations of men*

ACROSS THE SEVEN SEAS

possible situations that one could not say "Thus saith the Lord!" without submitting one's utterance to the throne or even to Downing Street."

* * *

RELIGIOUS LIBERTY IN DANGER

ITALY—The peace treaty with Italy which will be signed in February, 1947, contains a clause stating that Italy will be obliged "to take the necessary steps in order to ensure to any person . . . irrespective of race, sex, language and religion, the exercise of the rights of man, and the fundamental liberties, including . . . freedom of religion." The Commission charged to draw up the new Constitution has, however, adopted an article proposed by the Christian Democratic party which states: "Relations between State and Church are regulated by the Lateran pacts."

Now there is a very real contradiction between these two provisions. All those who cherish the cause of religious liberty must hope that this article will not pass into the Constitution. For the Lateran Agreement provides that "the Roman Catholic faith is the sole religion of the Italian State," thus destroying the

thought as a preparation for union. Now, after a thorough review of all positions, a statement was brought forward giving a declaration that the faith of the Church of Christ is contained in the Apostles' Creed and the other historical creeds of Christendom. This statement was vigorously challenged by those in the Assembly who wanted a more definite statement, but it was generally recognized that a more complete statement of faith could only be composed after a longer period of fellowship in the new relationship. Finally it was accepted with only one dissenting vote, thus showing a surprising amount of agreement and will towards unity.

* * *

MIXED MARRIAGES

ENGLAND—The Archbishop of York, refers to criticism of his remarks on mixed marriages. He says: "Some Roman Catholic writers in the Press have written that my statement was 'A Stab in the Back!'" But none have been able to contradict the facts I stated — namely, both parties promise the children shall be brought up in the Roman Catholic faith; the non-Roman Catholic promises

ment's acknowledgement of Holy Scripture. "The Bible is the book of the militant UNA SANCTA." The ecumenical revival of our time "will be founded on the Bible, or will not exist." For the Bible proclaims the only event of really world-shaking significance: the direct intervention of God in human history.

Two lecturers were Professor Karl Barth of the Reformed Church, and Professor Anders Nygren of the Lutheran Church, on "The Bible and the Witness of the Church Today."

* * *

WAR-TORN NATIONS IN DISTRESS

EUROPE—Six ought to be mentioned in connection with recovery. — France, Belgium, Holland, Norway, Czechoslovakia and Denmark. They suffered much and are still in dire need.

A group of 10 other nations are to be listed as still in distress—Finland, Poland, Hungary, Austria, Germany, Italy, Greece, Yugoslavia, Bulgaria and Rumania. These are the most destitute nations in Europe today. The greatest physical needs are to be found here.

Eye-Gate in Christian Education

by J. D. Smart

One of the great enthusiasms of the present moment among churches in the United States is for visual education and particularly for the use of motion pictures. Many churches have already purchased equipment for the showing of sound films. One denomination claims that 1900 of its churches are so equipped. Countless churches are now scraping together the necessary money to buy top-grade projectors.

Extravagant claims are being made for what can be accomplished by motion pictures. One pamphlet tells us that Bible stories in pictures will really bring the Bible to life. Another asserts that pictures are the one and only means of holding children in church school. An enthusiastic promoter tells us that soon we will have most of our teaching done by films. The story is heard over and over of how much more the pupil retains of what he takes in through the eye than of what he takes in through the ear. Then, the success of army, navy and air force in teaching with films during the war has convinced many that they should be equally effective in Christian teaching.

A word of warning is needed. Anyone who knows much of the present state of development of religious films is likely to advise churches to go very slowly in this matter and to take each step with caution. Otherwise they may suffer severe disappointment. They may easily find themselves with equipment which is not the kind which they can use to best advantage. The first step should always be to plan what use may be made of visual aids in the total program of the church and in what ways they may be used most effectively; and then, and only then, should equipment be purchased. Too often a church buys a projector and then begins to ask: "How are we going to use this thing now that we have it?"

Visual aids are not a solution to the problem of teaching the rising generation. There are points at which they may give help. A technicolor film which would take us on a tour of Palestine, with a carefully prepared script using the scenes to light up Biblical incidents for us, would be of very real value. The missions of the Church can be brought very near to us on films. Facts bearing on such questions as racial discrimination can have a tremendous impact when Christian people are shown vivid pictures of the actual conditions in which others are living. But for the ongoing task, week by week, of making plain to

all ages what the Christian gospel is and what it can do to human life there is still no substitute for the words of intelligent and consecrated Christian teachers. Nor is there likely ever to be. Visual aids are supplementary to the central agencies of Christian teaching.

Films depicting Bible stories are of very questionable value. Not long ago I spent an afternoon, as one of a group, seeing and evaluating three Bible pictures by three different producers. The first was of the very worst quality and was pronounced unusable. The acting was amateurish. The interpretation of the Scripture passage was not valid. The music was poor. The sequences were confusing. Much of it was so absurd that even the children would be likely to laugh at it.

The second picture, which was by an English company, attempted to piece together the various stories concerning the resurrection. The acting and music were of much higher quality than in the first

picture, as was also the photography. But there was a real question whether with most people the picture would help or hinder faith in the risen Christ. Of necessity the producer had to attempt to represent in his picture what can be shown in no picture without falsification, namely the presence of the risen Lord. At this point we became aware of two dangers, one that pictures may fix in children's minds false images from which they will not get free for years; and the other, that most pictures are likely to encourage an unfortunate literalism in people's approach to Scripture.

The third film, based on a story which was ninety per cent invention and ten per cent Biblical incident, was the best of the three pictures in acting and general quality. It could be used to suggest the effect of Christian faith upon a man's life. But it would be of no help in the teaching of Scripture.

It is inevitable that all such films are at once compared with the quality of films which are seen in local theatres. Being produced on small budgets they suffer rather badly by comparison. It is possible that as the market for them widens the work will be done on a different scale with better results.

A problem which has as yet received little attention is that of co-ordinating pictures with educational program. Perhaps as this is studied more closely there will be a clearer recognition of the limitations within which films can be used effectively and a development of films with the eye fixed more steadily upon how they are to be used.

The use of pictures does not simplify teaching; rather it makes it more difficult. Before they are used, the teachers should view them and prepare their classes for seeing them. Following the showing of them, there should be carefully-guided discussion in order to make use of the stimulus provided by the picture.

Interesting developments in this field are very possible. In England church services are being specially prepared and recorded on sound films in order to reach people who cannot be persuaded to come near the church but who can be persuaded to see a film.

That films are going to be used in large numbers of churches in the future is certain. What is important, now, is that they should not be misused, that it should be seen clearly what they can do and what they cannot do, and that thought be given without delay to the question of how we can place them to their most fruitful use.

PRAYER

(Contributed by T. H. B. Somers)

Almighty and Ever-merciful God, hear the prayers of our hearts for the peace of mankind. Forgive our selfishness and hardened indifference to the needs of others, and create within us a more Christ-like attitude to our fellows, especially those not of our own class or creed or colour. Deliver us from the cowardice that seeks to be left alone, only to avoid sacrifice, only to escape hardship. Strengthen us by Thy grace that there may be cherished in all our relationships as private individuals, as groups within society, as nations of one world, a positive confidence in the purposes of each other, a ready generosity to share all the gifts of Thy providing, a creative goodwill that shall yet overcome all obstacles to mutual understanding and helpfulness. Endow us, O God, with a wisdom and capacity to solve even the most difficult problems by the indefatigable exercise of patience, sympathy and self-sacrifice. Let our policies as a nation, our attitudes as social groups and our relationships as persons be brought more and more into harmony with Thy holy will. Above all things, grant us grace, we beseech Thee, amid the confusions of the world and the disappointments of human hope, ever more to exalt as the only Redeemer, Him Whom Thou hast made to us wisdom and righteousness and redemption, even Christ Jesus the Lord.

How Sunday Schools Began

"TIME you were off to Sunday School, children," called out Mrs. Jones, "it's nearly a quarter to three."

"Have you your Bible, Betty?" she went on, as the children came running downstairs and began pulling on their coats. "And Tommy, what about your hands—are they clean?"

In a few minutes, Betty and Tommy were off. Just down the road they met Ruth Brown, and the two girls walked along together while Tommy ran ahead.

"I wonder," said Betty suddenly, "whether there were always Sunday Schools? Did our great-great-grandmothers go to Sunday School when they were little girls?"

"I don't know," said Ruth, stopping a minute to think about it. "I suppose they must have. What else would they do on Sunday afternoon?"

"Goodness knows," answered Betty. "I've never heard anyone talk about the first Sunday School. But I'll tell you, let's ask Miss Carmichael. She'll know."

So when the opening exercises were over and the girls were gathered around the table in their classroom, Betty asked her question. "Miss Carmichael, who started Sunday Schools? Was it very long ago?"

Miss Carmichael smiled. "Well, that's quite a story, Betty. Suppose we wait until next week, and then I'll tell you all about it."

Next Sunday the regular lesson was put aside and while they all sat eagerly waiting, Miss Carmichael began her story.

"It all goes back," said she, "to England, more than 165 years ago. In the city of Gloucester lived a man called Robert Raikes. His father was a printer who also owned a newspaper, the 'Gloucester Journal.' When Robert grew up, he took his father's place as editor of the paper. He was a good man, and he spent some of his time visiting the poor folk in the Gloucester jails and helping them. And he particularly loved children.

"One day Mr. Raikes needed a new gardener. He had heard that a man living on the other side of the town was a gardener and just at the moment had no job. So he started out to find him. It was a poor part of Gloucester to which he turned his steps, beside the Severn River. Tumble-down houses crowded around a pin factory, in which many of the children worked. In those times there were few schools for the poorer children and many went to work before they were ten years old. No one taught them even to read and write.

"The streets were dirty and in them

played groups of noisy, ragged children, quarrelling and swearing at each other. On Sundays, when the factory was closed, it was even worse, said a passer-by. Mr. Raikes had stopped him to ask whether the children had no school or any other place to play.

"After he had found and talked to the gardener, Mr. Raikes walked slowly home, still thinking about those children. Surely something could be done for them; Why not a school to which they could go each Sunday?

"A few days later, he went to see four women who kept small private schools. He told them of his plan to open a 'Sunday School' and they promised to teach in it. He won the help also of one of the ministers in the town, the Rev. Thomas Stock. Soon the school was begun in those slums on the far side of the town and to it came many poor, ragged children. Only one thing was necessary to go to that school—the child must be clean."

"And was it like our Sunday Schools today, Miss Carmichael?" asked Ruth.

"Not exactly, Ruth. You see, most of those children had never been to any school. First they had to be taught to read and spell, and then they learned the Catechism. There wasn't any beginner's department, for only boys and girls from 6 to 14 could attend.

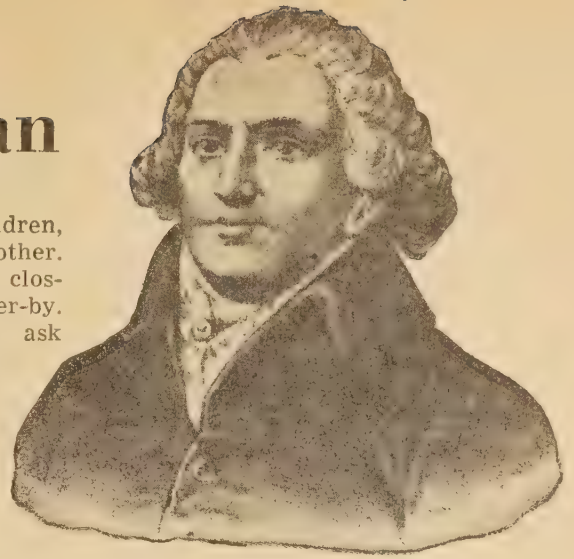
"How would you like a Sunday School that lasted for several hours? Mr. Raikes' school began at 8.30 in the morning. After two hours or so, the children left to go to the church service, or they went home. But back they came after dinner and they stayed until 5.30. And once a month in church the minister asked them, in front of all the people, questions from the Catechism, to see how they were getting along."

"But how did Sunday Schools get all the way from Gloucester to Canada, Miss Carmichael?" said Betty suddenly.

"Well, before long, Mr. Raikes in his newspaper was telling people about these Sunday Schools. An editor in London read about them, mentioned them in his paper. To many people it sounded like a wonderful idea and by 1784 there were Sunday Schools in London, too. Pretty soon they sprang up all over England. Nine years after Mr. Raikes opened his school, nearly 300,000 English boys and girls were going to Sunday School. Schools were started in America, too. The first in Canada was opened by a devout layman, James Davidson at Pictou, Nova Scotia around 1778."

* * *

"But that isn't the end of Robert



Raikes' story. When he died in 1811, an old man, he remembered the Gloucester children in his will. He was buried from his own church and every boy or girl who went to his funeral was given a shilling and a plum cake.

"One hundred years after the first Sunday School was opened, a great eight-day celebration was held in London. To it came men and women from all over the world, to talk about Sunday Schools and how they could reach even more children. The biggest event was the unveiling by the Earl of Shaftsbury of a monument to the man who had started it all — Robert Raikes. His statue stands on the Thames Embankment and if any of you ever go to London, you can see it there. A replica is to be seen near the Parliament Buildings in Queen's Park, Toronto."

* * *

When Ruth went home to supper that night, she told her father and mother Miss Carmichael's story.

"Did you ever wonder, Ruth," said her father, "what boys and girls nowadays do who live away out in the country where there aren't any Sunday Schools?"

"Well," said Ruth slowly, "I suppose their Daddy or their Mummie teaches them. Do they go without ANY Sunday School lessons?"

"No, my dear," answered Ruth's father. "Their Sunday School comes to them through the mail. The Presbyterian Church has what it calls the 'Sabbath School by Post.' The minister or the missionary writes in to the Church offices in Toronto, telling about any family that lives far from a Church. He gives the children's names and their ages. Then, week by week, the Sunday School lessons and the illustrated papers go to that lonely home.

"So you see, Ruth, in Canada today we follow in Robert Raikes' steps. We feel, as he did, that for every child there should be a Sunday School — even if it has to be one that comes by mail."

—O. M. H.

The Irish Letter

by A. F. Scott Pearson and
Robert J. Wilson

I WRITE as one who was once one of yourselves. When I held my Chair in Montreal I had many an opportunity of preaching in Canadian pulpits and I recall with pleasure the day when I was privileged to officiate at the opening of your lovely new church in Toronto. As I looked at the inspiring photograph in the December number of your magazine, which arrived today, (and which, by the way, is deserving of all praise both for its form and its contents) of the VC padre receiving his doctor's degree, I was proud to think that Jack Foote was one of my students in Montreal and I congratulate him most heartily and also the Church of which he is such a distinguished minister.

This is my fifth session in Belfast Presbyterian College. It is not only associated with Queen's University, Belfast, but its five Professors are members of Queen's Faculty of Theology. We have Professors of the four major subjects and one who teaches Practical Theology and Christian Ethics. Proposals are on foot, however, that will bring Practical Theology into the hands of short term lecturers drawn from the active ministry.

There are many excellent preachers in the Irish Presbyterian Church. Many, however, are unacquainted with or even unaware of the science, art and history of liturgics. They require instruction in the principles of worship, and some of us are anxious that they should learn that

divine service in the Presbyterian Church should be simple, dignified, Reformed, Knoxian and Calvinistic, if you like, Apostolic and truly Catholic, without a suggestion of Romanism or even Anglicanism. I notice, however, that the Presbyterians here have so far come under Anglican influence as to use the word 'sexton' instead of the Scottish term 'beadle' and to say 'trespasses' instead of 'debts' in the Lord's Prayer. Many of them even go so far as to follow the blunder in the English Prayer Book that places the Lord's Prayer at the beginning of the service instead of at the end, where it should be the crown and sum of our devotions.

* * *

This is 'Home and Family' week in Belfast. Meetings are being held every night and all the Protestant Churches are taking part. The purpose of the special effort is to make the homes what they ought to be, centres of spiritual life. We feel that outside entertainments like the cinema and even inside entertainments like the wireless are undermining the interest of the young folks in intellectual and spiritual affairs. They often merely gaze at a screen and let their thinking powers atrophy. But British films are steadily gaining in favour and it is commonly said that Hollywood has run out of ideas. So we surmise the new trends with hope.

Edinburgh Letter

by Hugh MacMillan

NEW COLLEGE ENROLLMENT

New College has about a hundred undergraduate and post graduate students enrolled this year. In the graduate group there are about 30 from the States and seven or eight from Canada, Ireland, England, New Zealand, Australia, China, Africa, India, Czechoslovakia, Hungary, and some other countries are also represented. Dr. Hugh Wyatt the new principal, opened the session with a memorable address in which, as a noteworthy contribution in the records of Church history, he paid high tribute to the work of Professor Kenneth Scott Latourette of Yale on his completion of the great series of books "A History of the Expansion of Christianity."

* * *

MISSIONS IN CHINA

The annual meeting of those in Scotland interested in missionary work carried on in China, in Swatow, Amoy and Formosa by the English Presbyterians was held in the St. Andrew's Church

Hall, Drumsheugh Gardens. A splendid address on Christian work in turbulent China was given by Robert Tully of Amoy and of the Christian Universities in China Association. Canadian Presbyterians would have enjoyed hearing it. Mr. Tully has just returned from China.

* * *

CENTENARY OF MISSIONS

The Rev. Edward Band of Formosa is at present writing the history of the English Presbyterian Mission for their Centenary celebration next year. The second volume has come off the press and it is on the work in Formosa.

* * *

DISTINGUISHED EDITOR PASSES

Readers of the British Weekly have regretfully noted that Dr. John Hutton passed away on January 25. Dr. Hutton was a United Free Church minister in Scotland for 25 years. Alexander Gamie, well-known religious writer, says, "When he was appointed Editor many regretted that such a force was to be removed from the pulpit . . . However, he was so much of a preacher he con-

MAGEE UNIVERSITY COLLEGE, APPOINTS NEW PRESIDENT

Rev. Professor George Woodburn, M.A., D.D., LL.D. (T.C.D.) who was appointed Professor of Logic and English in 1895 has retired from the Presidency of Magee University College, Londonderry, on health grounds. As Professor of Philosophy since 1910 Dr. Woodburn has been highly successful in preparing Magee students for degrees in Honours Philosophy at the University of Dublin. As President he has been a businesslike administrator for fourteen years.

The new President of Magee is Professor Thomas A. Finnegan, M.A. (Cantab.) Professor of Latin and Greek in the College since 1930. He is a son of the late Mr. John M. Finnegan, B.A., B.Sc. (Lond.) famous founder of the Kelvin House tutorial College in Botanic Avenue, which had such notable successes in the Royal University of Ireland.

* * *

The Rev. Dr. A. Wylie Blue of May Street Church, and Mrs. Blue sailed on Saturday, 28th December, for a six months' ministry in Scots Church, Sydney, the Doctor's third term of such ministries. A few days after his sailing, Dr. Blue's new book appeared. "Fossicker's Fare" is the title. The title is explained in the opening sentences: "The word fossicking, common in Australia, means, according to the dictionary, to dig about in crevices."

tinued to preach. Churches of all denominations were crowded to hear him." His resignation was tendered last October and the end came most unexpectedly.

THE PRESBYTERIAN ADVANCE FOR CHRIST AND PEACE THANK OFFERING

Allocations Reached or Exceeded
Nov. 29, 1946 — Jan. 11, 1947

The Maritimes:

St. Andrew's, Moncton; Barnesville, N. B.; Titusville, N. B.; Tay Falls, N. B.; Kirkland, N. B.

Ontario:

St. Giles', Ottawa; Prescott, Ont.; St. Andrew's, Guelph; St. Andrew's, Barrie; Wychwood, Toronto; Knox, Goderich; Blenheim, Ont.

Saskatchewan:

First, Regina.

"What's In A Name?"

by Peter A. Dunn

THIS quotation is usually cited in a light vein, the implication being that there is nothing in a name. A moment's reflection should, however, disabuse our minds of any such notion. A word spoken calls up the picture of a thing or person which belongs to a particular group or species and which has distinguishing and distinctive characteristics from any other group or species. A word, a name can arouse an endless variety of emotions. It can direct a horse or a dog; soothe a restless child, incite a mob or stir the passions of war or love. For very good reasons Christ utters a warning and a judgment against idle words. Bible students know that a change in name means a change in character. When Simon was called Peter and Saul became known as Paul, a new man was born in each case. It is natural then that people should ask why did the General Assembly change the name of the "Board of Evangelism and Church Life and Work" to that of "Evangelism and Social Action?" What is meant by Evangelism? What is meant by Social Action?

SOCIAL ACTION

Let us take the latter question first. To many people this part of the name smacks of politics, often the Roman Catholic Church with its Catholic Action programme or of some venture foreign to our conception of the Church. It can be claimed that "Church Life and Work" is better as it is definite and confines the Board to a certain sphere of action. There is some truth in the last statement and probably the name was changed just because of this limitation. The task of the Board was seen as something wider and the new name suggested what that was. Let the overture of Toronto Presbytery which the General Assembly accepted speak for itself. Here it is.

Whereas the gospel message as delivered by Christ, not only called the individual to repentance, but looked toward the regeneration of Society,

Whereas, since 1925 our Church has had no committee or Board whose name denotes responsibility in the field of social action, and

Whereas, this omission has resulted in many of our members overlooking our social responsibility as a Church, the Presbytery of Toronto overtures the Venerable, the General Assembly to change the name of the Board now known as the "Board of Evangelism and Christian Life and Work" to that of "The Board of Evangelism and Social Action."

It does not seem necessary to add anything to that. The new name liberated the Spirit of the Church. It gave the Board a wider field of activity and called more pointedly to members to practice

the principles of their faith in all life's relationships. To some the term "Social Action" may mean 'politics' and 'party' and the secularization of Church or a dangerous union between the State and the Church. If so they are reading into the title something which was far from the mind of the General Assembly at the time. The new name implies the proclamation of the gospel of the Grace and Sovereignty of God as the reformers proclaimed it; it is the renewed call to all men everywhere to hear and obey the word of God. It does not make Christ or His Church a ruler and divider among men but it does call upon men to cease from their man-made plans and follow the divine one. It called for a purging and sweetening of human relations by a Divine cleansing. It also asked for



DAY BY DAY

- March 1—John 15: 12-21
- March 2—John 6: 24-35
- March 3—Psalm 34
- March 4—Psalm 82
- March 5—Luke 22: 24-38
- March 6—II Corinthians 8: 1-9
- March 7—James 1: 19-27
- March 8—James 2: 5-17
- March 9—Amos 5: 14-24
- March 10—Luke 22: 39-53
- March 11—Ephesians 6: 1-9
- March 12—Matthew 7: 21-29
- March 13—I Peter 2: 13-25
- March 14—Hebrews 10: 28-39
- March 15—I John 2: 8-17
- March 16—Acts 21: 10-20
- March 17—Acts 5: 27-42
- March 18—Acts 24: 10-22
- March 19—Acts 25: 1-12
- March 20—Luke 22: 54-62
- March 21—Luke 22: 63-71
- March 22—Luke 23: 1-12
- March 23—Luke 23: 13-26
- March 24—Luke 23: 27-32
- March 25—Luke 23: 33-47
- March 26—Hebrews 12: 1-6
- March 27—Acts 2: 32-42
- March 28—I Corinthians 1: 20-31
- March 29—I Corinthians 2: 1-9
- March 30—Galatians 2: 15-21
- March 31—Luke 23: 48-56

a greater measure of support for Institutional work such as Tyndale House, the Presbyterian Home for Girls, and the various camps run by Synods and Presbyteries.

EVANGELISM

Let us return now to the first part of the name—and it must always remain the first part. Let us ask what do we mean by Evangelism? Dr. D. Martyn Jones of England writes in the Evangelical Christian that "the purpose of all evangelistic work is this: that souls should be reconciled to God, because being what they are, they are dishonouring God and because being in a state in which they dishonour God they are in danger of perdition. That is the purpose of all evangelistic work—to bring those souls into a state of reconciliation with God.

That is the object. We can accept that in its entirety but it is inadequate as our definition. The Presbyterian Church in Canada, true to its great tradition and, what is more, to its Head adds something to this definition. We would say that Evangelism is the presentation of Christ and His whole gospel in such a way as to bring men into reconciliation with God and with one another, and so deliver the world not only from the perdition of the future but from the present hell in which so many millions live. Any definition of Evangelism which fall short of this two-fold purpose, which is really one, is unworthy of our Head. "If thou bring thy gift to the altar and there rememberest that thy brother has ought against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother and then come and offer thy gift." Much more could be added. Let this one text suffice.

The General Assembly has changed the name of the Board. It is of the greatest significance. Let us as ministers, office bearers and members realize what it means. It is an old call in new form to meet the entire needs of men. It calls on all ministers to proclaim the glad news in its entirety; on all members to practice it in its entirety and it is a call to all men everywhere to repent of the dishonour they have done to God and of wrong done to their fellow men to the end that God and man and man and man be reconciled. Then and then only can we have a new heaven and a new earth.

ADVANCE IN NEWFOUNDLAND

ST. JOHN'S—St. Andrew's congregation will during 1947 and 1948 seek to raise the remainder of their Peace Thank Offering. The goal set by St. Andrew's last spring was \$25,000 and approximately \$10,000 was raised in cash during 1946. Apart from this Advance, the congregation now support their own missionaries in British Guiana, the Rev. Edward and Mrs. Bragg.



Moncton Church (when completed)

GROWTH IN MARITIMES

by Frank Baird

THE ONLY Moncton Presbyterian congregation was established in 1838. On June 10, 1925, the Moncton congregation found its former 850 membership reduced to 56. These immediately re-formed, under the designation "First Presbyterian Church," to continue worship in members' homes, until that autumn when the Orange Hall served as a Church home. November, 1928 saw the dedication of the basement unit of a beautifully planned Gothic edifice. This basement continues as a now inadequate all-purpose sanctuary.

In 1942, the name was changed to "Saint Andrew's," and incorporation effected under the Provincial Act of New Brunswick. The congregation's history, since 1925 has been a record of difficult struggle against many odds, but marked by a slow, steady growth to an approximate membership group of 200.

Greater Moncton now embraces a conservatively estimated 40,000 population, it is the Atlantic regional headquarters of Canadian National Railways, and has one of the largest modern airports in North America.

Early completion of the Church edifice in this strategic and potential area is a requirement of inestimable urgency in the interest of the Church at large. Rev. A. O. MacLean, B.A., the present minister, follows a line of distinguished predecessors.

EDMONTON MARCHES FORWARD

by J. MacBeath Miller

EDMONTON requires three new churches immediately. These ought to be included in our Advance programme as priorities. The growth of the city warrants these churches. All these congregations and their districts warrant new buildings. It is impossible to believe the development which has taken place in this city without seeing it. Now is the psychological time. Either we grasp our opportunities or else.

Strathcona, on the south side, have plans all made to finish their building this summer. The church is now a basement structure. This summer they plan to put the top on the structure and to increase its school-room accommodation as well. The next meeting of Presbytery will forward the application in con-

nection with this project.

St. Andrew's have had their building programme under consideration for the past two years intending to proceed at the right moment. Suitable lots on 118th Avenue have already been purchased and a building fund established. In the Norwood district there are thousands of Scottish families who are just as Presbyterian as they are Scottish. The church has been too small for a programme which could meet community needs.

Rupert Street is a new venture as an ordained charge but already is urgently requiring a new building. The evening service has from fifty to seventy people. The Sunday School overflows the building. When asked for two or three hundred for the Advance this little congregation immediately oversubscribed the allocation and gave a thousand dollars.

Another Chapter of the Advance

PROGRESS ON THE PACIFIC

by James Evans

OUR CHURCH on the Pacific Coast has been notably stimulated by the "Advance for Christ and Peace Thank Offering Fund." What has been accomplished financially both with regard to the Peace Thank Offering Fund itself, and projects approved by Presbytery bears abundant evidence to this fact. There is an acute awareness of the magnitude of the task to which our Church is called — a task demanding the sacrificial efforts of ministers, sessions and congregations — a task that drives us back to God who is alone sufficient for these things.

Within a few blocks of West Point Grey Church is the University of B. C. The registration has reached almost nine thousand. Our Church is wholly without visibility on the campus. The youth of our church is there — but where is our Church? Presbytery has appointed a committee in order to discover some means whereby this situation can be remedied. Any advance for Christ necessitates money. The Advance for Christ is inseparably linked with the Peace Thank Offering Fund.

It has been stated in Presbytery that in Vancouver we have the greatest unchurched area on the North American continent. Some sixty thousand people are now living in a new area where not only our own Church is without representation, but also all the other major denominations. Every church of ours in Vancouver has its own local Advance program. Not one of them is without promise and not one of them without a problem. All are acutely aware of the larger problem of the unchurched — a problem to which there is no solution except through the pronounced success of the Advance for Christ and Peace Thank Offering Fund.

In the fertile Fraser Valley the population has increased and continues to increase. THE CRY IS FOR MEN AND FOR MONEY. The response must be made now. "A great door and effectual has been opened unto us". May the Advance for Christ and Peace Thank Offering Fund Enable our Church to enter by that door to an opportunity both matchless and urgent, — an opportunity which like "the dawn comes not twice to awaken man."



Edmonton, Aerial Gateway to the Arctic



Dr. George F. MacLeod, M.C.

One of the most significant visitors to Canada for many years is Dr. George F. MacLeod, founder and leader of the Iona Community. On the little isle of Iona, where Columba established a base for Celtic Christianity, George MacLeod is attempting to restore the ruins of Iona Abbey. Speaking to about 300 ministers in Toronto, he explained that his experiment was an attempt to take the Christian message beyond the walls of the Church where he might minister to men's bodies as well as to their souls.

AMBASSADOR MEETS MISSIONARIES

by E. H. Johnson

On the evening of Monday, January 20th, a group of Canadian missionaries of the Anglican, Presbyterian, Baptist and United Churches met in the School of Missions for conference with the Honourable Justice T. C. Davis, newly appointed Canadian Ambassador to China. The purpose of the meeting was to enable the Ambassador and the missionaries to become personally acquainted with one another and so that there might be an exchange of information and views in regard to relations of Canada and China.

In a preliminary statement the Ambassador outlined some of the impressions he had gathered about China and reported that many Canadian business interests were making plans for large developments in China and stressed his own concern for intercultural relationships.

"It is worthy of remark," Justice Davis said, "that here in Toronto thousands of miles from China, a group of Canadian people should gather together to give themselves with the most wholehearted and understanding concern to discussing and planning the welfare of people in China."

"While this may not seem unusual to

POST-WAR MISSION PLAN

by W. A. Cameron

On February 4th and 5th, representatives of the General Board of Missions and of the Women's Missionary Society (W.D.) met to face our Church's responsibility in World Evangelism in the post-war era. All our Church's fields and their needs were carefully considered.

As a result, the following recommendations, among others, were approved:

1. Formosa—

- (1) That a Canadian Medical doctor be secured for the Mackay Memorial Hospital
- (2) That the following grants be approved for one year, in response to the request of the North Formosa Synod:

Middle School \$8,400

Women's Bible School 2,500

School for training workers among Aborigines 6,000

To assist congregations in paying ministers' stipends 6,000

- (3) A Japanese-speaking minister was recommended for work among the Aborigines.

In all, sixteen workers are asked to meet the present opportunity.

2. Manchuria—

- (1) Rev. Allan Reoch is being asked to visit Manchuria and report.
- (2) The provision of housing facilities for our missionaries in Yunnan was approved.
- (3) In Japan, our two houses escaped damage, and are to be rented in the meantime.

3. India—

- (1) One Bible School for the two fields.
- (2) For mobile dispensary and outpost hospital work among the Bhils, it was decided to co-operate with Miss Ruth Buchanan, and Dr. Martin from the Church of Scotland Mission, and to secure for them nursing assistance.
- (3) Three additional male missionaries for evangelism, and an educational missionary are to be sought.
- (4) It was decided also to secure a lantern and a movie projector for jungle work, and a boat for use in visiting villages along the Narbadda River.

4. British Guiana—

For British Guiana, it was resolved to secure additional catechists to occupy new territory.

The Mission Boards, General and Women's, are calling on the Church for more workers and additional money that they may seek to fulfil their trust.

you who are missionaries, it is the first time in my experience that I have met with action of this kind. If this kind of thing were multiplied around the world, the problem of world peace would be solved."



Rev. James Alan Munro, B.A., M.C.

Superintendent of Missions

Western Canada

See article on page 6

Editorial Postscript

Matters frequently arise when an Editor wishes to chat informally with his readers, especially during the period of transition from the smaller format to the New and Larger Record. Our major difficulty has not been copy but the change over from The Fullerton Publishing Co. to the Midland Press, at a time when changes in circulation figures and sometimes of new Congregational Secretaries were arriving at the rate of thirty or forty letters daily. We underestimated the numbers required for our January issue and regret to have caused some disappointment.

New Addressograph plates for the new printers and different set-ups for our advertisers were other features to be mastered. Nevertheless, the January and February issues were printed in time to reach both coasts, for the first Sunday of each month, had not the Weather Man intervened with storms and snowdrifts.

Circulation in 1946 was a little over 24,000 — Many congregations ordered ahead Extra copies of the February issue, so 27,700 were printed. On February 7 we had 300 copies remaining, and if no exceptional demand arises, these should be sufficient. Our gratitude is now expressed to those who lent their copies unto others during the shortage.

Ministers and Sessions have expressed their desire to increase the number of subscribers and plans are already under way in some congregations for a thorough canvass. One large church has already planned to purchase enough copies of April issue for the Elders to deliver these with the Communicants' cards prior to a congregational canvass.

My Reply to Dr. Stewart

by Arthur C. Cochran

ALLOW me to comment on the "CRITICAL CONCLUSIONS" by my friend Prof. H. L. Stewart, which appeared in the October issue of the Record, upon the "Statement of Faith" prepared by the Assembly's Committee of which I am a member. I write on my own initiative and do not presume to speak for my brethren on the Committee.

Dr. Stewart is labouring under the false impression that it is "proposed to amend the existing standards of our Church" by the "adoption" of the "Statement of Faith." Such is not the case. I would be opposed as Dr. Stewart is to its adoption. The Report of our Committee made it clear that the "Statement of Faith"—now called "Articles of Faith"—is a purely tentative statement to stimulate "study of questions of faith and morals so that the value, place and significance of our standards may be more fully understood" and "to examine our whole confessional position as a Church with a view eventually to stating what we believed."

Thereupon we reported: "It is the Committee's considered opinion that, because of such widespread diversity of views within the Church, our Church is not yet in a position to draw up a Confession of Faith and is by no means sure what she wants to confess." We therefore urged that "intensive theological work be continued throughout the Church", being persuaded that "if the work already begun is continued, the way for a genuine Statement of Faith will be prepared whenever Jesus Christ may make possible and require such a Confession from His Church." There never has been any "rash proposal" to adopt the Statement.

It is worthwhile considering, however, the grounds upon which Dr. Stewart would reject the "Articles" if they were up for adoption. He first gives two general reasons. 1. "It would commit the Presbyterian Church in Canada . . . to doctrines remote from the religious convictions of very many of our members." I ask: when has a genuine Confession of Faith failed to commit its confessors to doctrines remote from the religious convictions of many of the members of the Church? Were not the Confessions of the Reformation, were not the Creeds of the early Church remote from the religious convictions of many in the then existing Churches? Should the Reformers have withheld their witness because it ran counter to the convictions of the Papists?

This much is certain: whenever Jesus Christ demands a confession of His

Church it will always be remote from the religious convictions of many. Loyalty to Him will transcend a consideration for the opinions of the "many" (Matthew 10:32-38). God's Word in Holy Scripture alone will determine the content of the Confession. And this obedience to Scripture will not be an expression of a heartless desire to ride rough-shod over the convictions of others but the expression of a deep love—properly understood—for those who are remote from us.

2. "It would commit the Presbyterian Church in Canada . . . to conceptions of Divine Providence which seem to them irreconcilable with science, history, or even justice." In reply it must be said that science, history or our conceptions of justice may not determine the content of a Confession of Faith. The only question is whether a Confession is reconcilable to Holy Scripture. If it is true to Scripture, it may or it may not be reconcilable to science, history, etc. It certainly will run foul of a science or history which limits the power of God, denies the historicity of revelation, or "spiritualizes" the miracles.

The fact is Dr. Stewart is unwilling to acknowledge Holy Scripture as the only source and norm of doctrine within the Church of Jesus Christ. Jesus Christ is not the one Lord and Saviour. Man is to have an independent place beside Him. Nor is Dr. Stewart willing to acknowledge the Holy Spirit as the only interpreter of Scripture. For him the religious convictions of the many, science, history, justice, natural reason and conscience, and the non-Christian world are also sources, means and norms of the knowledge of God.

He laments that the Statement "repudiates the teaching not only of 'natural theologians' of the modern world but also of St. Paul, that a genuine knowledge of God is accessible through the workings of natural reason and conscience." Surely Dr. Stewart is aware that these "Natural theologians" have adopted, as our Report pointed out, the Roman Catholic view of such texts as Romans 1:18, and that the difference between the whole theological positions of the Reformed Church and the Roman Catholic Church rests upon the interpretation of the Pauline texts.

Dr. Stewart believes that "in the comprehensiveness of our Presbyterianism there is room for many varieties of devout interpretation" such as "Fundamentalism", "Barthianism", "Pre-Millennialism", "British Israelism" and Buchmanism (Oxford Group). If I understand Paul's polemic in I Corinthians 1

against those who were claiming to be of Paul, of Apollos, or of Cephas, there can be no room for any "ism" within the Church. There can only be "one Lord, one faith, one baptism." There is no room for either Barthianism or British Israelism within the Church, though the grouping of these two together in Dr. Stewart's list is symptomatic of a type of broadmindedness which permits almost anything to be preached from our pulpits.

Small wonder our Committee was obliged to report that our Church is "by no means sure what she wants to confess." In view of Dr. Stewart's avowed "comprehensiveness" it is a bit bewildering to hear him say in the next breath: "With all my heart do I commend the purpose to erect a barrier against the so-called 'humanist' drift in Protestantism on our continent." Poor humanist! There is room for natural theology, even the natural theology of the non-Christian world, yes even for British Israelism, but not room for the humanist! But will someone please tell us what is the essential difference between the humanist drift and the flood of natural theology?

Finally, Dr. Stewart has noted "with horror the proposal to reaffirm that doctrine of verbal inspiration of Scripture into which the sixteenth century Reformers and the seventeenth century Puritans were misled by natural recoil from a doctrine very much worse." Actually our Statement contained no doctrine of the verbal inspiration of Holy Scripture. In my opinion one of the grave weaknesses of our work is just that we neglected to do the very thing Dr. Stewart blames us for doing.

However, Dr. Stewart must know that there is a decided difference between the doctrines of verbal inspiration in the Reformers of the 16th century and in the orthodoxy of the 17th century. The latter thought that the inspiration of Scripture could be rationally demonstrated and proven, whereas for the Reformers the Scriptures were verbally inspired for faith in virtue of Jesus Christ their content and the secret work of the Holy Spirit in Scripture and in the hearts of believers.

Dr. Stewart should also know that some of the Fathers of the first centuries held an even stricter view of verbal inspiration than the Reformers, that is, more mechanical, into which THEY were NOT misled by natural recoil from a doctrine of Papal Infallibility! Rather the Fathers and the Reformers were seeking to come to grips with such passages as II Corinthians 3, II Timothy 3:15-17, and II Peter 1:19-21. A genuine Confession of Faith will always seek to do just that; come to grips with Scripture. Our Articles of Faith, imperfect as they are, should be examined, corrected and improved on this ground alone. For no other ground exists within the evangelical Church of Jesus Christ.

My Reply to Dr. Cochrane

by H. L. Stewart

I HAVE not a word to say against Dr. Cochrane's general principle, that an enlightened minority must at times urge a change which runs counter to prevalent religious convictions. What I dispute is that the present is such a case and that the Assembly's Committee, which proposed the new "Statement of Faith," has now an austere duty towards fellow-Presbyterians comparable to that of the Reformers towards sixteenth century "Papists" (if I may use Dr. Cochrane's own parallel).

See what this Statement, even though but tentatively put forward, seems to take for granted. Do we believe that the Most High deprived all mankind except an infinitesimally small fraction (with access to the Bible) of any chance whatever to appreciate His mind and will? Do we believe that the only possible revelation (involving terrific penalties if it should be missed) is through a printed Book which has been very variously interpreted even by the relatively few of the children of men to whom it has been available?

Do we believe that the honest strenuous efforts of all others, through the faculties with which God has endowed them or by the agencies to which He has limited them, can achieve only delusion? To accept the Bible as record of God's supreme self-disclosure is altogether compatible with recognition that

"at sundry times and in divers manners" he thus spoke, not only to Israel but to all mankind. Such acceptance is, indeed, I am convinced, much strengthened by discernment of divine justice and mercy in the whole human adventure.

The "bibliolatry" to which the supposed Statement would condemn us was not practised by the great Reformers, by Luther, by Calvin, by Zwingli, each of whom would have fallen grievously under this Committee's reprobation. It was the perverting of a noble doctrine by its later representatives.

To Dr. Cochrane's query about the difference between natural theology and humanism the answer is simple: humanism denies that there is any such thing as a valid natural theology. To his complaint that I make Holy Scripture only **one** source of divine revelation, I answer that he is correct, and that I am not shaken by reminder of my coincidence in this with the greater part of Christendom. Let us acknowledge in all humility that not in every respect have the Protestant Churches been right and the Roman Catholic wrong. But on the inference from all this, that I mean "Jesus Christ is not the **one** Lord and Saviour: Man is to have an independent place beside Him," I make no comment. For I am quite sure that Dr. Cochrane does not intend here what his words convey.

MEDITATIONS

The Christian Church should be a leader of public opinion, not merely an echo of it.—GEORGE H. C. MacGREGOR

* * *

"To my fellowmen—a heart of love,
To my God—a heart of flame,
To myself—a heart of steel."

—ST. AUGUSTINE.

* * *

Thomas Carlyle said: "What this parish needs is a preacher who knows God otherwise than by hearsay."

* * *

"What is Prayer? Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgement of His mercies".—SHORTER CATECHISM.

* * *

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—BUNYAN.

* * *

Not what we would, but what we must
Makes up the sum of living;
Heaven is both more and less than just
In taking and in giving.

—RICHARD STODDARD.

* * *

We have committed the Golden Rule to memory; let us now commit it to life.

—EDWIN MARKHAM.

The greatest of faults, I should say, is to be conscious of none.

—THOMAS CARLYLE.

* * *

Tell the king that I purchased the road to Uganda with my life.

—JAMES HANNINGTON.

* * *

The prospects are as bright as the promises of God.—A. JUDSON.

* * *

They who have steeped their souls in prayer

Can every anguish calmly bear.

—RICHARD MILNES.

* * *

A man he seems of cheerful yesterdays and confident tomorrows.

—WORDSWORTH.

* * *

The man who gives grudgingly feels that what he gives to others is so much loss to himself.—SELECTED.

* * *

A creed is the material out of which a working faith may be made.

* * *

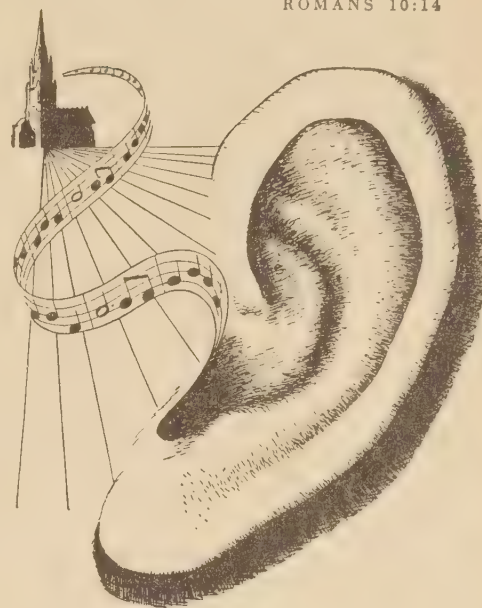
To possess life and have nothing to live for is unspeakable tragedy.

* * *

It is good that religion should be ON the air, so long as it is not IN the air.

"How shall they believe in Him of whom they have never heard?"

ROMANS 10:14



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ON THE RECORD BOOKSHELF



GOD'S WILL FOR CHURCH AND NATION. Reprinted from the reports of the Commission for the Interpretation of God's Will in the Present Crisis, as presented to the General Assembly of the Church of Scotland during the war years. S.C.M. Press; 183 pages. (The Macmillans in Canada, \$2.25).

In May, 1940, when it looked as if any hour might see Adolf Hitler standing upon British soil, the General Assembly of the Church of Scotland appointed the above-named Commission, with Professor John Baillie of Edinburgh at its head. This volume contains the Commission's reports in so far as they deal with matters of interest to any church in any nation.

The urgency of the military situation is seen to point to issues still more urgent. "We must deeply take to heart the fact that it is what is called Christendom that is now in flames, that the evils from which the world is suffering were generated in the heart of societies which passed as Christian, and that the question today arises in men's minds whether the civilization of the West is any longer to be shaped and dominated by Christian influence." (p. 9).

How this question will be answered depends, on the Church's part, on how far it sets before itself true and clear objectives. The Commission has succeeded in making the objectives so clear, so practicable, and so obligatory, that we cannot fail to recognize in its reports an unmistakable leadership. The authors, indeed, find themselves embarrassed. For the directive power of their work has caused it to be voiced far beyond Scotland (p. 174). They tremble with the knowledge that a Church that can see so clearly will be expected to match her insight with her bravery. A saying of William Blake is quoted: "He who desires but acts not, breeds pestilence."

This book has a great educational value both in Christian teaching and in practical affairs. Its aim is to let every Christian see that his faith gives him, as a citizen, a policy demanding action from him. Though the reports are written with an eye kept directly and practically upon conditions in Great Britain, all that is said applies markedly in principle to Canada. Canada has missed a great deal through having escaped the worst rigours of the war, for she has slipped through without being compelled to take

a steady look at the foundations of her national life. This book will be an illuminating guide for those who believe that a Church must be a physician of the soul for the whole of the world's life. It is written in an untechnical and very readable style.—DAVID W. HAY.

* * *

THE NEW TESTAMENT IN ITS LATEST DRESS (The American Revised Standard Version).

Many people are asking, and will do so for some time, about the new Translation of the New Testament, which was announced as "the most important publication of 1946."

First of all, it comes with impressive authority and is entitled to respect. It was sponsored by the International Council of Religious Education, an organization representing forty major Protestant bodies in the United States and Canada, and including a most impressive list of scholars who have done conspicuous work in the field of New Testament study and represent the collective scholarship of the whole Church.

Many will ask this—"But was a new translation really needed?" Yes, if the Church believes in having the best that advancing and consecrated scholarship and the passing of time make imperative. Twentieth century people want the Word of God to be the people's book in a very real sense, speaking in terse, clear speech that "the common people" of our day cannot misunderstand.

Christian people will be interested to know that still other considerations led to the production of this latest Version. The Greek language in which the New Testament is written is better understood today than ever before. We know now that it was not the Greek of the classical period. Thanks to discoveries of Greek papyri in Egypt, and various manuscripts, indeed a mass of new materials that have come to light within the past generation, greatly illuminate the New Testament vocabulary and give new meanings to its key words. The New Testament was written in the vernacular of that day, in the "vulgar tongue" of the first century after Christ.

If it makes the Word of God more living and powerful to the people of our day, that with greater readiness they turn to it and are thus brought nearer to the Living Christ, all true Christians will give praise to God. Whether it be this new version of 1946, or whether many go on loving the King James version

best, clinging to the tender associations of the past, let us all be the "People of the Book," and worthy of this high praise. Let us drink deeply at its refreshing springs till reverently with uncovered head we stand in the presence of a living power.

"Upon the Gospel's sacred page
The gathered beams of ages shine;
And, as it hastens, every age
But makes its brightness more divine."
—B. SIMPSON BLACK.

* * *

SOME TASKS FOR EDUCATION by Sir Richard Livingstone. Oxford University Press, Toronto, 98 pages, price \$1.25.

"What did Sir Richard really say?" In this little book of four lectures, **Education for the Modern World, Education and the Training of Character, Education for a Civilized Democracy, and On Speaking the Truth**, the answer to that question is clearly and permanently stated, and it should put an end to the wishful thinking of some disputants and provide for others a basis of truth for further controversy. The publication of these lectures, delivered at Toronto in the autumn of 1945, is an event of national educational importance. It is too much to hope that Sir Richard's advice may be taken seriously in this country. These lectures will serve a timely purpose if they inform public opinion and provide a temporary check on those administrators who dismiss Sir Richard's view as eighty years behind the times, or who deliberately distort his opinions to advance the narrow bigoted aims of certain social scientists, "progressives", and other conspirators who aim to destroy both the materials and methods of education. Sir Richard, too, is an educational administrator, but with what a difference. If administrators of his distinction and achievement could be grown in this country, there would be less need for Royal Commissions and expensive bureaucracies, and a great deal more public confidence in what our best teachers are trying to do.

On curricula, Sir Richard has this to say: "Education prospers by exclusion. Overcrowding in education, as in housing, turns the school into an intellectual slum." On adult education: "Human beings, like motor cars, need reconditioning." On educational aims: "The prior task of education is to inspire, and to give a sense of values and the power of distinguishing what is first-rate from what is not." And on humanity: "Always, soon or late, humanity turns to excellence as naturally as a flower turns to the sun: mankind crucifies Christ and kills Socrates, and they die amid derision and hatred: but in the end they receive the homage of the world." Thought of this excellence may be found on every page of this little book. **Some Tasks for Education** is a source of inspiration for any reader who wishes to think seriously on our needs in education at the present time.—B. C. DILTZ.

Across the Dominion

THE MARITIMES



Belle Island Presbyterian Church

ERECTED WITHOUT MORTGAGE

BELLE ISLAND, P.E.I.—Wood Islands Presbyterian congregation are able to look back with pleasure on their achievements in 1946. The first few months of the year saw the furniture installed and the interior of their new Church finished. On Sunday, May 19, at 2.00 p.m. the dedication service was conducted by the Presbytery of Prince Edward Island. The Rev. W. L. MacLellan, B.A., B.D., of First Church, New Glasgow, N.S., Moderator of the Synod of the Maritime Provinces, was the guest speaker.

This building replaces the one that was totally destroyed by fire in 1943. The building and contents are valued at nearly \$9,000, and the congregation was heartened by the treasurer's report which showed that the congregation as a whole was without any indebtedness.

In November we were honoured by a visit of the Moderator of the General Assembly, the Rev. W. Gordon Maclean. He gave an inspiring and informative address and also dedicated the new electric lighting system. The present minister is the Rev. T. A. A. Duke.

* * *

THE MODERATOR IN MARITIMES

by HALIGONIAN

The Moderator made an extended visit to the Maritimes. It was a wise decision to send the head of the Church to the East this year: the people of the Eastern Provinces have a very definite conception of what a Prince of the

Church should be; no more discerning eyes can look over, and penetrate into the bone and marrow of the man who wears the cloth.

The present Moderator of our Church has neither glamour nor showmanship, but when he rises from his seat and steps into the pulpit and opens the Book, then he shows that he is master of his craft. He has a delicate mind, a rich vein of wisdom, and a spirit that is deeply consecrated. Some of his sermons to "his own people" struck home, and will be remembered by the hard-headed people down by the sea.

Those whom the Presbyterian Church has most fittingly honoured through her long history have been a particular breed

—churchmen, broad and high. Neither saints nor warriors, but a blend of both.

Mr. Maclean was called upon to address a gathering of scholars, whose present interest was education. He preached to large congregations, in the pews were sons of sires that were sermon tasters and whose sixth sense is to see the meat in the text.

He journeyed to fishing villages down by the beautiful shores of Nova Scotia and back into farming communities, and he talked to them in such a way that he convinced them that he loved them, that the Church loved them, and that both had a ceaseless care for them.

He addressed clubs and societies, and for every occasion a message and a clarion call. Maclean of Winnipeg is a man of whom any Church would be proud.

I speak only of that of which I know, and I know that the Church in the East is stronger and more courageous because of the good cheer brought to her by the head of the Kirk.

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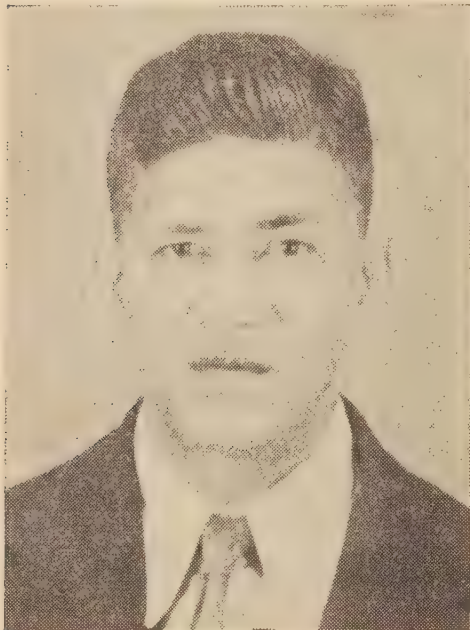
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BRITISH GUIANA ELDER COMES AS GOODWILL DELEGATE

In April of this year, Mr. A. H. Baburam is to arrive in the Dominion for a six months' visit, as a goodwill delegate of the British Guiana Church to the Presbyterian Church in Canada. He is a leader in the Educational field in British Guiana, having been principal of the largest school in the colony, and has been engaged in educational work for the past twenty-eight years.

For many years Mr. Baburam has been an outstanding leader in the Canadian Presbyterian Mission. Ordained to the eldership in 1932, he has been active in Sunday School Work, as well as supplying as Lay Preacher for many years. The Ramdeholl Memorial Church in New Amsterdam, of which he is an Elder, was the first Church of our Mission to become self-supporting. Mr. Baburam will visit many of our churches during his stay in Canada, and it is hoped that he will receive a hearty welcome.



A. H. Baburam

THE PRAIRIES

DEDICATION OF MEMORIALS

NEEPAWA, MANITOBA — Dedicated to the Glory of God, and in loving memory of the late Mrs. Samuel Harris, an honoured and esteemed member of the Church and the Women's Missionary Society, a Communion table of solid oak was given to the congregation by Mr. Samuel Harris and was presented for dedication by her sister, Mrs. Pugsley, of Belcarres, Saskatchewan. Following the dedication the elders prepared the new table for communion and a large number of members were present to partake of the Lord's Supper.

In loving memory of Murray R. Coutts, a Flying Officer in the R.C.A.F., a pulpit fall of wine velvet with an embossed

Ionic cross was placed by the family. The minister, the Rev. Gordon Bastedo, preached the sermon.

* * *

A BATTLE-SCARRED FLAG

WINNIPEG, MAN.—A tattered Padre's flag from the first world war was dedicated in his own Church on Sunday evening, January 19, by Col. Rev. W. Gordon Maclean, Minister of First Church, Winnipeg, and Moderator of the General Assembly. The flag belonged to Capt. Rev. J. W. Whillans, who was Chaplain of the 8th Battalion, Winnipeg Rifles, better known as the Little Black Devils, and it now hangs in the south transept of the Church with a bronze plaque that carries its full story.

During the last year and a half of the first great war the flag was continually used at Holy Communion and Divine Services held in huts, woods, dugouts and caves.

* * *

DISTRIBUTING THE RECORD

To the Editor—

A suggestion if we may, for a more efficient distribution of the Church paper. At the annual meeting, the congregation voted unanimously to have a copy of the Record sent monthly to every home by post. The cost of the project would be a charge on the general fund, while the cost of mailing would be borne by the Session, and the Session committee would be responsible for the mailing.

Inasmuch as we believe that the paper should be in every Presbyterian home and that the reading of the Record will help us in our Peace Thank Offering and Budget givings to the Church, we therefore feel that a small outlay of expense would have a valuable result.

Wishing you success, we pledge our support.

Yours respectfully
Colena McKenzie,
Congregational Correspondent,
Knox Church, Neepawa.

* * *

BOYS AND GIRLS HELP ADVANCE

GRANDE PRAIRIE, ALTA.—Up in the Peace River District Mrs. J. J. Tissington encouraged the boys and girls of Flying Shot Sunday School to tithe their pocket money for the Peace Thank Offering. They contributed as a result eight dollars and ten cents.

* * *

DINNER FOR MODERATOR

SELKIRK, MAN.—In honour of the Right Reverend Gordon Maclean, Moderator of the General Assembly of the Presbyterian Church in Canada, a congregational dinner was held in Knox Presbyterian Sunday School room.

This dinner was sponsored by the Senior Ladies' Aid with Mrs. J. O. McLenaghan as Convener and Rev. Dr. Gardiner Dickie, minister in charge, presided during the evening.

Ninety-three members and adherents enjoyed this repast and the inspirational message given by the Moderator,



Rev. Frank Lawson, B.D.
Church of St. David, Halifax
C.B.C. Broadcast, March 16, 4.30 p.m.

PEACE RIVER TRAVELS

WANHAM, ALTA.—This district was favoured by a visit from our Moderator of Presbytery, the Rev. John R. Carson, B.A., of Fort St. John. A meeting was held in Wanham, on a week evening, when Mr. Carson baptized children and received new members into the Church.

On account of the disruption of plane service it was necessary for him to make a second visit to Westvale where he baptized two children. Some were anxious to become members of the Church, but because there is no Session arrangements must be made to receive them later.

ONTARIO

FIFTY-FOUR ACTIVE YEARS

BROCKVILLE — Ex-Moderator Dr. Norman MacLeod retired on December 31 after 54 years in the active ministry. Dr. MacLeod is one of the well-known figures throughout our Church as he has served on the College Boards and on many important Assembly Committees. Caintown and Lansdowne, from which charge he resigned, held a delightful reception when they presented Mrs. MacLeod with a corsage and gave a lounge chair to Dr. MacLeod, trusting that he might have many years of leisure. The Rev. Henry Cousens, interim-Moderator, presided and a social hour followed the presentation.

* * *

CLERK OF THE PRESBYTERY

Owing to the sudden death of the Rev. A. C. Jamieson, Clerk of Chatham Presbytery, the Presbytery appointed the Rev. T. Owen Hughes of Ridgetown clerk pro tem, to whom all communications should be addressed.

ONTARIO

ELECTRIC ORGAN DEDICATED

DUTTON—At a special service held in Duff Church, Largie, on September 22, 1946, a new Minshall Electric Organ was dedicated to the glory of God and in loving memory of Miss Sarah Clark. The organ was presented to the Church by the Trustees of the Sarah Clark Fund. The prayer of dedication was offered by the Rev. Wm. Sutherland, B.A. B.D., minister of the congregation. Miss Clark passed to her eternal reward in March, 1944. In her will she left Duff Church a legacy of ten thousand dollars.

* * *

PEACE THANK OFFERING

NIAGARA FALLS—Drummond Hill had a letter regarding their Advance in February Record, in which a mistake was made. This congregation had an allocation of \$6,430, but it raised almost \$11,000. In addition to Advance, Mr. Fred J. Barclay chairman of the Advance, says—"It was \$11,000. we raised, not \$1,000, for improvements on our own Church property, \$22,000. in all." Congratulations!

* * *

MARK 113TH ANNIVERSARY

HAMILTON—St. Paul's congregation held its 113th anniversary on Dec. 1. The guest preacher was Prof. J. Stanley Glen Ph.D. On the following Monday the usual congregational meeting was held when old members and friends joined in a happy reunion. An invitation had been extended to the old and the new minister of MacNab St. Presbyterian Church—the Rev. Dr. H. Beverley Ketchen and the Rev. Forbes Thomson, but neither minister was able to be present. The two congregations have had the friendliest of relationships for about 40 years. The book with inscription was later forwarded to Dr. Ketchen, who expressed his pleasure at its reception.

* * *

ARRIVES FROM SCOTLAND

OTTAWA—The congregation of St. Andrew's welcomed as assistant to the Rev. Ian Burnett, the Rev. Allan M. Old, M.A., a native of Scotland, who reached Canada on the first Sunday of the year. Mr. Old is a graduate of Edinburgh University and was associated during the war with the work done among the service men by the Church of Scotland. He also has served as a student assistant at Lockhart Memorial Church, Edinburgh. Mr. Old began his first Sunday in Canada by reading the lesson at both morning and evening services.

* * *

INDUCTION AT PETERBOROUGH

PETERBOROUGH—The Rev. Charles Gordon Boyd, B.A., formerly of St. Andrew's Church, Perth, was inducted into his new charge of St. Paul's, on January 3. The Rev. Walter Paterson of Millbrook, Moderator of the Presbytery of Peterborough and also of the Synod of

Toronto and Kingston, presided and the sermon was preached by the Rev. L. H. Fowler, D.D., of St. Paul's Church, Port Hope. The charges were delivered by the Rev. John Davey of Hastings and the Rev. A. Newton Reid of Colborne.

Mr. and Mrs. Boyd were welcomed to St. Paul's by James Dutton and greetings were brought by the Rev. Dr. James Semple, vice-president of the Peterborough Ministerial Association.

* * *

MORTGAGE BURNED AT ROYCE

TORONTO—The congregation of Royce Avenue was organized in 1900 by students of Knox College and in 1904 the first minister was called. The first Church was erected in 1906 but was soon found to be too small. Under the ministry of the late Rev. G. M. Dunn, a new Church was contemplated and building started. The present edifice was opened in 1923, with a mortgage indebtedness of \$24,000.

On January 16, the ceremony of "Burning the Mortgage" was observed under the Presbytery of Toronto. The Rev. Robert H. Lyttle, B.D., Riverside, Windsor, former minister of the congregation, was the guest speaker. In a simple service at the Communion table, the minister with representatives of the organizations in the Church consigned to the flames the papers that represented their freedom from debt.

QUEBEC

MEMORIAL TO DR. LOVE

QUEBEC CITY—On Sunday, January 19th, two beautiful memorial windows were dedicated in St. Andrew's Church, Quebec City, in memory of the Rev. Andrew Tannahill Love, D.D., and Mrs. Love. Dr. Love was minister of this congregation for over forty years, and later served as Minister-Emeritus until his death in 1930. Mrs. Love died in 1945. The windows, given by the children of Dr. and Mrs. Love, were dedicated by the present minister, the Rev. Donald B. Mackay.

St. Andrew's Church was completed in 1810, and is probably the oldest Presbyterian Church building in use to-day. The congregation dates to the period of the services conducted by the chaplains of the Highland Troops who fought under Wolfe when Quebec was captured in 1759.

* * *

DISCUSSES WORLD OUTLOOK

Dr. F. Scott Mackenzie of Montreal was guest preacher in First Presbyterian Church, Houston, Texas, on December 29. He was interviewed by a reporter of the Houston Post who asked him to state his ideas on the complex situation faced by Christians in this generation. Dr. Mackenzie replied, "Everybody knows that the world is in a bad way and grave dangers still threaten our common security and peace. The whole contemporary picture constitutes a direct challenge to the Christian Church, whose



Dr. Martin Niemoeller

who has been visiting the United States, is coming to Toronto from March 2-4. He will speak to ministers at 11 a.m. March 4 in Knox Presbyterian Church, Toronto. Since his coming to the North American continent, his speeches have thrilled many audiences. Colonel Elson, Chief Chaplain of the United States Occupation Forces in Berlin, has stated that Martin Niemoeller is the most outstanding Churchman in present day Germany.

message is the only message of salvation for society as well as for the individual."

Dr. Mackenzie further remarked "The real leaders of the Church in this post-war period will be men who are living not only physically but spiritually. Only thus will the eternal truth of the Gospel be presented."

* * *

ANNIVERSARY AT ST. LAMBERT

ST. LAMBERT—On January 26, the 19th anniversary of the opening of St. Andrew's Church was celebrated. The special speakers at the Sunday services were Robert Spears, Head Master of Selwyn House School, and the Rev. J. S. McBride of Ephraim Scott Church, both of Montreal. Our Advance for Christ and Peace Thank Offering allotment has been over-subscribed.

* * *

TWO MINISTERS BEREAVED

With the passing of Mrs. Walter Rayner at Mitchell, Ontario, on Sunday, Jan. 5th, two of our ministers suffered bereavement: Rev. T. DeCourcy Rayner, formerly of Markham and now in charge of Knox Presbyterian Church, New Carlisle, Quebec, lost his Mother, and Rev. DeCourcy H. Rayner, District Secretary of the Bible Society in Montreal, lost his Grandmother. The late Mrs. Rayner, who was in her 90th year, had lived in Listowel for over 20 years prior to going to Mitchell, and had taught a Sunday School class in the United Church.

OBITUARIES

AUSTIN L. BUDGE, D.D.

The Presbyterian Church in Canada has suffered the loss of a faithful minister after many years service in the person of Austin L. Budge. He died on Thursday, Jan. 16, 1947, in his eighty-second year. After graduation from Normal School, he entered the teaching profession but receiving a higher call to the ministry, he proceeded to Knox College, Toronto, whence he graduated in 1895. His warm and affable nature made him very popular with his fellow students and he possessed a youthful fervour that never deserted him to the end.

Dr. Budge served the following Parishes in Ontario—Mandam, Hanover, Creemore, Chalmers, Hamilton and Hagersville until May, 1936, when he retired.

A great church historian and ecclesiastical lawyer, his services were recognized when he was appointed clerk of the Hamilton Presbytery and of the Synod of Hamilton and London, which positions he dignified by his kindly and wise counsels for many years. He was a man of no mean literary skill and his writings revealed a facile pen and a gracious personality. A specialist in Auld Kirk services he brought to the Holy Communion such a spirit of reverence that one felt himself gripped by the presence of Christ. Knox College, his Alma Mater, honoured him with the degree of Doctor of Divinity in 1939.

The funeral services were conducted in Chalmers Presbyterian Church with Dr. Neil McDonald, Moderator, presiding. Rev. Walter I. McLean, his minister, read the scriptures and Dr. Peter Dunn led in prayer. The short address given by Dr. William Barclay was most impressive in its simple testimony to a very noble soul. To the widow, son and daughter, the Church conveys its sympathy.

* * *

ARCHIBALD GIBSON

Mr. Archibald Gibson of South Haven passed away at Baddeck on Tuesday evening, the 28th of January, after a brief illness. Mr. Gibson was an architect by profession, both in Scotland and Canada. About 33 years ago, he came to this Dominion.

From the early days of his conversion, he was connected with Christian work and was much in demand as a gospel preacher. When the Presbyterian Church in Canada was in dire need of men, Mr. Gibson offered himself, and was settled at South Gut and Englishtown where he laboured for many years with conspicuous zeal and success. Other very difficult parishes followed, where he spared not himself in his outreach for souls.

His earthly remains were interred in South Gut cemetery. The funeral service was conducted by Rev. A. W. R. MacKenzie, assisted by Dr. Quigley of Baddeck and Dr. A. A. Murray of Sydney. Mr. Gibson is survived by his wife.

CHURCH LEADER PASSES

STRATFORD — S. J. Mallion, well-known citizen and life long member of St. Andrew's Church, died last year. He had been a man of great energy and restless activity, and his illness a few years ago did not altogether cut off his service in the Church. Beyond his own Church Mr. Mallion rendered yeoman service in Presbytery and Synod. He had a life interest in the Sabbath School and for many years was superintendent. He also served as Clerk of Session and was a leader in all good causes. Surviving is Mrs. Mallion. The funeral service was conducted by his minister, the Rev. B. L. Walden.

* * *

JOHN GORDON CALKIN PASSES

NEW GLASGOW—John Gordon Calkin, the senior active Elder of the Kirk Session of St. Andrew's Presbyterian Church, New Glasgow, N.S., was fatally injured by an automobile on Christmas Eve, 1946. For many years he had been a Ruling Elder in St. Andrew's Church, "the Kirk," as he fondly called it. He was buried from St. Andrew's Church and the service was conducted by the minister, the Rev. A. E. Morrison, assisted by the Rev. Hugh Munro and the Rev. D. G. Archibald, Moderator of the Presbytery.

* * *

FAITHFUL PRESBYTER DIES

HARRISTON — The congregation of Knox Church and the Presbytery of Saugeen, have suffered a grievous loss through the death of Albert Fyffe, who for many years has been a well known member of Saugeen Presbytery and present almost every year at both Synod and Assembly gatherings.

* * *

DEATH OF ELDER

KIMBERLY, B.C. — The congregation of St. Andrew's Presbyterian Church, Kimberley, suffered loss in the death of Wm. T. Angove who passed away Nov. 28th. He was among the first to join the Church when it was established in 1929, and was ordained an Elder in December 1946. He rendered valuable service to the Church and was highly esteemed by all.

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Church Calendar

Material for ensuing number must reach the office by the 5th of the month.

VACANCIES

SYNOD OF MARITIME PROVINCES:

Dalhousie, N.B., Mod., Rev. E. H. Bean,
The Manse, New Mills, N. B.
Merigomish, N.S., Mod., Rev. A. E. Morrison,
139 Almont Ave., New Glasgow,
N.S.

SYNOD OF MONTREAL AND OTTAWA:

Caintown and Lansdowne, Ont., Mod.,
Rev. H. Cousens, 126 Church St.,
Brockville, Ont.
Finch and Crysler, Ont., Mod., Rev. M.
D. McNabb, Farran's Pt., Ont.
Hawkesbury, Mod., Rev. C. Younger-
Lewis, Vernon, Ont.
Perth, Mod., Rev. J. L. Lattimore,
Smith's Falls, Ont.

SYNOD OF TORONTO and KINGSTON:

Acton, Knox Mod., Rev. J. C. MacNeill,
Campbellville, Ont.
Hillsburg, Mod., Rev. John McKenzie,
Erin, Ont.
Milton, Ont., Mod., Rev. C. D. Farris,
Streetsville, Ont.
Newmarket, Ont., Mod., Rev. Alex Mac-
Lean, 40 Princess Ave., Willowdale,
Ont.
Sonya, etc., Ont., Mod., Rev. L. Shein,
Leaskdale, Ont.

SYNOD OF HAMILTON and LONDON:

Ailsa Craig & Nairn, Ont., Mod., Rev.
John Fleck, London, Ont.
Kintyre, Wardsville, Ont., Mod., Rev. A.
C. Young, The Manse, Glencoe, Ont.
London, Ont., Chalmers, Mod., Rev. John
Fleck, 111 Elmwood Ave., London, Ont.
Molesworth and Gorrie, Ont., Mod., Rev.
I. D. MacIver, R.R. 3, Brussels, Ont.

SYNOD OF SASKATCHEWAN:

Assiniboia, Mod., Rev. H. L. Wilson,
Box 598, Weyburn, Sask.

INDUCTIONS

Ingersoll, Ont., Rev. George W. Murdoch,
B.A.
Mount Forest and Conn, Ont., Rev. Wil-
liam K. Palmer, M.A.

DEATHS IN THE MINISTRY

Rev. A. Crawford Jamieson, Dresden,
Ont., Feb. 4, 1947. (Suddenly).
Rev. D. A. Fowlie, Vancouver, Feb. 3.

UNIFORM S.S. LESSONS

LESSON — MARCH 2

The Lord's Supper

Luke 22: 7-20

Golden Text: Luke 22:19

LESSON — MARCH 9

Christ's Standard of Greatness

Luke 22: 24-38

Golden Text: Mark 10:44

LESSON — MARCH 16

Jesus in Gethsemane

Luke 22: 39-53

Golden Text: 22:42

LESSON — MARCH 23

Jesus Before Pilate

Luke 23: 14-26

Golden Text: Luke 23:4

LESSON — MARCH 30

Jesus on the Cross

Luke 23: 33-47

Golden Text: I Cor. 15:3

LESSON — APRIL 6

The Walk to Emmaus

Luke 24: 13-35

Golden Text: Luke 24:29



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CBC—March 16—Rev. Frank Lawson, St. David's, Halifax, N. S.

CBC—World Church News — Every Saturday, 1.15 p.m.

CBC — Children's Broadcast — "The Way of the Spirit," Sundays, 1.30 p.m.

March 2—The Talents of Men.

March 9—The Light of the World.

March 16—The Gospel of Song.

March 23—The Woman of Samaria.

March 30—Palm Sunday.

April 6—Easter Day.

* * *

CBL—Mar. 2—11.00 a.m.—Rev. Chas Hay, Leaside Presbyterian Church, Toronto. Morning Devotions 8.15 a.m. week of April 7—Rev. Dr. K. M. Glazier, Glenview Presbyterian Church, Toronto.

CFCO—Every Sunday, 1.15 p.m. — Chatham Presbytery.

CHEX—First Sunday each month, 11.00 a.m., Peterborough, St. Paul's.

CJAT — Trail, B.C., Every Sunday, 9.00 p.m. (P.S.T.).

CKCR—Every Sunday, 6.30 p.m.—St. Andrew's, Kitchener.

CKNX—Wingham, Ont., Tuesday, 8.00 p.m., "The Presbyterian Broadcast."

CHOK — Sarnia, First Sunday each month—11.00 a.m.

CKX — Brandon, Every Tuesday and Thursday, 9.45 a.m. (C.S.T.).

CBM—11.00 a.m. and CJAD — 7.30 p.m., March 2 — MacVicar Memorial Church, Montreal.

B.C. Broadcast, Sundays, 8.30 a.m., (P.S.T.)

All times given—E.S.T. (unless stated).

Broadcasting Experiment

An experiment in radio broadcasting began on Tuesday, February 4, over radio station CKNX, Wingham, Ont. This series is one of the two test series inaugurated by the General Assembly of 1946. The Presbyteries of Saugeen, Huron-Maitland, and Bruce are co-operating in this project and are jointly responsible for the broadcast.

March 4—Our Church Government.

March 11—The Sunday School Class.

March 18—Budget and Advance.

March 25—The Communicants' Class.

April 1—A Forum will be conducted on the Young People's Society.

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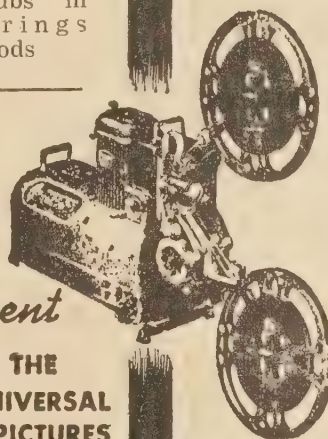
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with its inadequate capital is only able to make a pitifully poor provision at the end of the day for ministers and ministers' widows, as is shown by the following recommendations approved by the General Assembly of 1946.

The stipends of most ministers, with a few exceptions, do not permit of saving for old age. There are many calls on all ministers, even on those who have only the minimum stipend. Because of these facts many are compelled to work after they have lost their health and vigour and some widows and orphans are left in distressful poverty.

The Old Minister is Worthy of Our Remembrance

"That Rev. E.F.D....., Presbytery of G....., age 70 years, with 44 years of service, be granted a Pension of \$600, commencing August 31, 1946."

"That Dr. H.I.K....., Presbytery of L....., age 74 years, with 41 years of service, an Optional Rate-payer, be granted a Pension of \$400, commencing at date of retirement."

"That a pension of \$300 be granted to Mrs. M.N.L....., widow of the late Rev. M.N.L....., commencing July 24, 1945."

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The PRESBYTERIAN RECORD



In This Issue . .

THE RESURRECTION BODY
by J. B. Skene

**CHALLENGE OF THE
CHRISTIAN MINISTRY**
F. Scott Mackenzie

THE THRILL OF EASTER
by H. Beverley Ketchen

**YOUNG MEN!
CONSIDER THE MINISTRY**
by D. K. Andrews

ROLL AWAY THE STONE
Editorial



OFFICIAL JOURNAL OF
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St. Martin's Cross, Iona, Scotland—10th Century

The PRESBYTERIAN RECORD

Established 1876

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On The Record

OUR CONTRIBUTORS

DR. J. B. SKENE of Central Church, Vancouver,
Ex-Moderator of the General Assembly, broadcast
this Easter theme on The Resurrection Body.

DR. F. SCOTT MACKENZIE is Professor of Sys-
tematic Theology at the Presbyterian College.

DR. D. K. ANDREWS is Old Testament Professor
at Knox College.

Two Contributing Editors that are going to for-
ward monthly articles are PROF. A. F. SCOTT PEAR-
SON, Litt.D., Church History Professor in Assembly's
College, Belfast, and the REV. KENNETH SLACK,
M.B.E., formerly padre of the Royal Air Force and
Editor of the English Presbyterian magazine, will con-
tribute London Letter. We sincerely welcome their
contributions.

**Our Dead-Line or Closing Date for following issue is
the Fifth of Month.**

Page 74, THE RECORD, April, 1947

The Editor's Mail Box

Dear Editor:

The letter of Rev. Hugh M. Creaser, in the January Record breathes a very fine spirit of conciliation. While a number of questions are asked, they can all be answered indirectly by seeking to reply directly to what is his main question. Because of the difference of opinion in our Church about the propriety of our co-operation with the Church of Christ in China, he asks if it is impossible for us to begin in China, our own work, in which we would have entire direction and control.

My answer would be that it might not be impossible, but it would be most difficult and very unwise, to make the attempt. Twenty years ago, Dr. Jonathan Goforth returned to China, to seek such an opening. There are those who will recall that Manchuria was not the first field he tried to enter. A number of other areas were investigated, but none, in the opinion of Dr. Goforth, provided a suitable opening until Manchuria was entered. Here, in an area surrounded by missions of other Churches, a very successful work has been carried on.

Many changes have taken place in China in the interven-
ing twenty years. The spirit of Nationalism has been great-
ly strengthened. The nations with extra-territorial rights
have recognized this and have voluntarily relinquished these
rights. Is the Christian Church of the West to be less courti-
ous than Governments have been?

The Christian Church in China has also accepted re-
sponsibility for extending the Kingdom of Christ in China.
She is not likely to ask the Churches who have built up their
work in China since missions were begun there, to relinquish
their fields, but what will be their attitude toward Western
Churches who presume to occupy territory within that coun-
try, without as much as by the leave of the Christian Church
now established there?

The evangelization of China is a gigantic task, much too
great for the small Church of the land to undertake unaided.
Because of this, the request has gone to the co-operating
Boards that they continue to assist the Chinese Church by
gifts of personnel and of money. It is clearly intimated that
those who are sent go, not to direct and control the work,
but to co-operate with the Chinese workers, and the money
that is contributed is to be spent under the direction of the
General Assembly of the Chinese Church.

That this is the case, may be seen from the report of a
Commission on Relation of the Church in China to Co-oper-
ating Boards and Churches, which has recently come from
China. The following extract is taken: "The General Coun-
cil recognizes that there are many fields not yet entered by
any Christian Church. It is the duty of the Church itself to
undertake this task of evangelizing the unoccupied areas of
China. On the other hand, it is also the accepted obligation
of the co-operating Boards to reach out into unoccupied ter-
ritory. This becomes, therefore, a joint project, and the
General Council urges upon the Boards that no new missions,
as the term has been understood for the past century, should
be established, but that this outreach into unoccupied terri-
tory should take place only after consultation with the Gen-
eral Assembly, and in conformity with the general pattern
now formed."

This is the China of today, and let us thank God for it.
Our missionaries and those of "all the major bodies of the
Presbyterian faith and tradition" gladly go to work with
the "one in 400" to bring China under the sovereignty of
Christ. Moreover, we should always remember that the most
fervent evangelicals among our pioneer missionaries, Dr.
George Leslie Mackay, Dr. John Wilkie, and Dr. Jonathan
Goforth, were always training native converts for evangelistic
work, and praying for the hour to strike when the native
Christian Churches would accept full responsibility.

—W. A. CAMERON.

The Thrill of Easter

by H. Beverley Ketchen



HOW FITTING it is that this most significant and thrilling of all Christian festivals comes at a time when "the flowers appear on the earth and the time of the singing of birds is come!" How typical it is of the "newness of life" that came through the triumphant event which we celebrate at Easter!

Suppose that the last that was seen or heard of Christ had been that "He was cut off out of the land of the living and that for the transgression of the people was He stricken." We might have had the Sermon on the Mount and the parables because of their incomparable loveliness just as we have the poetry of Homer. We might have had the story of "the grace and beauty that shone around" the glorious Galilean life of Jesus and would have been impressed by the fact that "having loved His own, He loved them unto the end." But we would not have had what John Masfield called "the glory of the lighted mind," of which Paul was thinking when he wrote that Christ "brought life and immortality to light," i.e. out of the dim twilight of speculation into the noonday radiance of assurance.

It is true that all the teaching of Jesus was based on the assumption that this life is only a beginning. On any other ground much of His teaching would be meaningless. Most of the parables would simply mystify us. We could hardly conceive it possible that there should be joy in the presence of the angels of God over one sinner that repenteth if we were mere creatures of three-score years and ten. Then too, what could we make of His promise "I go to prepare a place for you" or His promise "Lo, I am with you always" if we were not able to sing that

"Up from the grave He arose,
With a mighty triumph o'er His foes?"

We cannot, of course prove immortality as we might prove a proposition in Euclid, and we are not concerned with the various philosophic arguments. We simply take Christ's word for it. If we did not believe what He taught about the future we would have to discredit all His teaching. If there were nothing in His Christian doctrine the Gospels would be the most fantastic fairy tales ever written, the most ingenious pieces of literature ever conceived by human imagination, and Jesus Himself would be the greatest deceiver that ever trifled with human credulity.

Now what a contrast there is between that last Passion week, the agony in Gethsemane, the trial before Pilate, the scene on that "green hill far away" and the thrilling surprise of the first Easter morn!

It reminds me of a lovely story in one of Mark Rutherford's classics. Mary Mardon and her father went for a vacation at the seaside and she tells the story of their arrival. "The railway station," she says "was in a disagreeable part of the town and when we came out we walked along a dismal row of plain looking houses. There were cards in the windows—lodgings at reasonable rates" but I said that I could not enjoy myself on such a dull street. Father, however, could not afford an expensive place, so we went in to inquire. Then we found that what we had taken to be the fronts of the houses were only the backs, that there were lovely gardens on the other side and a glorious outlook on the sea."

That story I think illustrates faintly the wonderful surprise of those who have gone through "to the other side" and should give comfort to all who have "loved and lost awhile."

There is another illustration of which I am very fond, and which gives a very different aspect to what we call death. I am standing on the seashore when a ship at my side spreads her sails and sets out on the blue sea. I stand and watch her until at last she is just a speck where the sky and the sea meet and someone near by says "There, she's gone!"

Gone where? Only out of my sight. That is all. She is still sailing with her precious freight beyond that horizon and presently other eyes catch sight of her graceful sails and other voices shout with gladness, "There she comes!"

Something like that must have been in the mind of Tennyson when he wrote,

"And may there be no sadness of farewell
When I put out to sea:
For though from out our bourne of Time
and Place,
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

As the shadows lengthened and the evening fell, Mozart said "I am just beginning to see what can be done with music." Victor Hugo said, "I feel that after half a century of writing I have not said a thousandth part of what is in me." What a crazy universe it would be if that were the end of Mozart and Hugo.

Three or four hundred years for an alligator and only three score and ten for the woman who broke her

alabaster box and thirty-three for Jesus? How could anyone believe that?

"It seemeth such a little way to me
Across to that strange country, the beyond;
And yet not strange for it has grown to be
The home of those of whom I am so fond.
And so for me there is no sting in death,
And so the grave hath lost its victory:
It is but crossing with abated breath
And white set face, a little strip of sea.
To find the loved ones waiting on the shore,
More beautiful, more precious than before."

Then too the thrilling significance of Easter is that Christ is living. We love to read the story of His gracious and chivalrous earthly ministry. We have sung a thousand times that "we should like to have been with Him there." But all the New Testament writers assume that the present life of Him who arose triumphant o'er His foes is devoted to the same kind of ministry as that of the radiant Galilean days.

"I go to prepare a place for you"—as a mother might prepare for a son's homecoming from the war. "He ever liveth to make intercession for us," and how much we owe to that compassionate ministry we shall never know "till the day breaks and the shadows flee away."

"Lo I am with you always." The sweetest thing in life is comradeship and among my readers are many who can say with the poet

"No I have never seen Him face to face,
But I have spoken in His listening ear,

Have tasted freely of His saving grace;
Have proved His promises and felt Him near."

One day in the hospital the Supervisor was apologizing to a man because they could not give his wife a brighter room and he replied "Oh well, she will have her sister with her and that will be all the sunshine she needs."

Something like that has been the happy experience of those who have cultivated fellowship with Him who promised "Lo I am with you always." That has been all the sunshine they needed.

Finally, the revelation of Easter makes the discipline of life intelligible. Even Jesus Himself "for the joy that was set before Him endured the cross, despising the shame."

If this life were all, the trials and the disappointments and the losses would be tragic — intolerably tragic. But Paul says "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Sometimes it is not easy to see how "all things work together for good to them that love God" but Easter whispers to us that

"Sometime when all life's lessons have been learned,
And sun and stars forevermore have set,
The things o'er which we grieved with lashes wet
The things which our weak judgments here have
spurned

Shall flash before us out of heaven's clear light
As stars shine most in deeper tints of blue,
And we shall see how all God's ways were right
And how what seemed reproof was love most
true."

DR. KETCHEN HONOURED

The congregation of MacNab Street Presbyterian Church, Hamilton, Ontario, at a farewell dinner on January 15th, paid tribute to the Very Rev. Beverley Ketchen, M.A., D.D., who for over forty years served as minister of the church and is now its minister emeritus. On one side of Dr. Ketchen at the head table was seated the beloved widow of his predecessor, the church's second minister, Dr. D. H. Fletcher, inducted in 1872, while on the other side was the wife of his successor, the newly inducted minister, Rev. R. Forbes Thomson, covering three quarters of a century of service in this historic old church.

Officers of the various organizations of the church, representatives of Presbytery and prominent laymen of the community, all joined in paying glowing tribute to his long ministry, rare in the history of the Presbyterian Church; his service as Moderator of the General Assembly; his reputation as a preacher, lecturer and essayist, extending far beyond this city. On behalf of the congregation Mr. T. B. McQuesten handed him a handsome cheque and the Session Clerk, Mr. Norman D. McPhie, presented a framed illuminated formal resolution expressing the affectionate regret of the congregation on his retirement and its gratitude for his long and faithful service.

The closing words of the resolution read, "We hope for you some surcease from your labours, but more especially an increasing appropriation of God's good gifts reserved for his old and tried servants; His peace first of all, the serene enjoyment of this lovely world, the fellowship of many friends, and in the end the joyful meeting in the Father's House with all who love you and all you have loved."

AN EASTER PRAYER

Contributed by Finlay G. Stewart

WE GIVE Thee thanks, our God and Father, for all the holy rapture of this Season, for the deep joy that abounds and for springtime in the soul of man. We praise Thy name, that Christ has risen victorious over sin and the grave; that love cannot die nor know defeat. We rejoice that, contrary to all hopes and against the seeming face of things in a world of blood and iron, the victory remained with love. We give Thee thanks that Thou hast delivered us from the power of darkness and enabled us to look quietly into every grave and say, "Not here, for He is risen."

Thou hast given us the assurance that our labor is not in vain in the Lord. Thou hast shown us through the triumph of this season that we may build with love for a foundation, the height of heaven for a roof and the stretch of eternity for a vision.

We pray, O God, that Jesus may stand among us in risen power and find the secret way into all our hearts and lift over us those pierced hands in benediction. May Thy whole church feel the quickening power of this day of our Lord's triumph. May she too lay by forever the napkin that has been about her head, keeping her eyes from seeing where her Risen Lord leads on. May she leave in the grave all that has impeded her progress and bound her too closely to death and decay. Fill her, O God, with holy daring and a divine rashness.

Deliver us from an unholy trust in silver and gold and give us a new experience of the mighty name of Jesus. O God of Easter, who has scattered Thy flowers in the fields, shed abroad Thy love in all our hearts this day, that we may honour Thy name, through Jesus Christ, our Lord. AMEN.

Epic Adventure of Allan Reoch

Chinese War Relief Sends Thrilling Story

YOU WILL recall that we sent one of the operating units to the Hantan International Peace Hospital late in 1946. It went in care of the UNRRA surgeon, who expected to take charge of the hospital and use it, Dr. T. L. Harrison, a Canadian, at one time colleague of Dr. Norman Bethune, and a man of extraordinary experience. As you know, despite the Kuomintang government's pledge to UNRRA to observe the neutrality of medical work and to cooperate in the impartial distribution of medical supplies to all parts of China, the sending of anything of that sort to any part of Communist territory has been uncompromisingly blocked.

This convoy in charge of Harrison and the medical supplies flown into Yenai by the Medical Team of the FAU now established there, in both of which we cooperated, are two of the rare instances in which anything has gotten through. Our Allan Reoch accompanied Harrison from Kaifeng in and was with him when he died of exhaustion on the second run they made through the lines. It is an exciting story, one of the epic adventures of relief work which will be real history. I am trying to get for you and for our files the account compiled by UNRRA from their reports and Harrison's diary. In the meantime, I enclose a short account of the memorial service held here under auspices at which the account was read.

Further information shows that the party, after depositing safely its medical supplies, had successfully slipped through the Communist lines and was passing over no-man's-land, when it ran into heavy fire from a Communist guerilla group. Although the headlights on one truck were smashed, the Red Cross group returned to base without personal injury to anyone in the party, other than the lamented death of Dr. Harrison.

The committee of the Canadian Red Cross and Chinese War Relief have sent this statement from Shanghai: "Mr. Reoch is a tower of strength in difficult situations and the UNRRA and CNRRA men with the convoy speak of him with respect and admiration. We only plan to retain two field men and he was the unanimous first choice with Father McKernan of the Scarboro Mission a close second. I shall enclose for you a copy of Mr. Reoch's very modest report to the Advisory Committee and to the Chinese Relief Agencies Clearing Committee, the latter having twice asked us to send him out on special assignments for them."

General Assembly Railway Arrangements

The General Assembly meets in Grace Church, Calgary, Alberta, on Wednesday evening, June 4, 1947, at 8 o'clock, local time.

Commissioners and others having business with the Assembly, or wishing to attend the meetings, are requested to avail themselves of the following arrangements:

Holders of Canadian Passenger Association Clergy Certificates are requested to purchase round trip tickets at single fare; such tickets will be counted to make up the required minimum for the reduced fare plan. All others are requested to purchase a single ticket to Calgary and secure from the Station Agent at the place of departure a Standard Convention Certificate.

Tickets and Certificates will be issued on all Railway Lines as follows:

From all points east of Port Arthur and Armstrong, Ontario, May 29th to June 4th inclusive.

From all points west of Port Arthur and Armstrong, Ontario, May 31st to June 6th inclusive.

Properly Validated Certificates will be honoured for tickets for the return journey up to and including June 16th, 1947.

Return tickets will be limited to reach original starting point thirty days in addition to date of sale of going trip as shown by selling agent's stamp in Certificate.

Tickets may be purchased at Summer Excursion fares and such tickets will be included in arriving at the required minimum of 75 tickets for certificates.

Validated Certificates, however, must be presented to ticket Agent for purchase of return ticket on or before the final honouring date shown.

J. W. MACNAMARA,
Clerk of Assembly.

To General Assembly Commissioners

If you have not already done so, please complete the questionnaire furnished to you by your Clerk of Presbytery and forward it immediately to J. W. Crawford, K. C., 23 Canada Life Bldg., Calgary, Alta.

Protest Treatment of Jehovah's Witnesses

The chairman of the Board of Evangelism and Social Action received a resolution from Local 232 of the United Rubber, Cork, Linoleum and Plastic Workers of America, C.I.P., condemning the "fascist action of M. Duplessis and his government" in connection with the prosecution of Jehovah's Witnesses. This Local asked us to join with other "progressive forces in denouncing this threat to the civil liberties of the people of Canada." The Board asked our Committee in Montreal to make a study of the situation and report. In answer, Dr. Allan S. Reid sends the following:

Your Committee appointed to draft a resolution re the Jehovah Witnesses and liberty of speech has met and begs to report recommending as follows:

1. That this Presbytery reiterate that part of the resolution of the Synod of Montreal and Ottawa as passed at its stated meeting September 26th, 1944, which is as follows:

"The Synod of Montreal and Ottawa asserts the right of every citizen of the Dominion of Canada to complete freedom to speak and discuss all matters, political, religious, social, etc., so long as the existing laws of libel, slander, and sedition are not violated and deprecates any attempt of any religious or political group to interfere with the right and the freedom of any citizen of this country."

2. That this Presbytery put itself on record as strongly urging the enforcement of law and order throughout our Province. If the Jehovah Witnesses are accused of violating any of the laws of the land let them have a fair and speedy trial and, if found guilty, suitably punished. If they think they have been wrongfully treated in any matter in the Lower Courts they have always an appeal to the Higher Courts, and whereas the act of offering one's self as bondsman for an accused is a normal incident in the workings of the British judicial system and no one should be prejudiced because of his doing so, whether in one case or in many.

THEREFORE, the Presbytery express as its opinion that the arbitrary and discriminatory revocation by the Attorney General of the Province of a privilege granted in the ordinary course, merely because the guarantor acted as bondsman for persons arrested on any particular charge, is a manifestation of intolerance on the part of the Provincial authorities which is deplorable and against the best interest of the Province, its citizens and its Institutions.

All of which opinions we hold to apply not only to respected religious groups or respectable occupations but even to those which in our opinion are not acceptable, so long as their opinions, statements or actions are not proven contrary to the established laws of the land.

Certified as passed unanimously by the Presbytery of Montreal.

ALLAN S. REID,

Presbytery Clerk.

February 14, 1947.

The Resurrection Body

by J. B. Skene

THIS THEME is of perennial concern to believers, and will continue to be so for many good reasons, such as the unreturning brave of two wars in our time, not walking this way again, and the ordinary toll of time, sending dear ones on before and bringing nearer the unseen world.

Now, the Bible and St. Paul teach not the immortality of the soul as a separate entity, which originates in Greek thought, but the immortality of the whole man—the entire personality. Each of us is one being, not two, and death, the wages of sin, is death for the whole man. Life everlasting is for the whole man, and not for half. This is borne out by modern physiology and psychology which teach us that moral and mental life are closely bound with bodily organism, and react upon it in many wondrous ways, and Ruskin contends that one cannot have a perfect soul in an imperfect body.

Paul teaches that there is to be a body of the future, but that it will not be the body of the present, not that body that has wasted in the tomb or been quickly reduced to ashes, someone revived. That theory is found in Talmudic and apocalyptic sources, was taught by some Christian fathers and schoolmen, and found its way into some Christian channels of thought, but is not accepted by Paul. The physical body wastes through the course of years, and is fitted in the first place for this physical life, not for the higher forms of life hereafter.

The apostle develops this idea in balanced and stately style, in four ways, making use of the verb “to sow,” and the figure of sowing, growing, and reaping in nature. This is very significant, for to sow is much more than to bury. The present life, being the seeding time, it follows that we shall reap yonder what we are sowing now.

THE BODY OF EARTH IS BEING SOWN IN CORRUPTION

Waste is always going on, making necessary constant renewal and repair. This involves a moral as well as a physical struggle that tends to the indulgence of appetites and sins of the flesh. Our economic struggle has much to do with this necessity and thus grow covetousness, envy, and lack of faith in God. Our Lord so firmly warned his disciples and hearers against covetousness and the overanxieties concerning,

What shall we eat,
What shall we drink,
Wherewithal shall we be clothed?

It is sown indeed in corruption, all that accompanies wastage and decay, but it will be raised in incorruption, where these necessities will be unknown, and what an emancipation it will be to be free from the fears involved in the need of material things! We shall be furnished one day with a body that hath no need of physical satisfactions to meet physical wastages.

IT IS SOWN IN DISHONOUR

Our body of earth is of the earth, earthy, with its ailments, frailties, and deformities accompanied by suffering and incapacity. Had this body not been abused by generations now gone, it might have been different, and if thousands now living were not living improperly, and thereby impairing the lives of the yet unborn, there might not be the accumulations of the wages of sin that there are, and shall be. But Paul does teach in resounding phrase that the redemption of this frail body draweth nigh, and the body that

shall be will not be hampered by these impairments. The body of inglorious shall be raised in glory.

IT IS SOWN IN WEAKNESS

Our present body is sown in weakness, having its very definite limitations, and the bounds of its habitations are set. Ambition and strong will can drive it only so far, and the years remind us all that we can no longer do the physical things we once did. Darwin once said, “If I could only go as I am now, if I could have my head sixty years old and my body twenty-five, I could do something.” But it cannot be so, with the present body. But Heaven will grant us that boon, and the body now sown in weakness will be raised in power.

A NATURAL BODY AND A SPIRITUAL BODY

Our present body is a “natural” body, or an “animate” one, while the resurrection body is spiritual, the height of the new life. Our natural bodies tend to link us more with the sensuous and the lower creation than with the higher, and present day trends in so called literature and art seem to be stressing it unduly in an unholy glamour. But the new body is spiritual, and seeks affinity with the higher and the divine. Here small souls may dwell in superb bodily habitations, and moral deformity may be housed in physical charm, as Joseph learned a long time ago, but in the hereafter moral charm shall suitably dwell in nobility.

So argues the apostle, that the power of God brings about the rising to a fuller life, the seed sown in the earthly life, and the transformation of the body that now is into that which is to come, reminding us of a solemn fact, that we shall reap what we are now sowing. The seeds of character that shall be ours in eternity are fashioning our spiritual body, that is ours to eternity. Every act of the present is linked with its everlasting future, and the resurrection of the body is actually going on now.

If bodies completely expressive of inner life and character were the order now, what revealing and dramatic situations would meet our eyes! If inner meanness, to say the least, were to assume bodily forms, there would be eerie and startling transformations in the scenes in which we move. Comeliness would turn to ugliness, and splendid salons to the witches scene in Macbeth. On the other hand, loveliness of life would walk before us in dignity unsuspected, and many deserts would rejoice and blossom as the rose. The lame man would leap as an hart and the tongue of the dumb would sing and become lyric with graceful and wholesome truth. It is far from so, however, in our seemingly ill assorted world, but it shall be so, said Paul, and the Bible. Both soul and body shall be hereafter according to the measure of our real faith in Christ who reforms from within. He renews our spirit now, and shall renew our bodies like His own, for He shall make all things new.

THE SHAPE OF THE ETERNAL

So human life, our life, is no small thing, for it has destiny, that is eternal. Here we are shaping the pattern, and weaving the fabric of things to come. It is the essence of Divine Judgment that we shall be given the habitation which we have fitted for ourselves as we sow worthily to the Spirit, or unworthily to the flesh.

There are just two ways of sowing—the Christ way and the other, the way of eternal life or the way of eternal waste. May we sow the seed Christ gives us unto the Spirit, and not unto the flesh, and if we take Him into our hearts by faith and labour of love, He will one day give us the harvest of our sowing, enlarged by Divine increase. God grant that it may be so to all to whom this message shall come.

Christian Education

by J. D. Smart

During the week of February 9, people from every part of the United States and Canada, who are interested in the work of Christian teaching gathered in Grand Rapids, Michigan, for the annual meeting of the International Council of Religious Education. This organization draws together most of the Protestant Churches of North America to compare notes and, insofar as is possible, to make common plans.

Grand Rapids is not a convenient place for such a meeting but it was chosen because it is one of the few places in America where white and black Christians can meet together in hotels without discrimination. The strength of racial feeling in some States is shown by two recent incidents. At a church conference in Texas a motion was made that the members should acknowledge Christ's law of brotherhood and disobey the Texas law which forbids the two races to eat at the same table in public. The motion, however, was defeated. At another church conference courageous action on a similar question was taken, and then, when angry protests flooded in, the motion, at least in part, was rescinded. Alongside these incidents, however, could be narrated many others where the Church has taken and is taking the lead in promoting understanding and fellowship between black and white.

Most significant at the Council this year were discussions arising from the report of a committee which for two years has been restudying and seeking to reformulate the theological and educational foundations of Christian education. The results of this study are now published in a small volume by Dr. Paul Vieth. A comparison with statements issued less than ten years ago by the Council shows that great changes are taking place. There is an increasing recognition that the Church must make its teaching much plainer in what it means by the Christian faith. The best educational methods are necessary but they accomplish nothing unless the pupil has his whole life brought under the light of the Gospel and is led into active participation in the faith and life of the Church.

There are, of course, those in the Council who are unsympathetic to such developments. One speaker expressed the view that the Church should shape its

faith more in accordance with the great thinkers of our day than in continuity with the historic faith of the Church. Another was quite sure that one ought not to speak of God to children under nine. But such voices are becoming fewer and no longer have the influence which they had a few years ago.

A statement which startled many who heard it, and which ought to startle the Churches, was made by a professor of drama from a leading American university. He remarked that among his students he finds Emersonian optimists. Marxian communists and ruthless acquisitionists, but that nowhere among them does he find any with a definitely Christian philosophy of life. And yet many of the students come from supposedly Christian homes and are members of Churches. That points up the fact that through the Church's slipshod approach to Christian teaching youth is being left to have its everyday approach to life formed by movies, radio, papers, magazines, and secular education. Non-Christian philosophies of life are out to capture their allegiance, and the Church must waken up and take its teaching job seriously before it is too late.

One section of the Council dealt with week-day Christian teaching. Although in the United States there is strict separation of Church and State, two million school children are at present receiving week-day instruction in communities where the children at the parents' request, are released from their classes one hour each week for this purpose. The teachers are provided not by the State but by the Churches and are given special training for the work. The classes are held sometimes in the school building, sometimes in a nearby church. The expense is carried by the Churches. The greatest difficulty is in securing qualified teachers.

It was a matter of regret to find Canadian Presbyterianism represented only in the publishers' section of the Council. When representatives of North American Protestant Churches, large and small, meet together, Canadian Presbyterians ought not to be conspicuous by their absence. They have a contribution to make to the deliberations of such a Council and there are very real benefits to be drawn by them from the consultations. Perhaps there is need for the Presbyterian Church in Canada to realize more fully that it is one among many Protestant Churches on this continent and that it has a responsibility within Protestantism as a whole as well as within its own borders.

MEDITATIONS

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God:

Job 19: 25-26.

* * *

Why seek ye the living among the dead? He is not here, but is risen:

Luke 24:5-6.

* * *

How many of you who seldom go to church would choose to live in a community that has no churches?—Youth's Companion.

* * *

A new tonic quality would come to us all, if, instead of opening our discussions by contemplating the problems of the world, we would start always by contemplating the adequacy of the Cross.—Elmore McKee.

* * *

Prayer will make a man cease from sin, or sin will force a man to cease from prayer.—Bunyan.

* * *

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience, and Christian faith.—John R. Mott.

* * *

We are losing our Christianity because Christianity is a creed for heroes, while we are mainly harmless, good-natured little people who want everybody to have a good time.—W. R. Inge.

The Sabbath is the core of civilization dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society. — Ralph Waldo Emerson.

A Ready Response

The appeal of Miss Ruth Buchanan, for assistance in the purchase of a jeep and of petrol for the use of Dr. Martin in her work among the Bhil people in the jungle, has been heard and met by a few Canadian women who have together contributed \$2,306 for this purpose. Of this money priority is to be given to this special purpose. The contributors, in every case, desire to be anonymous. Their gifts are acknowledged as follows:

| | |
|-----------------------|------------|
| "A friend" | \$1,500.00 |
| "A friend" | 500.00 |
| "For India" | 300.00 |
| "A friend" | 5.00 |
| "A well wisher" | 1.00 |

STENOGRAPHER WANTED

For Presbyterian Record. State experience and availability to the Editor, Room 303, 100 Adelaide St. W., Toronto

The Irish Letter

by A. F. Scott Pearson and
Robert J. Wilson

Greetings from Ulster. Our fuel crisis continues and the land is white with snow. Indeed, I am reminded daily of my Montréal days and frequently I hear folks say "This is like Canada." But there are differences — the damp cold here is colder than yours, we do not have central heating and we do not have all the gadgets you have to cope with wintry conditions, for with us the severity of the present weather is very unusual and made worse by the lack of coal. But the Church's work goes on. Some congregations have been 'thin' the last few Sundays, but I am certain that they will return to normal with a break in the weather. And normal Sunday attendances at Church in Ulster reach a higher standard than anywhere else in the United Kingdom. Some of our leaders are much perturbed at the landslide in public worship in Scotland, because they realize that the religious ideas and practices that prevail there to-day assert themselves in Ireland tomorrow.

We had a refreshing visit from Dr. Pugh, the energetic Secretary of the Presbyterian Church in U.S.A., a fortnight ago. He addressed various repre-

sentative meetings, the students in my class of Church History among others. He told us something of the work of the Council of Churches in Geneva, but greatly comforted some of us who fear that the vogue of ecumenicity may undermine the effectiveness and fruitfulness of Presbyterianism by revealing the great work being done by Continental and American Presbyterian Churches and also by telling us about his own profound faith in the principles and practices and the future of Presbyterianism.

PRESBYTERIAN AND PROUD OF IT

This reminds me that one of our ministers has written a little book for young people, entitled "Presbyterian and Proud of it," and that one of our Professors has written the article on "Presbyterianism" for the new edition of Chambers' Encyclopedia. It is also of great interest to us to read that Dr. Stuart Parker has written on this subject from the Canadian angle in his "Not Yet Consumed." We are anxious to have the volume on our book-shelves. And by the way, we should not be too ready to abandon the *jus divinum* of Presbyterianism which our forefathers stressed. That for them

meant express Scriptural sanction; that for us may mean the natural, divine law or principle lying behind Scripture. This divine law expresses itself in the monarchical, aristocratic and democratic elements in Presbyterianism.

MODERATOR - DESIGNATE

About twenty-four out of the thirty-three Presbyteries of the Church have nominated the Rev. Robert H. Boyd, B. A., D.D. as Moderator of the General Assembly of the Presbyterian Church in Ireland for the year 1947-48. Dr. Boyd is a native of County Armagh. He took one year of his theological course at Princeton, and served for a few years as missionary in India, becoming Principal of the Fleming Stevenson Missionary College in Ahmedabad. For more than a quarter of a century he has been the Foreign Mission Secretary of the Church. He is the author of many missionary books. In the early part of 1946, with Rev. Dr. James McWhirter, he visited China to report on the future possibilities of the work there. Dr. Boyd will take office at the Assembly in Belfast on the first Monday of June.

Edinburgh Letter

by W. H. Hamilton

Dr. Niebuhr has delivered the series of Warrack lectures on Preaching to Divinity students at Aberdeen and Glasgow. This valuable foundation provides for an annual course on Homiletics, and the lectures are given each year at two Universities. The lectures are always published, and last year's by Dr. J. S. Stewart, recently appointed Professor of New Testament at Edinburgh, have had a great sale, welcome and effect. The book is entitled "Heralds of God."

REFORMED CHURCH WITNESS

Dr. W. B. Pugh came to us both as American Secretary of the World Presbyterian Alliance and as Stated Clerk of the General Assembly of the Presbyterian Church in the U.S.A. Our metropolitan Presbytery and the eastern section of the Presbyterian Alliance showed him all honour, as was meet. Dr. Pugh afterwards travelled by air with the General Secretary of the Presbyterian Alliance and its Continental Convener, to visit the Reformed Churches of Europe.

Both in Britain and abroad, Church leaders concurred with Dr. Pugh's thesis that our element of the wider ecumenical movement's stability must be the maintained (and even increased) cohe-

sion, solidarity and activity of the Presbyterian and other constituent families of churches as such.

Great interest was shown in the recent plans for the 16th General Council of the Alliance (appointed in 1937 at Montréal Council for 1941, but inevitably postponed) which is to be held in Geneva from 11th to 18th August, 1948, immediately prior to the first Assembly of the World Council of Churches at Amsterdam. Dr. George Donald of Montréal will preside.

The severest winter in living memory has synchronized with and, in part, caused a grave national food, fuel and transport crisis in Britain. It need not be exaggerated, but equally, its extremely critical nature should not be minimized. Many feel that Government has culpably been taken unawares, or that our legislators have gambled and lost. It has fallen cruelly on the housewives, already strained and "trachled" almost beyond endurance. A word of praise is due to miners, scavengers and prisoners-of-war who laboured hard to clear repeatedly the roads and railways impassable by twenty foot snowdrifts, and to the airmen who dropped food on isolated villages and cut-off towns in very dangerous flying conditions. Churches have been af-

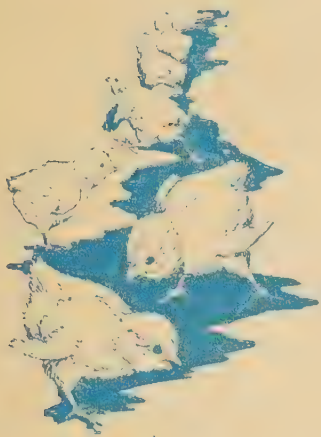
fectured adversely by a virtual return to "black out" conditions and fuel restrictions more rigorous than those of war time in order to conserve power. The populace has been amiable except towards a few Cabinet ministers and their departments and as energetic as cold feet and fingers and frozen brains allow. The British people are probably at their best only in an emergency, but it would be untrue to suggest that they like it!

THE PRESBYTERIAN ADVANCE FOR CHRIST AND PEACE THANK OFFERING

Congregations which reached or exceeded allocations Jan. 12 - Feb. 15, 1947.

Whycocomagh, N.S.
Welsh Church, Montréal
Crysler, Ont.
Maxville, Ont.
Lakeport, Ont.
Newmarket, Ont.
Crieff, Ont.
St. Catharines, St. Andrew's
Leamington, Ont.
Hartney, Man.
Tisdale, Hanover and Eastman, Sask.
Calgary, North Hill.

WHEN EASTER COMES



WHEN I was a little girl, for several weeks before Easter, on each sunny window sill in our house sat a tiny green plant. The pots were not red earthenware but eggshells, painted in bright colors on the outside and with legs made of sealing wax. Inside, on wet cotton wool, we sprinkled peppergrass seeds. We kept the seeds moist and, as the days went by, green shoots appeared. By Easter Saturday we had pretty little plants to give our friends. It was our way of saying "Happy Easter."

* * * *

For hundreds of years, Christians have observed Easter week and many quaint customs have grown up. The week begins with Palm Sunday, which recalls Jesus' entry into Jerusalem, riding on a colt, and the men and women who strewed green branches in His way. But have you ever heard of "Maundy Thursday"? It's the day before Good Friday. Each year, at a special Maundy ceremony, the King of England used to wash the feet of twelve poor men. By this he showed that, although he was a king, he humbly followed our Lord, Who told us that the man who would be great must be the servant of all and Who Himself washed the disciples' feet just after the Last Supper. This custom was given up about 1680. But today special silver coins, called "Maundy money" are made and our King George distributes them to the poor people of London at Westminster Abbey.

* * * *

After "Maundy Thursday" comes "Good Friday", the saddest day of the year, the day on which Jesus died on the Cross. Many of you will be going to the three-hour service, from twelve until three, those hours when Jesus suffered and "there was a darkness over all the earth." The hymns we sing are slow and

sad and the minister reads the Crucifixion story and the words of Jesus on the Cross. Good Friday is a Holy Day, like Sunday.

* * * *

On Easter Saturday, everyone is happy again and getting ready for the celebration. If you live in Quebec, you will see that even the horses on the delivery carts wear gay paper flowers in their harness. In our house, we used to dye eggs in bright colors—red, yellow and blue—for Sunday morning breakfast. Mother bought Hot Cross buns, and told us how the early Christian missionaries to England marked the buns which the natives made with the sign of the Cross.

Eggs have always been associated with Easter because ancient people thought of the egg as a symbol of eternal life. Back in 1300, King Edward I of England gave over four hundred and fifty eggs, brightly painted and gilded, to his friends. The colors, as we know from an old record, had an interesting meaning: "The scarlet doth signify that Christ shed His most holy blood on the Cross to save us, whilst the blue is a type of our hope of salvation according to His Promises. The gold reminds us of treasures laid up for us in Heaven, whose gates were opened to us when the Grave in the Garden was opened. And the white is the purity of our cleansed souls."

Over in Scotland, boys and girls have an Easter game, egg rolling, on that Saturday afternoon. They pack their colored eggs into baskets and take them to the top of a hill. There they roll them down to see which one will roll the longest distance and which will travel the farthest without breaking. Egg rolling goes on, too, on the lawn of the White House in Washington, where the President of the United States lives.

In some parts of Austria, musicians used to travel about the villages on Easter Saturday, singing joyful hymns to the music of a guitar. After dark, they carried lighted pine torches and colored eggs were given to these singers as they made their rounds.

* * * *

At last it's Easter Sunday, the day when we put on our new clothes as a sign of the newness of life that Jesus brought and of the earth's awakening in spring. The early Christians called it "Joyful Sunday" and had a special way of greeting their friends. Instead of saying, as we do, "Happy Easter", a man said "Christ is risen", and the other



replied, "He is risen, indeed." This old custom is still carried on in the Greek church.

Best of all our celebrations of Easter is the service that Sunday morning. The church is decorated with spring flowers, and on the Communion Table probably stand pots of Easter lilies. The white of the lilies makes us think of joy, light and purity, and represents Jesus, just as black, the color of death and sadness suits Good Friday. But Easter has another color too — purple, the color of kings and conquerors, of our King, the Prince of Peace. We sing the joyful hymns, we hear again the story of the first Easter and we thank God for the gift of His Son.

* * * *

Just the other day, I found a lovely carol which tells the Easter story in a new way:

"Good Joseph had a garden,
Close by that sad green hill,
Where Jesus died a bitter death
To save mankind from ill.

"Came Mary to that garden
And sobbed with heart forlorn;
She thought she heard the gardener ask
'Whom seekest thou this morn?'

"She heard her own name spoken
And then she lost her care;
All in His strength and beauty
The Risen Lord stood fair.

"Good Joseph had a garden;
Amid its trees so tall
The Lord Christ stood on Easter Day
He lives to save us all.

"And as He rose at Easter
He is alive for aye,
The very same Lord Jesus Christ
Who hears us sing today.

—A. M. Milner-Barry.

O. M. H.

Young Men, Consider the Ministry

by D. K. Andrews

THIS MONTH twenty young men graduate from Knox College and from Presbyterian College, Montreal, to become ministers of our Church. The Church needs many more. Have you considered the ministry in choosing your life-work?

Science, industry and business may offer attractive careers, but the Church presents a far greater challenge. This is a critical period in history. The whole pattern of life is changing in the aftermath of the war. New economic and social programmes are being instituted. The atom and the aeroplane are forcing us to think in new terms about international relations. When the world is changing men need guiding principles. We believe that adequate principles can be found only in the Christian faith. **It is the Church—not science, or politics, or economics—that has most to offer men today.**

To carry on its work effectively, the Church seeks the most capable men it can enlist in the ministry. There is no greater work than the cure of souls, the nurture of Christian personality, and the encouragement of Christian fellowship.

Preaching sermons which really come to grips with life and help people to face it victoriously requires an alert mind, an understanding of human needs, and a deep appreciation of the Christian message. The conduct of public worship with dignity and reverence leads people into the presence of the living God; it is a fine art demanding careful training and earnest purpose. Our Church insists on a well-trained and thoughtful ministry; its service should be a challenge to every sincere and intelligent youth.

The Church needs a progressive leadership. It proclaims the ageless and unchanging Gospel, that we are redeemed to newness of life by Christ. But it must always seek new and better ways of showing people this Truth and of helping them to experience it for themselves. So it calls for young men who will aid it in developing new methods of evangelism, of Christian education, and of social action making use of the best facilities of our day.

The Church asks for a sympathetic ministry. It seeks men who are sincerely interested in people, as Jesus was. The ministry must be sympathetic to those

with problems, helpful in trouble, concerned for those with doubts, and prayerfully interested in the welfare of all. An understanding minister is an honoured member of his community; men will beat a pathway to his door.

But above all else, the Church needs a consecrated ministry. This is not a "job" where one "makes a living." The function of the ministry is to lead men to God, to show them Christ offering them fulness of life. We say that a minister is "called" to this office. That is, he enters it because he has come to know God in his heart, because he realizes that Christ is the only hope of the world, and because he is convinced that he must tell this to others.

Consider the ministry. It may be that you would be a good doctor or a successful engineer; God calls men to use their talents in such professions also in the name of Christ. But you may have those talents which God can use to advantage in the ministry. You may have latent abilities which can be developed and trained for the service of Christ. Is Christ calling YOU? You should think it over seriously and prayerfully.

The Challenge of the Ministry

by F. Scott Mackenzie

THE MAN WHO would enter the Christian ministry today must know that in doing so he is accepting a challenge more determined, more thorough and aggressive than has been directed against the Christian faith at any time since the days of Constantine. We really must go back to the very early days of the Church to find a parallel to the present situation from this point of view. It is impossible to overstate the urgency of the issues which are facing the Church in our own time or their importance for the future of the world. And the challenge thus presented can be met successfully, even as it was met by the early Church, only in the strength of a living faith.

What do we mean by a living faith? Much more than can be fully stated in a short paragraph, but this at least, and primarily,—the firm conviction that in humble fidelity to the will of God as revealed in Jesus Christ we are victors always, no matter how discouraging the immediate circumstances may be nor how bleak the immediate outlook. This, and nothing less, is Christian faith. It is the faith in which our Lord himself

went to the cross. It is the faith in which St. Paul and the other apostles carried on their work, and which enabled them and their fellow-believers, in the face of seemingly impossible odds, to win a victory for God and his kingdom, the significance of which is beyond all computation.

And it is the faith that is needed today. Its power was sufficient and more than sufficient in the days of the apostles, and it will be sufficient to meet the need of our day as well. Such faith made heavy demands on Christian believers in those far-off days, in terms of suffering and sacrifice and martyrdom; and it must always make heavy demands, just because the world in which we are living is the kind of world it is. But surely, if the gospel of the Cross means anything at all in terms of practical living, it must mean the firm conviction that this is the kind of life to which Christ calls his followers, that this must be the first condition of any sincere acknowledgment of his lordship, and that this is the victory and the only victory that overcometh the world.

Let any young man who is quite sure in his own mind on these points, and who possesses in reasonable measure

such natural gifts and abilities as the ministry requires, think seriously of the high calling of the ministry as a channel of Christian service. Let him know at the outset that it will be a hard and strenuous life. It could not well be otherwise, especially in a time like this and in the days immediately ahead. It is no place for a weakling or a time-server.

But to those who for the honour of Christ and the salvation of men are willing to endure hardness as good soldiers, and who under the Captain of our salvation covet for themselves a place in the forefront of his battle-line, it is the most glorious calling in the world. Rebuffs and opposition will come of course; and what is much more difficult to endure, disappointment and disillusionment in many unexpected forms. But there will be compensations too, in the loyal and devoted fellowship of kindred souls. And there still remain the sure promises of God, who in Christ has lifted us far above all passing circumstances and has established us in a security which makes it possible in every conceivable situation, and with a proud sense of our own superiority to all external conditions, to say with the apostle: "In all these things we are more than conquerors through Him that loved us".

ROLL AWAY THE STONE

(AN EDITORIAL)

WOMEN, who were last at the Cross were first at the sepulchre, but they proceeded there with trepidation and in fear. As they journeyed in the mystic dawn they spoke of the huge stone that barred their entrance to the tomb.

The spices they carried to anoint the Lord's body showed that their faith had withered and pessimism ruled their heart. They did not expect to meet a living Christ, but planned to pay a final tribute to their dead Lord, then they became the participants in a new and lasting chapter. "They said among themselves, who shall roll us away the stone from the door of the sepulchre? And when they looked they saw that the stone was rolled away: for it was very great."

Most lives have moments when pessimism takes over and fear gains the upper hand. Often nations in passing through great trials find themselves overcome by despair or defeatism and fear. Even this Easter festival, after almost two years of peace, will find dark curtains of pessimism, defeat and despair shrouding our upward journey.

All of us are aware that there are stones that prohibit the coming of Christ's Kingdom in all its fullness, that prevent millions still from sharing in the Easter joy.

The invasion of secularism into the life of our day has created a **stone of indifference** that has robbed many of the glow and enthusiasm that Jesus imparted to His disciples. There is an apathy that has captured many professing Christians, robbing them of their zeal and preventing others from seeing the Easter dawn.

D. L. Moody was once asked by a few students what degrees he held and his reply was O and O. Amazed, they asked what this signified. And the evangelist said, "Out and Out for Christ." That enabled him to behold the living Christ and bring others to behold Him. Nevertheless we have in our congregations many who are so indifferent that they do not even contribute their time, talents, or their wealth to hasten Christ's enthronement. Only one-third of our Church members have enough interest to make regular contributions to usher in the Kingdom.

This indifference caused one of our religious poets to term this a new and subtler form of crucifixion. Studdert Kennedy's poem on **Indifference** reads, concerning yesterday:

"When Jesus came to Golgotha they hanged him
on a tree.

They drove great nails through hands and feet
and made a Calvary."

But today:

"When Jesus came to Birmingham

They simply passed him by.

They never hurt a hair of him,

But only let him die

For men had grown more tender

And they would not give him pain

They only just passed down the street,

And left him in the rain."

This great stone of indifference is neither passive nor neutral, for it stands in the way of a militant Christianity, and a resurrected Church.

The **stone of intolerance** is one that often prevents Christians from becoming aware of the Risen Christ. This stone has been as a barrier erected between employer and employee. It prevents appreciation of difficulties that exist on the other side. There must be a recognition by both parties of the fact that we are all linked together for the purpose of building a better world and the value of the individual must never escape our attitudes. One of our economists has said that the root cause of this big stone is greed.

Who shall roll us away the stone?

This stone of intolerance is one that even at this Easter Season is threatening world relationships. Suspicions and hates have been constantly mounting until one wonders if these are going to climb a new Mount Everest. Despite all that we have suffered in two great wars, the most careful observers know that the world at the moment is a tinder box that may burst into flames.

Wonderful though our Canadian contribution has been in our efforts to bring a lasting peace, we must even make greater efforts to give food and clothing to the millions in Europe and Asia who are living at a bare subsistence level and whose famine levels are causing malnutrition in many helpless children. The hour has arrived for us to be delivered from the stone of intolerance, if we still distrust others.

One place where this stone never should appear is the Christian Church. And yet we know that even in our own branch of Christ's fold there are those who view their brethren with suspicion and hostility. What is even worse, their intolerance leads them to throw calumny and charges around that cannot be proved. And this intolerance has led some to ask suspiciously about our sister Churches, "Can any good thing come out of Nazareth?" Let us remove every small pebble of intolerance from our lives so that we may see a resurrected Church.

Who shall roll us away the stone?

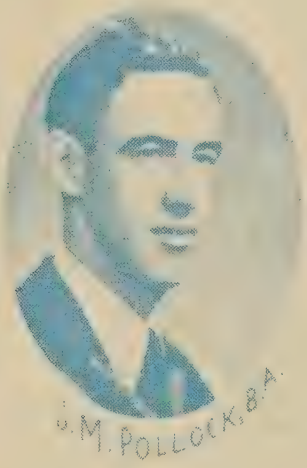
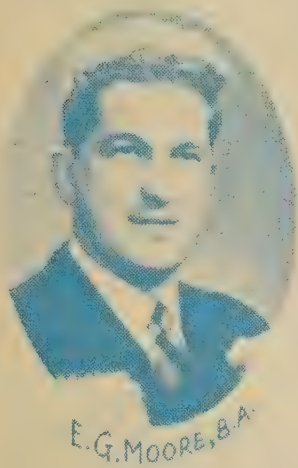
After all, the **big, big stone is Sin**. One Sunday evening several Canadian padres worshipped in blitzed London at the City Temple. Dr. Weatherhead's sermon was on "The Uses of Psychology in Religious Living." Some of us were disappointed and when we came back to our quarters began to discuss what was lacking. One padre quietly said, "He was so unlike William Temple for Weatherhead seemed to miss the fact of sin."

Yet all that separates us from the living Christ is summed up in that one stone of sin, and it was Christ that conquered sin and death.

"And when they looked," but only then, "they saw that the stone was rolled away." Thus again may the Easter triumph come to us in faith as we share the joy of his resurrection and crown Him Lord of all.



GRADUATING CLASS 1947 KNOX COLLEGE



John Palmer
Toronto

COLLEGE CONVOCATIONS

Knox College Convocation will be held on Tuesday, April 8.

Presbyterian College Convocation will be held on Tuesday, April 15.

We hope to receive picture of Montreal graduates for May issue.

Message to Graduates

(Torontonensis) University of Toronto

We are living in a time of much disillusionment and frustration, but also of a wide-spread awakening to the presumptions and pretensions of men. This ought to provide soil propitious for the Christian Gospel:—that is, if we have discovered its radically penetrating and truly revolutionary character. Mere shibboleths are no longer serviceable; nor can Demos now be accounted the fountain of all wisdom and truth. The optimistic myth of Progress has taken on more sombre hues these days. The fiction of the essential goodness of man has lost much of its former glamour. Apart from the humble acknowledgment of God's Grace, man's virtue adds up to little more than zero. We know now there are no righteous nations with shining armour, or "superior" peoples. Painfully we are beginning to realize that analogies from earthly things do not secure for us access to the wisdom of things heavenly. Not a few, therefore, are perceiving that except man take account of eternal things, his temporalities, so called, have no significant meaning; indeed, except Eternity find proper place in his affections, things temporal become for him in the end but a "row of tombstones."

All this is great gain. It is an open road for the Word of God. Not, observe, a Paradise for preachers—anything but that. Honest and true preaching will meet stern opposition and will require unusual courage, patience and humility. But preachers who dig deep, who are faithful, who demand much, not in their own right, but in God's Name — they cannot fail.

"God needs men, not creatures
Full of noisy, catchy phrases.
Dogs He asks for, who their noses
Deeply thrust into — Today
And there scent Eternity.

"Should it lie too deeply buried,
Then go on, and fiercely burrow,
Excavate until — Tomorrow."
(From an obscure pastor of Hessen
to his fellow-ministers.)

W. W. BRYDEN.

JANUARY AND FEBRUARY RECORDS WANTED

If any church has copies of January and February issues that they can return to the Record, Room 803, 100 Adelaide St. W., Toronto, these would be greatly appreciated as we are out of these issues and some churches are asking for more. Please send express collect.

ON THE RECORD BOOKSHELF



DOOM AND RESURRECTION by Joseph L. Hromadka. (Madrus House Press).

Before the war, Professor Hromadka was teacher of Theology in the University of Prague. He had attained such prominence in that capacity as to be accounted one of Europe's outstanding thinkers. His courageous stand at the time of his country's tragedy aroused the bitter hostility of Adolph Hitler, and after many trying experiences he escaped through Switzerland to America. Since that time he has held positions of trust and esteem, both in Union and Princeton Theological Seminaries. At the earnest request of his countrymen, he returns next year to his native land and his former University.

"Doom and Resurrection" is a little book:—nevertheless a **book** among books. Written with startling penetrative power and in the most brilliant English style, it tells in 122 pages more about the real meaning of the late European tragedy than is to be found in volumes of erudite works of mere academic self-complacency. His thought centres largely upon three mighty figures in the European scene, namely, F. M. Dostoevski, the Russian literateur, T. G. Masaryk, the Czechoslovakian statesman-patriot, and Karl Barth, the Swiss theologian, who in recent years, as is well known, has aroused the chagrin of all thread-bare optimists and obsolete theologians.

Dostoevski permits us to peer into those subterranean depths which made all that has happened in Russia in the last thirty years inevitable and, withal, a necessary and purifying fire. Long before the other so-called statesmen of Europe had begun to be apprehensive for the safety of their nationalistic or imperialistic skins, Masaryk — especially his follower E. Radl — had perceived that Western civilization, culture and democracy had already decayed at the root, while Western scholarship had been playing twiddle-dee and twiddle-dum with the Word of God and God's Word to man, and the more popular Anglo-Saxon religious books had expressed nothing better than a pious prayer that other peoples (without the law) should become "even as we are," Karl Barth, in the intermission between the wars, had begun to turn the ashes of a spent Liberalism and Idealism into the fiery flames of Scriptural and Reformation revolutionary thought. The reader

will learn more about the real Barth in twenty-five pages here than from all the English and American caricatures of him which have so tediously plagued us during the last twenty years.

If we are determined that our ingrained prejudices and chronic religiosities shall not be disturbed, then it will be well not to touch this book, but if we crave fresh vision of God and new hope for men amongst our melancholy platitudes and perplexities, then by all means read it. For man to perceive when doom is upon him is propitious for his resurrection. This book would make a splendid commentary on Jeremiah, Chapter 17, especially verses 5-9.

—WALTER W. BRYDEN.

* * *

THE MAKING OF A PREACHER by W. M. Macgregor. Ryerson Press, Toronto. Price \$1.15.

A small book containing much meat within its pages, particularly for young preachers or some who in their preaching want to make a fresh start. These are the Warrack lectures delivered by Principal Macgregor, who as a Glasgow minister, was often called a preacher's preacher.

The second lecture and the final lecture contain the kernel of the book, although every chapter contains food for thought. No one would want to skip his suggestions on Reading for Enrichment. Grappling in the last lecture with the theme and quality of preaching, he not only quotes Malachi 2:2 but quotes Bunyan, who pictures the minister of his choice as a man, "with the world behind his back, with the law of truth upon his lips, who stands as if he pleaded with man." The four notes, that the lecturer out of his rich experience of eighty-three years, expects in Christian preaching are — Authority, Expectation, Centrality of Subject (on Christ) and Definiteness.—JOHN McNAB.

CHRISTIANITY TAKES A STAND, a symposium edited by Bishop William Scarlett. Penguin Books, Incorporated, N.Y. Price 25 cents.

This is a small book of handy pocket size, at 25 cents, with eleven chapters by as many writers, among them being Russell Bowie, Reinhold Niebuhr, Sumner Welles, and W. E. Hocking.

Every chapter deserves consideration, but I specially draw attention to two with which we may not agree but which makes

us think. The first is Angus Dun's "Social Responsibility of the Christian and the Church." Dr. Dun is the Protestant Episcopal Bishop of Washington, and an ex-Professor. He points out that "the truth is that God is concerned in everything that affects man. Christ is Lord of all. The Church cannot withdraw into a corner to deal with a private specialty called religion, and leave vast areas of human life outside its concern. Can the Church stand aside while the elemental human rights are denied to many? It is called to bear witness or die."

The other chapter on "Man and the State" by Edward Heimann, is worthy of leisurely, conscientious reading. Theologians will enjoy the discussion of the Pauline Rom. 13: 1, 2 and Petrine Acts 5:29 attitudes to the State. It is important, I believe, that many read this book.

—C. L. COWAN.

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THE GREAT CERTAINTY, by Canon Bertal Heeney. The Ryerson Press, Toronto, 1946. Price, \$2.00.

"The Great Certainty" is a composite work. Good judgment and taste are evident in the selection of authors. The competence of each to deal effectively with the subjects assigned has long been recognized.

A brief preface to "The Great Certainty," states that the aim of the book is to throw into relief the Personality of our Lord Jesus Christ, to help our brethren, particularly the laity, to more sure footing in their religion. "In a modest way we share St. Luke's purpose: 'that thou mightest know the certainty of those things wherein thou wast instructed.' This twofold purpose is clearly maintained throughout.

While the several authors are competent theologians, "The Great Certainty" is not a book on theology, nor is it written from a theological point of view, in the technical sense. This may be considered by some a weakness in the book. Many would welcome another book, dealing from a theological point of view, with the difficult term "**Personality**," and the "**Revelation of God in the Personality of Jesus Christ**." One ventures to say that the "Laity," whom the book seeks especially to help to a more sure footing in their religion, are not as scared of Theology as is frequently asserted in some quarters.—J. A. MacINNIS.

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THE CHALLENGE OF NEW TESTAMENT ETHICS, by L. H. Marshall, B.A., B.D. (The MacMillan Company of Canada). Price \$3.00.

The author is a former member of McMaster University. His volume is timely since it answers questions men are asking: Is the ethics of Jesus out of date? Is Christianity a spent force? Is the Church relevant? It is also original since the subject matter is simplified, systematised for the lay mind rather than the scholar. It stimulates thought, chal-

—Please turn to page 87

RECORD BOOKSHELF

--Continued from Page 86

lenges the Christian, should be read by every minister.

Mr. Marshall emphasizes the fact that in the early Church Christianity turned the world "upside down;" a "new type" of character emerged, never known before. Men were animated by an internal life principle, lived not by rules but by the moral imperatives Jesus taught, recognized the sovereignty of God in human living. Still, Jesus was MORE than an ethical teacher, greater than any human philosopher; He gave new direction to the ethical life of man, and invested it with new power. Surrender to God, self-commitment to Christ, dedication to the Kingdom of God on earth was basic in every department of life; God is the ultimate source of all our moral ideas, aspirations, and endeavours. Fellowship with God is therefore fundamental for every true Christian.—A. T. BARR.

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Fossicker's Fare: Rakings and Recollections by A. Wylie Blue, D.D. (The Quota Press, Belfast, Ireland.)

In every-day usage, a fossicker is a rummager. And in Australia, with which the Rev. Dr. A. Wylie Blue has direct association, its current application is to seeking gold in the crevices of the mines.

Dr. Blue was born and educated in Scotland, held charges there and in England, and some 25 years ago was called to the historic May Street Church in Belfast, Ireland. Dr. Blue has travelled widely and, in the course of his wanderings, has had many strange and interesting experiences. It is obvious that when such a man goes "fossicking" he is likely to bring to light much hidden gold. The reader will find in this little volume much to interest and amuse; cameos of boyhood days, of student days, of successive ministries, and we meet with many clerical celebrities, particularly of the Scottish Church. The "find" is light and varied; but no less interesting on that account.

JOSEPH WASSON.

* * *

Sunday Evenings at St. Andrew's College—by the Rev. D. Bruce MacDonald, M.A., LL.D. (McClelland & Stewart, Limited, Toronto. Price \$2.50.)

This book is undoubtedly a classic. Dr. MacDonald sets forth the idea of the College as "God in the Midst." Only in such an atmosphere can true Christian character be produced and, for boys and young men, this is not monastic seclusion from mankind but a virile manliness keeping itself unspotted from the world: it is not to be ignorant of evil but innocent of it. Christ is presented to the boys as no mere historical figure but as one who must ever be present in their lives and actions, and in a world that has forgotten the meaning of re-

sponsibility the beloved master impresses this great attribute upon his boys in a manner characteristic only of the Christian. His exhortations to purity and the necessity of regarding and meeting sin as such will stir everyone to his very depths. This is more than a book for it is impossible to read it without feeling the strongest urge to be decent, to be pure, and to maintain an unswerving loyalty to Christ.

HENRY MATHEWS.



Coast to Coast Broadcasts

Church of the Air—Every Sunday, 4.30 p.m.—

CBC—April 20—Rev. Finlay G. Stewart, St. Andrew's, Kitchener, Ont.

CBC—World Church News — Every Saturday, 1.15 p.m.

CBC — Children's Broadcast — "The Way of the Spirit," April 6—Easter Day, 1.30 p.m.

CBL—Morning Devotions 8.15 a.m. week of April 7—Rev. Dr. K. M. Glazier, Glenview Presbyterian Church, Toronto.

CFCO—Every Sunday, 1.15 p.m. — Chatham Presbytery.

CHEX—First Sunday each month, 11.00 a.m., Peterborough, St. Paul's.

CJAT — Trail, B.C., Every Sunday, 9.00 p.m. (P.S.T.).

CKCR—Every Sunday, 6.30 p.m.—St. Andrew's, Kitchener.

CKNX—Wingham, Ont., Tuesdays, 8.00 p.m., "The Presbyterian Broadcast." Every Sunday, 7.00 p.m.

CHOK—Sarnia, First and Third Sundays each month—11.00 a.m.

CKX — Brandon, Every Tuesday and Thursday, 9.45 a.m. (C.S.T.).

CBM—11.00 a.m. and **CJAD** — 7.30 p.m., April 27 — Stanley Presbyterian Church, Montreal.

B.C. Broadcast, Sundays, 8.30 a.m., (P.S.T.)

All times given—E.S.T. (unless stated).

HALIFAX PRESBYTERY DECISION

An official communication has been received from the Presbytery of Halifax and Lunenburg which informs us that the Rev. Perry Rockwood of St. James Church, Truro, was cited before that

Presbytery on March 4 for following a divisive course. The evidence was submitted in the form of sermons that had been published and distributed by Mr. Rockwood.

The Presbytery reasoned and pleaded with Mr. Rockwood to follow the regular channels of procedure that are laid down in the Presbyterian Church. He was asked to refrain from printing further sermons of a destructive nature undermining confidence in The Presbyterian Church in Canada. The request was also made that he show due repentance and humility for statements made against fellow ministers in the printed sermons. Mr. Rockwood was further asked to see that the Session of St. James, Truro, be given more careful oversight over the work and policy of the Church in Truro. These, with other requests, were not accepted by Mr. Rockwood.

The Presbytery found Mr. Rockwood guilty but refrained from delivering a judgment until the next regular meeting in May. Mr. Rockwood has since resigned his pastorate at Truro, also from The Presbyterian Church in Canada.

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John C. Bothwell

student for the Ministry, is President of the Presbyterian Fellowship at the University of Toronto and is President-elect of the Student Christian Movement. He has been student assistant to Dr. MacGillivray at Sarnia for the past two summers.

Impressions of Iona's Dr. George MacLeod

*by John C. Bothwell
Student for the Ministry*

WHATEVER one might think of the Iona idea, or of the theological implications arising from it, one could hardly be anything but impressed with the character and personality of its founder. The writer will confess that he had been an admirer of the Iona Community for some time, before meeting Dr. MacLeod, and, as a "Friend of Iona," was well aware that such a significant movement, must surely be backed by a great personality, with deep-seated conviction, and profound spiritual insight. But he will confess too, that he had hardly expected to meet such a human, and perhaps even partially divine, dynamo as he came to know during his week as Dr. MacLeod's personal aide in Toronto.

This tall, sandy-moustached, slightly-greying Scot, is a man of quick wit and tremendous vitality. One might expect that a person whose spiritual convictions had led him to renounce a title, and forfeit a sizeable personal income, to live on \$720 annually, (the average national income in Britain), would possess an air of saintly pietism. But nothing could be more untrue of Iona's George MacLeod. His most basic feature is that he dares

to be human. He frankly meets laymen on laymen's terms, and speaks to them in their own language, for he has come to know by experience, how the Church's "ecclesiastical language and fastidious otherness", have widened the gulf that separate it from the average workman.

As he speaks, his thoughts are interspersed with humorous anecdotes, which maintain one's interest, but do not detract from the development of his ideas. One is impressed with the fact that this man's Iona idea is backed with conviction, conviction born of many years of study and experience regarding the relation of the Church to the ordinary workman. If he is convinced that the Church has become irrelevant, that it has become "too ethereal in its instructions, for a world that is too material in its constructions", he is equally convinced that it need not remain so.

For Dr. MacLeod advocates a return to the "Old Gospel", the Gospel that is meant not for the soul of men, but for the whole of man, the Gospel that preaches Jesus Christ, the God-man, in whom is found the marriage of the spiritual and material, and who, because He took upon Himself our flesh and our being, has obligated His Church to apply itself to the needs of men's bodies as well as of their souls.

Dr. MacLeod has a tremendous message for our day. And he is just the kind of tremendous personality that that message needs to expound it. If this Iona Movement is of God, and this writer sincerely believes that it is, we shall hear much more about it, and its dynamic founder in future. God grant that we may have the wisdom to learn well the lesson which this worthy successor to St. Columba has to teach!

MY MASTER SANG

Andrew Patterson

My Master sang on that dark, dreadful night,

When foes conspired and faithless friends betrayed;

When o'er Him swept the fury of hell's might,

My Master sang, serene and unafraid.

My Master sang! Beyond the threat'ning tomb,

He saw the dawning of the perfect day;
"Be of good cheer, the world I've overcome,"

My Master sang. Then braved Gethsemane.

My Master sang! My soul, why then cast down?

What though to thee life many a conflict bring?

Through Him thou too shalt win the Victor's crown.

My Master sang. Take heart and, like Him, sing.

OSLO DELEGATE



Edna McIntyre

of Davenport Road, Toronto, is one of the three delegates chosen by the Presbyterian Committee for the World Youth Conference at Oslo. Miss McIntyre has been prominent in the Ontario Provincial Council of Young People, as the Director of Leadership Training.

SCRIPTURE READINGS

DAY BY DAY

| | |
|-----------|------------------------|
| April 1— | Luke 23: 50-56 |
| April 2— | Luke 24: 1-12 |
| April 3— | Luke 24: 13-25 |
| April 4— | Luke 24: 36-44 |
| April 5— | Luke 24: 45-53 |
| April 6— | I Corinthians 15: 1-10 |
| April 7— | Exodus 17: 5-13 |
| April 8— | Exodus 24: 9-18 |
| April 9— | Numbers 14: 1-10 |
| April 10— | Numbers 27: 15-23 |
| April 11— | Deuteronomy 34: 5-12 |
| April 12— | Joshua 1: 1-9 |
| April 13— | Joshua 4: 1-9 |
| April 14— | Numbers 13: 26-33 |
| April 15— | Joshua 14: 6-14 |
| April 16— | Acts 4: 13-23 |
| April 17— | I Corinthians 16: 1-14 |
| April 18— | Psalms 46 |
| April 19— | Acts 27: 21-44 |
| April 20— | Matthew 27: 33-54 |
| April 21— | Exodus 2: 1-10 |
| April 22— | Judges 4: 4-16 |
| April 23— | Judges 5: 1-5, 16-20 |
| April 24— | II Kings 4: 18-37 |
| April 25— | Mark 7: 24-30 |
| April 26— | John 19: 19-27 |
| April 27— | II Timothy 1: 1-11 |
| April 28— | Judges 6: 7-14 |
| April 29— | Judges 6: 15-24 |
| April 30— | Judges 6: 25-32 |
| May 1— | Judges 7: 1-4, 16-21 |
| May 2— | Nehemiah 4: 6-18 |
| May 3— | Isaiah 12 |
| May 4— | Psalms 27 |

Across the Dominion

ONTARIO

ANNIVERSARY AT ST. GILES

OTTAWA—"There is a Divine Plan moving in and through the human history and in the life of every person," said Prof. Robert Lennox of Montreal Presbyterian College, at the 22nd anniversary of St. Giles' Presbyterian Church, Sunday morning, February 9.

"History is not a meaningless continuity of events, but in its progress there is a purpose moving through it all; and that purpose, which is the Divine Purpose, will ultimately be consummated," continued Prof. Lennox. The Rev. John Logan-Veneta is the minister.

Ottawa papers carried a humorous story concerning the annual meeting of St. Giles'. The managers had recommended that Mr. Logan-Veneta's salary be increased \$500 yearly, instead the congregation enthusiastically voted to increase the stipend by \$1,000. "This is a shock, a very great shock indeed," commented the minister, in broad Scottish.

* * *

S. S. WORKERS CONFER

TORONTO — The Sabbath School Workers Association held a very successful conference at Cooke's Church, January 25. About 200 workers from the Toronto Presbytery registered, with 160 at supper. Following the opening services a varied programme of teaching methods was presented, including departmental discussion groups and addresses by the Rev. E. H. Johnson and the Rev. Prof. David W. Hay.

* * *

WILL COMPLETE CHURCH

OTTAWA, Westboro — The new Building Committee of Westminster Presbyterian Church, the Rev. J. M. Ritchie, minister, recommended to the congregation that the church proceed with the erection of the upper portion of the building. For some years they have been worshipping in a basement and it is hoped that priority will be given in building materials for the completion of this church.

* * *

HEADS LORD'S DAY ALLIANCE

TORONTO—The Rev. Peter A. Dunn, M.A., D.D., of Hamilton, was re-elected president of The Lord's Day Alliance of Canada at its 59th Annual Meeting held in Toronto. Most Rev. D. T. Owen, D.D., D.C.L., Toronto, was re-named Honorary President.

* * *

98TH ANNIVERSARY CELEBRATED

BARRIE — The 98th anniversary of St. Andrew's Presbyterian congregation was celebrated. The preacher for the

day, the Rev. Professor D. K. Andrews, Ph.D., of Knox College, in the morning preached on "A Call for Prophets," and the evening subject was "Faith, the Foundation of Life." At both morning and evening services the music, under the direction of Craig Hamilton, provided a fitting setting for the anniversary services. The minister is the Rev. James Ferguson.

QUEBEC

CHURCH MORTGAGE BURNED

MONTREAL — The burning of the \$180,000 mortgage on the church property featured the annual meeting of the Church of St. Andrew and St. Paul, held in Kildonan Hall Feb. 10.

The ceremony, presided over by the minister, the Rev. R. J. Berlis, assisted by Neil C. Polson, Chairman of the Board of Trustees, John R. McCallum, Clerk of the Kirk Session, and Mrs. Theodore G. Morgan, President of the Women's Guild, followed the report by Douglas G. Macpherson, Chairman of the Mortgage Retirement Committee, setting forth the gradual reduction of the Church's indebtedness until its entire removal.

THE PRAIRIES

MINISTER RELINQUISHES DUTIES

MOOSOMIN, SASK. — The many friends of Rev. James Wilson regret that ill health has forced him to relinquish his duties as minister of St. Andrew's Presbyterian Church. Mr. Wilson enlisted as a private in World War I, returning with the rank of Lieut.-Col. He had the distinct privilege of opening up the mission fields north and east of Prince Albert which is now known as the Carrot River District. In Moosomin he saw the Church mortgage burned. A friend of young and old alike, all hope for his early recovery.

* * *

MEMORIAL ORGAN DEDICATED

NORWOOD, MAN.—In Norwood Presbyterian Church on March 2 a new Memorial Organ was dedicated to the glory of God and in memory of all who served in World War II. Members and friends of the congregation made the installation possible. Under the leadership of the Young People's Society the objective of \$2,000 was oversubscribed. The special service of dedication was conducted by the minister, the Rev. Dillwyn T. Evans, assisted by Bill Sutherland, chairman of the Organ Committee, and James Rodgers, Clerk of Ses-

sion. A memorial plaque has been placed on the console of the organ. This congregation recently became self-supporting.

BRITISH COLUMBIA

INDUCTION AT TRAIL

TRAIL — Kootenay Presbytery inducted the Rev. Allan L. Farris, M.A., into the pastorate of First Church on February 5. Mr. Farris has been the ordained missionary in this field since May 1945.

The Rev. David A. Smith, synodical missionary, gave the address and counselled the young minister, "Keep your feet on the ground and your themes on the solid rock of Christ." Others taking part in the induction were the Rev. T. E. Roulston of Cranbrook, the Rev. Norval Robertson of Creston and the Rev. J. Alan Munro, Western Superintendent.

* * *

DEVOTED LEADER IN S.S.

PRINCE RUPERT—In recognition of a lifetime of service to the Church of Jesus Christ, and particularly of twenty-five years devoted leadership as superintendent of the Sunday School of First Presbyterian Church, a presentation was recently made on behalf of the Congregation to John E. Davey, by the Minister, the Rev. A. F. MacSween, who referred to the affection in which Mr. Davey was held by young and old alike. A gifted singer, he has also given valuable service in choir and solo work, and for a time was choirmaster in the congregation.

* * *

RADIO ON THE WEST COAST

Our Church is more "on the Air" this year than ever before, as for many years we have lagged behind other Communions and "the sects." There has been broadcasting for some time from Victoria, financed by St. Andrew's, and from New Westminster and Chilliwack, on free time given by the local stations. The weak spot has been Greater Vancouver, where our Church has not been on the air for years, while at least one other Communion puts on daily broadcasts under a full time director.

Since December 15, 1946, the Presbytery of Westminster's committee has been putting on Sunday morning broadcasts at 8.30 (the only time we could get at any price) conducted by several ministers of the city. Being Sunday broadcasts, they had to be modelled broadly upon a worship service, with a short but interesting newscast of the doings of the Church, and a brief homily upon a theme chosen by the broadcaster for the day. These broadcasts have all been of a high order, worthy of our Church's best traditions. This is, we hope, a beginning, but it may take us years to establish ourselves on the air in this region, in anything like the measure enjoyed now by some other Communions.

PORTRAIT GIVEN KNOX COLLEGE

An oil painting of the late Rev. Donald McKenzie pioneer minister of Zorra, has been presented to Knox College by Miss Christine McKenzie, Elmira, N.Y., granddaughter of the pioneer. Donald McKenzie reached Zorra in August 1834, and found it a wilderness, but he declared that the hearts of the people were fruitful and they heard the Gospel message with joy. For almost forty years he laboured among them, a gifted and saintly man of God. Out of his parish went George Leslie Mackay to Formosa and on the foundations that McKenzie so well and truly laid in Zorra, this congregation in the first seventy-five years of its history gave fifty young men to the ministry and mission field. It is fitting that such a portrait should be hung in Knox College. Would that our Church today had many such congregations sending forth yearly young men and women into the work of soul winning.

* * *

CHURCH LEADERS INSTALLED

TORONTO—February 9 was Installation Sunday at Westminster Church, when the officers of all the organizations of the church were installed in their offices by the minister, the Rev. R. E. G. Dennys. At the morning service, officers of the Explorers, C.G.I.T., Boys' Brigade, Y.P.S., Junior Congregation and Sunday School (including the teachers) accepted the expressed purposes of their groups, and engaged to perform their duties faithfully. At the evening service similar vows were taken by the officers of the Choir, the Grads Young Women's Auxiliary, W.M.S., the Anna Thomas Auxiliary, W.M.S., Men's Club, Ladies' Aid, and Board of Managers. At both services the congregation stood and pledged their prayers and support of all these groups.

* * *

INDEBTEDNESS REDUCED

MANOTICK — Knox Church registered a definite achievement in January. Left with nothing but faith and courage in 1925 this congregation set to work building a new Church and buying a Manse. At the annual meeting the mortgage on the Manse was burned, leaving it free of debt and the mortgage on the Church was reduced.

Fire Insurance On Church Property

The Board of Administration advises all congregations to review insurance in force on their church property and to make sure that the property is properly covered, in view of increasing replacement costs. We are informed that many of our congregations have already given attention to this important matter.



W. F. Yorston

ELDER FOR FIFTY YEARS

CAMPBELLTON, N.B. — W. F. Yorston, Session Clerk of Knox Church, who has entered his 87th year and completed 50 years as an Elder in The Presbyterian Church in Canada, was presented recently with a lamp and an address by the Knox congregation. The address recounted something of the loving service of Mr. and Mrs. Yorston and assured them of the prayers of many that they be spared for many years of service. Telegrams and letters were read from all former ministers of Knox, from a former Sunday School pupil, now Director of the French Evangelical School at Point Aux Trembles, P.Q.; from the Moderator of General Assembly, the Rev. Gordon Maclean; and many others. The presentation was made by the minister, the Rev. John Hardwick.

* * *

THE PASSING OF DR. WALLACE

GUELPH, ONT.—In the death of Dr. Norman C. Wallace St. Andrew's congregation lost a faithful Elder and a beloved member. He was a valued counsellor and an unfailing friend of St. Andrew's. His connection with this church for the past 27 years is a record of conscientious service, diligent stewardship and fine generosity. He was an esteemed figure in the community as a medical doctor and his service to humanity and his generous love for his fellowman were well known.

* * *

DAVID J. McPHERSON

David J. McPherson, lifelong resident of Thamesville, died on January 29 in his 87th year. In his death St. James Church has lost one of its oldest members and a most faithful and beloved member of Session. His warm and understanding heart won for him the affection and respect of all.

The funeral was conducted by the Rev. Donald MacLeod, assisted by the Rev. the Rev. J. C. Herbison.

GENEVA GOWN PRESENTED

OTTAWA — The congregation of Erskine Presbyterian Church observed its 73rd anniversary with Rev. Dr. F. Scott Mackenzie as the special speaker. Dr. Mackenzie said at the morning service, "Our Presbyterian Church must adhere to its great traditions of broad and magnanimous outlook." He preached in the evening on "Christian Faith in Action." The Session, ladies, and Temporal Board surprised the minister, the Rev. Robert Good, prior to the anniversary by presenting him with a Geneva gown and cassock.

* * *

PLANS NEW CHURCH BUILDING

INDIAN BROOK, CAPE BRETON, N.S.—The congregation of Knox Church met to discuss plans for a new church building. The old building has served for over 90 years and the congregation decided a new building was necessary. A large sum has been subscribed by the congregation and a Building Committee appointed to proceed as soon as possible.

REV. A. CRAWFORD JAMIESON, B.A.

Rev. A. Crawford Jamieson, B.A., minister of Dresden and Rutherford congregations, died February 4 at Knox Church, Windsor, being stricken while reading correspondence to the Presbytery as Clerk of the Court.

Mr. Jamieson was born in Collingwood in 1911, and was the son of Rev. Peter and Mrs. Jamieson of Uxbridge. He graduated from the University of British Columbia in 1932 with high honours in biology and the prospect of a career in science. Instead he entered Knox College to prepare himself for the Christian ministry. After graduating in 1935 he ministered to two charges, Agincourt and Dresden.

In Mr. Jamieson's passing not only his family but The Presbyterian Church in Canada has sustained the loss of one of its ablest sons. Though still a young man, his influence was felt beyond the borders of his Presbytery. The Presbytery of Chatham gave signal testimony repeatedly to the high esteem and deep affection in which he was held by those who knew him best.

Surviving are his widow, the former Ella I. Clark of Agincourt; two sons, Hugh and Jimmie; his father and mother, two brothers and two sisters.

The first funeral service was conducted by the Presbytery of Chatham. Dr. M. Scott Fulton led the service. The sermon was delivered by the Rev. D. K. Perrie; the Scripture lesson and the prayers were taken by the Rev. Gordon Peddie and the Memorial address by the Rev. Dr. Arthur C. Cochrane, class-mates of Mr. Jamieson. A service was also held in Knox Church, Agincourt.

Interment took place in Agincourt.

The Women's Missionary Society (W.D.) acknowledge with gratitude a gift of \$100 from "A Friend," through Rev. William Fitzsimons, Cardinal, Ontario, for evangelistic work in Formosa.

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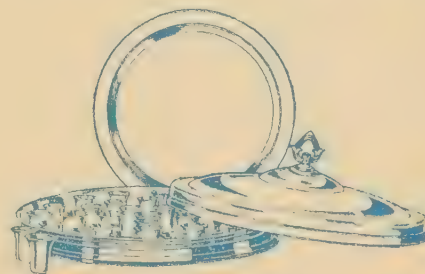
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KNOX COLLEGE ASSOCIATION

Knox College Alumni Association will meet at Knox College on Tuesday, April 8, at 2.30 p.m. After a short business meeting, at which the possibility of establishing a summer school for ministers will be discussed, the members will be addressed by the Rev. W. Gordon Maclean, Moderator of the Assembly.

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Church Calendar

Material for ensuing number must reach the office by the 5th of the month

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Zion Manse, Charlottetown, P.E.I.
Merigomish, N.S. Mod., Rev. A. E. Morrison,
139 Almont Ave., New Glasgow, N.S.

Synod of Montreal and Ottawa:

Ottawa and Lansdowne, Ont., Mod.,
Rev. H. Cousens, 126 Church St.,
Brockville, Ont.
Finch and Cryslar, Ont., Mod., Rev. M.
D. McNabb, Farran's Pt., Ont.
Montreal, Que., Kydd Memorial, Mod.,
Rev. W. Harold Reid, 5928 5th Ave.,
Montreal, Que.

Synod of Toronto and Kingston:

Dundalk and Ventry, Ont., Mod., Rev.
John F. Nute, Orangeville, Ont.
Eversley, Strang, etc., Mod., Rev. S. W.
Hirtle, Box 123, Richmond Hill, Ont.
Newmarket, Ont., Mod., Rev. Alex. Mac-
Lean, 40 Princess Ave., Willowdale,
Ont.
Sonva, etc., Ont., Mod., Rev. L. Shein,
Leaskdale, Ont.
Sudbury, Ont., Knox, Mod., Rev. W. L.
Dettlor, Parry Sound, Ont.

Synod of Hamilton and London:

Ailsa Craig & Nairn, Ont., Mod., Rev.
John Fleck, London, Ont.
Kintyre, Wardsville, Ont., Mod., Rev. A.
C. Young, The Manse, Glencoe, Ont.
Molesworth and Gorrie, Ont., Mod., Rev.
J. D. MacIver, R.R. 3, Brussels, Ont.

Synod of Manitoba

Winnipeg, Man., St. James, Mod., Rev.
Dillwyn T. Evans, Norwood.

Synod of Saskatchewan:

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INDUCTIONS

London, Ont., Chalmers, Rev. Peter de
Ruiter, B.A., Th.B., Feb. 20, 1947.
Trail, B.C., Rev. Allan L. Farris, M.A.,
Feb. 5, 1947.

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LESSON — APRIL 6

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Luke 24: 13-35

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LESSON — APRIL 13

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Joshua 1: 1-9

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LESSON — APRIL 20

Caleb

Joshua 14: 6-14

Golden Text: Joshua 14: 8

LESSON — APRIL 27

Deborah and Barak

Judges 4: 4-16

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LESSON — MAY 4

Gideon and the Three Hundred

Judges 7: 1-4, 16-21

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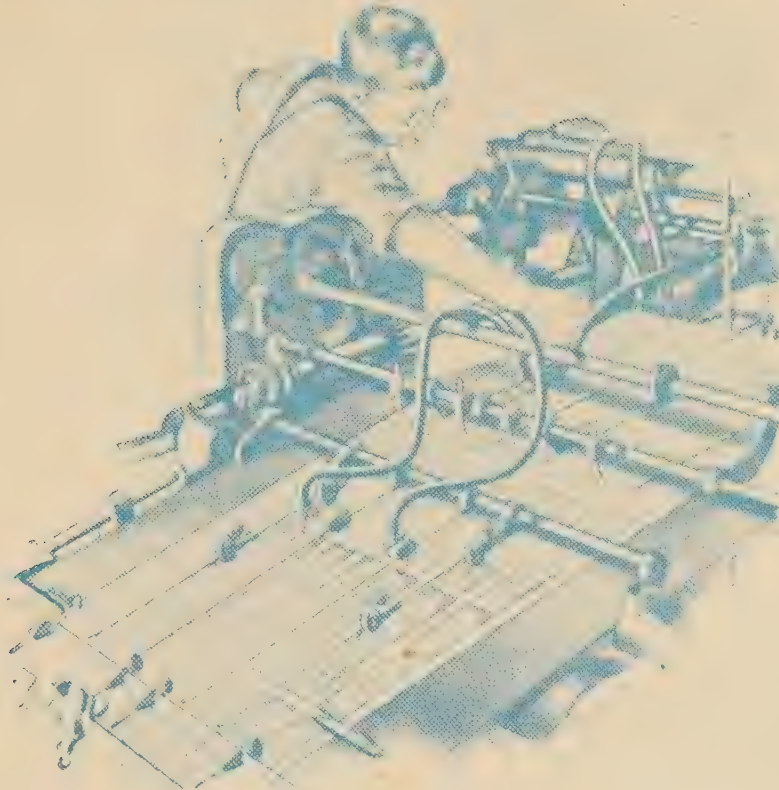
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—Rev. James Dickson,
on the eve of his return to Formosa.

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The PRESBYTERIAN RECORD



OFFICIAL JOURNAL OF THE PRESBYTERIAN CHURCH IN CANADA

In This Issue . .

REFLECTIONS ON THE STATEMENT OF FAITH

by Frank Baird
Samuel Davies
A. M. Gordon
C. J. St. Clair Jeans

ONE WORLD by H. Beverley Ketchen

U.S. WORLD POLICY by J. D. Smart

THE MAN FROM IONA by O. Mary Hill

THE URGENCY OF THIS HOUR Editorial

COLUMN FOR LAYMEN page 106



IN BLOSSOM TIME

Photo by Ewing Galloway

The PRESBYTERIAN RECORD

Established 1876

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On The Record

OUR CONTRIBUTORS

Four Maritime ministers, DR. FRANK BAIRD, DR. SAMUEL DAVIES, DR. ALEXANDER M. GORDON, and the REV. C. J. ST. CLAIR JEANS have contributed comments on the Statement of Faith.

Two contributors have written on themes very closely alike, DR. H. BEVERLEY KETCHEN speaks of One World and DR. J. D. SMART writes on U.S. World Policy. None of our readers should miss these two articles.

THE REV. R. M. RANSOM contributes an interesting travel diary on his journey into Hunan, China.

Readers will notice that the REV. KENNETH SLACK, M.B.E., has begun his London Letter with this issue.

IN FUTURE ISSUES

The Menace of Dispensationalism by DR. JOHN McNICOL of the Toronto Bible College.

Why We Have French Canadian Presbyterians by J. A. SMITH.

In The Family Altar, DR. H. BEVERLEY KETCHEN will write an article in the June issue on THE SACRAMENT OF SUMMER.

Page 98, THE RECORD, May, 1947

The Editor's Mail Box

Brief letters are invited. Publication does not necessarily imply agreement with the views expressed.

Dear Editor:

I WAS very fond of the Presbyterian Record always and am sorry to see it appearing in a new size and without the traditional blue cover that we had for so long a period. However, the food is good and your articles are vital and well worth while.

Kimberley, B.C.

—A. P. McKENZIE.

* * * *

Some subscribers like the last page of the former Record. They miss reading that page; doesn't seem to be the same book without it.

Perth, Ont.

—WILBERT D. STONE.

These meditations are now to be found in a column so designated on an inside page.—Editor.

* * * *

Allow me first to congratulate you on the important position to which you have been appointed as Editor of our Presbyterian Record. Already its enlargement and interesting articles seem to give us hope of a better day for our beloved Church. Yours sincerely,

Edmonton, Alta. —(MRS. D. G.) CATHERINE McQUEEN

* * * *

Although a comparatively new subscriber to the Record, this new edition we have been receiving lately is in my opinion a great improvement over the former publication. The articles and other features are interesting and readable even to the ordinary individual, a statement which cannot be made in regard to many religious magazines I have read in the past.

Belle River, Ont.

—MYRTLE HICKS.

* * * *

For many years I have read the Record. I enjoy the various departments but my greatest joy is to turn to the reports of our congregations and rejoice with them over their progress, even though I know nothing of them personally. Truly they are a bond drawing the whole Church together.

I notice somebody has asked "Are we trying to hold to the traditions of our Presbyterian Church?" As I understand them, they are, "Preach the Gospel and the whole Gospel. Give the Bread of Life to the world." Put Christ at the head of our Church and I have heard that some of our people have even died in the furthering of these objects. I am not afraid of traditions of this kind.

Abbotsford, B.C.

—J. S. BRUNDIGE.

* * * *

I wanted to tell you how much I think of the new format and contents of the Record. It is a decided improvement and I am sure, that it will meet with wide approval and acceptance. You certainly have accomplished a very great deal for us in a very short time. With a perfectly clear conscience I can recommend the Church's paper to my people.

—T. H. B. SOMERS.

The Kirk of St. James,
Charlottetown, P. E. I.

ONE WORLD

by *H. Beverley Ketchen*

THIS article was suggested by a recent broadcast from New York. It was called a forum. A small group of American politicians, at least two of whom were members of Congress, were discussing world problems and policies, and it was a rather depressing affair. Not a little irritating in fact. Magnanimity was conspicuous by its absence. They were thinking almost entirely of American security and welfare and only one of them had a good word for Britain. Reference was made rather critically and not very intelligently to Wendell Willkie's book, "One World," which, with all its faults, was inspired by an idealism that is far too rare.

No doubt you remember that book. It created a sensation which was not confined to this continent. With Wendell Willkie "one world" was something to be striven for; a dream or vision of sanity in international affairs. There was no novelty about it. The poet Tennyson anticipated it when he wrote:

"I dipt into the future far as human eye could see,
Saw the vision of the world and the wonder that
shall be
When the war-drum beat no longer and the battle
flags are furled
In the parliament of man, the federation of the
world."

And Robert Burns was nearly two hundred years ahead of him when he wrote:

"It's coming yet for a' that and a' that,
When man to man the world o'er
Shall brothers be for a' that."

But what I want to point out is that "one world" is not merely the dream of idealists or the despair of cynics. It is one world and the failure to recognize that fact is responsible for the political insanity and international chaos.

"We are members one of another" said that great Christian citizen of the world, Paul. "We are all bound together in the bundle of life." "There is one family in heaven and earth." "God hath made of one blood all nations that dwell upon the face of the earth."

Mankind is a brotherhood whether we act like brothers or not, even if we are not well-bred enough to treat each other decently. Our fortunes and our destinies are interdependent, in spite of our social and racial prejudices. In a great plea for liberalism and co-operation Paul said, "The eye cannot say to the hand, I have no need of thee; and the head cannot say to the foot, I have no need of thee." He applies the figure of the body to society and his logic is un-



answerable, whether we think of the family, the congregation, the community, the nation or the world. There cannot be social health where there is arrogance, contempt or indifference.

That broad, catholic conception of humanity is far from popular even in the more intelligent and civilized parts of the world. Most of us still speak of "foreigners" with a superior air; still keep a great gulf fixed between the sons of Mary and the sons of Martha; still regard "the brother of low degree" as of little or no vital social significance; still think that we are fulfilling the law if we "mind our own business."

But

"There's a destiny that makes us brothers:
None takes his way alone;
All we send into the lives of others
Comes back into our own."

Jesus tried to shatter the prejudices of the arrogant and exclusive in His day by teaching that a liberal-minded Samaritan was a real neighbour to a needy Jew. "We are members one of another." No nation can say to another, though sundered far by a waste of seas, "We have no need of you." There is no event of any magnitude taking place in any part of the world that does not to some extent affect the whole body of human society. "If one member suffer, all the members suffer with it."

Science has emphasized the importance of the chivalry of Christian ethics for Science has practically annihilated distance so that Canada and China are now closer together than Ontario and British Columbia were a hundred years ago. Science has made it obvious that if there is to be any future worth having, the nations of both Hemispheres must find a way of living together in co-operative harmony, fulfilling the law of Christ by "bearing one another's burdens."

We do not hear much nowadays about "the League of Nations" but what a truly Christian conception it was on the part of one of the greatest statesmen of modern times—a Presbyterian Elder. And had not the visionless isolationists of his own country broken his heart the world might have been spared the greatest "cataract of disasters" in human history. That conception of Woodrow Wilson's was based on the Apostolic view of humanity that "we are members one of another;" that "the strong ought to bear the infirmities

of the weak." The weak are not the only ones benefitted by chivalrous neighbourliness, whether they be individuals or nations.

Have you ever read Mazzini's great book on "The Duties of Man"? I would recommend it as a bedside book. If I were a dictator I would make all Foreign Secretaries read it. That great Italian statesman says: "We must somehow convince men that they are all sons of one God, bound to live not unto themselves but for others; that to struggle against tyranny, injustice and wrong for the sake of their fellow men is one of their fundamental duties—a duty that cannot be neglected without the recoil of consequences." In another passage he says, "When each of us shall identify his own interest with the interest of all; when each of us shall be ready to deny himself for all the members of the human family, most of the evils that weigh so heavily upon the human race will disappear as the mists vanish with the rising of the sun."

Surely the very spirit of Christ breathes through a passage like that, the spirit of Him Who said "Inasmuch as you did it unto one of the least of My brethren you did it unto Me." You will not find that ugly word "foreigner" anywhere in the sayings of Him Who spake as never man spake. To Him it was "one world." When He said, "Go ye into all the world and preach the Gospel to every creature" He implied unmistakably that He is as compassionately interested in China or Greece as America.

In these days of confusion and chaos, of industrial unrest, social injustices, international jealousies and suspicions, when the Golden Rule is overshadowed by the pagan philosophy that "they should take who have the power," or the law of the jungle, "the survival of the fittest," it can scarcely be regarded as a wild fancy that God is saying, at least to the four hundred and eighty million Church members, "Come and let us reason together." "I want you to realize that I made of one blood all nations that dwell on the face of the earth." "Cannot you see what a devastating thing materialism is?" "Has it not been demonstrated plainly enough that a world that puts other gods before Me, is by the very objects of its idolatry filled with privation and pain?"

"We are members one of another"—one world. Christianity is a cosmopolitan religion. It rejects that kind of patriotism which Samuel Johnson called "the last refuge of a scoundrel." It aims at the breaking down of all barriers, racial as well as social. It aims at the obliteration of all prejudices and antagonisms.

We need something more than the brilliant achievements of dynamic diplomats, shrewd international politics, or radical economic schemes. Nothing but the chivalrous religion of Jesus can ever bring about the time, when, realizing the **oneness** of the world,

"Each man shall find his own in all men's good;
And all men shall work in noble brotherhood."

Reflections on the Proposed Statement of Faith

by Frank Baird, Samuel Davies, A. M. Gordon, C. J. St. Clair Jeans

AT THIS TIME, when opinion on many matters—scientific, economic, and theological—is changing more quickly than usual, is it wise or necessary for the Presbyterian Church in Canada to attempt a new Statement of faith? According to Principal Bryden, the re-statements of faith attempted by the Presbyterian Church, U.S.A., and the Church of Scotland have not been altogether successful. If these two great Presbyterian Churches have failed to produce a satisfactory statement, or re-statement, of faith, is our Canadian Church likely to produce one? Should not caution and modesty make us hesitate?

Consider what would happen if the proposed Statement were accepted by a General Assembly, and became part of the law of the Church. Many of our most thoughtful members would, to say the least, feel uncomfortable. Some of our ablest students, now looking forward to the ministry, would say to themselves, "I cannot accept this Statement: therefore I must give up all thought of the ministry." Many of our ministers, who have given years of faithful service to Christ and the Church, would resign, or else be liable to be prosecuted for heresy.

At present, our Church allows its members wide freedom in interpreting its standards. This freedom is in entire

accord with the practice of the early Christian Church. In the first century, thought was free. Christianity was like a great, rich, new country. Every man was at liberty to explore it for himself, and to appropriate whatever part of it best satisfied his own needs. Hence the varieties of New Testament religion, obvious to every serious student. Because the New Testament is so rich and varied, and presents so many aspects of the Christian religion, every man can find in it what satisfies the needs of his mind and heart. Are we then to tie our Church down to one type of teaching or doctrine, as the proposed Statement would do, even if the Committee comprises men of "different shades of opinion"? True unity is not uniformity or identity. As in the human body, it is unity in difference. Ought we not to encourage this unity in the Church, which is the body of Christ?

THE ULTIMATE AUTHORITY

In the introduction ("Minutes of Assembly", 1945, p. 302) the Statement speaks of holy Scripture as "the ultimate authority on matters of Christian belief, thought, life, and practice." Certainly Jesus Christ is the ultimate authority on matters of Christian life and practice. But the varieties of New Testament religion prove that He never tried to make His followers believe and think exactly alike. If we hold to what is really fundamental, and "believe in God the

Father Almighty—and in Jesus Christ, His only Son, our Lord”, there is room for difference in unity. The Scriptures and our holy religion allow us large liberty of thought and belief. Our Church should continue to do the same.

In the section on “The doctrine of the knowledge of God” (p. 302), the writers of the Statement say:— “We oppose all views which hold that man by his unaided intellect or emotions can attain to knowledge of the true God. All gods devised by such means are utterly false.” If the words, “by his unaided intellect or emotions”, are to be taken in their obvious meaning, the Statement flatly contradicts the statement made by the apostles Barnabas and Paul (Acts 14, 17) that God “left not himself without witness.” This contradiction is one of the chief grounds of objection to the whole “Statement of Faith.” Are we to believe that God, who said to His people of old (Psalm 27, 8), “Seek ye my face”, withheld all knowledge of Himself from men who earnestly sought him, unless they happened to be Jews? Did Plato know nothing of God, when he thought of Him as the True, the Beautiful, and the Good? When the Lord Jesus said, “Seek and ye shall find”, did He imply that earnest seekers after truth among Gentiles, who lived before His time, had never found any truth concerning God, and that—in the words of the Statement (p.302)—“they could have had no true religious experience, nor could they have found the true God?” The thought is intolerable.

DOCTRINE OF GRACE

Proceeding to the section on “The doctrine of the grace of God”, (p.302) we would point out that the cross of Christ has many aspects. The New Testament writers do not all take the same view of our Lord’s death. There are various theories of the Atonement, all held by believing Christians. But the Statement would bind the Church to one particular theory—the substitutionary. This is the theory set forth on the lines, which to many good people are revolting:—

“The Father lifted up His rod;
Oh Christ; it fell on Thee.”

If the Statement implies, as it seems to imply, that whoever cannot accept this theory must be forever damned, some of us might well say, “We’ll take our chance, and throw ourselves on the mercy of God; for the wisdom of God is greater and kinder than the wisdom of men.”

The language as well as the substance of the Statement is open to grave objection. The writers say: (p.302) “We believe that by this, His obedience unto death, the Son of God did make a proper and real satisfaction to the outraged dignity, justice, and righteousness of the Father.” What New Testament writer speaks, or would think of speaking, of “the outraged dignity” of God? Can we imagine our Lord’s using such language about the heavenly Father, even when He speaks most sternly about sin and its results?

THE WORD AND SACRAMENTS

In the section on “The doctrine of the Word and Sacraments” (p.306) what the writers wish to say might be clearer if the Word and the Sacraments were treated separately, as in the Shorter Catechism, and a whole section were given to the Sacraments. (The Westminster Confession devotes three chapters to them.) The Statement says:— “The efficacy of the sermon and sacraments does not depend upon the elements and ceremonies, nor upon him who administers or proclaims them, nor upon those who see and hear them; but upon God’s Word and Holy Spirit.” If this sentence means that the efficacy of the Word, as proclaimed in the sermon, does not in the least depend on the state of mind and will of those who hear, this teaching is very different from that given in the gospels and in the catechism. We agree with what is said in the catechism:— “That the word may become effectual to salvation, we must attend thereto with diligence, preparation, and prayer; receive it with faith and love, lay

it up in our hearts, and practise it in our lives.” “The seed is the word”, Jesus says. In His parable of the Sower, good seed falling on hard, thin, or crowded soil produces no lasting result; but seed falling on good ground brings forth fruit. What does He mean but that even the best of preaching has no lasting result, unless the hearers heed the word, and practise what they learn?

SOME DIFFICULTIES

The next sentence in the Statement is difficult. If we understand it, it affirms that when the Word is preached to those whom God claims as His children, they “receive the promise of the forgiveness of sins and of life eternal”, even without any active response on their part; and it further affirms that infants in Baptism receive the unconditional promise of the forgiveness of sins and of life eternal. In other words, adults who have heard God’s word proclaimed, and infants, once baptized, have a passport to heaven, regardless of the lives they live here on earth. What teaching could be further removed from the teaching of Christ, or from the standards of our Church? If the writers of the Statement do not intend the sentence to mean what it appears to mean, will they please make its meaning clear?

* * * *

If space permitted, we could offer comments on many other points in the proposed Statement. But perhaps enough has been said to persuade our people to give good heed to the words of Professor H. L. Stewart in “The Presbyterian Record” for October, 1946:—“For such reasons”—as those just given—“I urge upon readers of the RECORD that they make their voice effective in time against this rash proposal to amend our standards. Very much greater care, I believe, than has been here shown must be devoted to such revision, if the result is to express the convictions of our Church, not merely in the disputable terms peculiar to any group, but in the fundamentals which as Presbyterians we all share. A hasty, insufficiently considered amendment of our Creed might do immense and far-reaching harm to the sacred cause in which we work.”

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EDITH ANDERSON

The Urgency of This Hour

THE CHURCHES OF CHRISTENDOM are dimly aware, if not wholly awake to the immediate need of meeting in more militant fashion the desperate situation into which humanity has fallen. No longer are most ministers content to preach a Gospel of comfort to people who are seemingly concerned only in finding salvation for their own souls.

Nor are our laity willing to wait any longer for the clergy to blaze the trail, there is a definite stirring among the lay leaders that may bring more quickly the purging and refining of our congregations. It may also hasten that proclamation of the truth to the unchurched and those who are yearning for something to satisfy the emptiness in their lives and the hunger of their heart. For there are many such souls.

Nevertheless, the Church is not mobilized for aggressive warfare against the powers of darkness. Nor has the Church been fully aroused to the fact that there is no time to spare and that the enemy has made infiltrations into the realm of religion that have weakened not only our defensive powers but our offensive strategy. The fifth column has penetrated deeply into the heart of our congregational life.

The Churches in the United Kingdom throughout the great war were constantly examining themselves and despite many empty pews, owing to many being away from home surroundings and also indifference there were some forthright and definite pronouncements on the tasks of the Church. Self-complacency seemed to be shattered through the stark realism of those tragic years of conflict.

Out of the Churches in that land have come two great documents in which the leaders clearly acknowledge that England needs conversion and that Scotland needs Christ. The Motherland has become aware that she is doomed if the pagan tentacles envelop her citizenship with an ever more powerful grasp. As one reviewer in a recent Record said, "They tremble with the knowledge that a Church that can see so clearly will be expected to match her insight with her bravery."

It is difficult to make comparisons and sometimes wholly unfair. But even visitors from the Motherland have remarked that our Churches in this Dominion appear to be more vital and are much more influential in their religious outreach than are the Churches of the Old Land. Those Canadians, who felt the pulse of religious life overseas, were tremendously disturbed by its seeming weakness. But Britain is alarmed and aware of the inroads of pagan forces and even at the moment by Commando campaigns have joined issue with the enemy as an enemy. The question arises, have

we too seen the handwriting on the wall?

One thing, and perhaps the most important conviction that the Church of Scotland has expressed is that Evangelism can never be or should never be considered a "merely specialized activity" of some department of Church life and witness. It must be the "inevitable impact of the total life of a whole living Church." Evangelism is therefore the sole reason for the existence of even the committee on temporal affairs within the Church.

Nor can we think of Evangelism solely in terms of planned campaigns. The winning of souls is so much the work of the Holy Spirit that the men and women in pulpit and pew must undergo continuous consecration to meet all the emerging needs of this momentous period in world history. But hitherto we have not been ready for the channeling of God's Spirit and it is the awakening knowledge of this impotence on our part that should send the Church to its knees. We can all be God's ambassadors in the power of His Spirit. That means occupants of the pew as well as pulpit.

The laymen of the Presbyterian Church in the U.S.A. at the last General Assembly were somewhat provoked at the failure on the part of some leaders to recognize the urgency of the present hour. There was a feeling between 1939 and 1945 that the Church must lead the nations forward into a wholehearted, spiritual quickening. But in 1947 there is a feeling that we have dared too little and that the world still waits that definite spiritual impact that can bring a worldwide Christian brotherhood and in its train an abiding peace.

Observers who have been privileged to travel in the Orient or in Europe all bear testimony to the unprecedented opportunity for Christianity. Other peoples are hungering for something they know not what. There is this urgency.

Perhaps for the Christian every moment is a critical moment but for the Christian Church this is our greatest hour. "Now is the accepted time." Much of the paganism, as the Old Land Churches have discovered, lies in our own villages, towns and cities. Now is our unparalleled opportunity to "Go into all the world" with a witness that will break down all material and secular barriers and establish Christ's Kingdom, even if we, like the early apostles, must begin at Jerusalem. If the world is to be won in this hour both pew and pulpit must accept their responsibilities, for this task is a task for all Christians.

U. S. World Policy

by J. D. Smart

NEVER FOR many years have the people of the United States been so divided as they are at present. The division runs through Congress and Senate, through manufacturers' councils and labour unions. In a single newspaper one columnist supports one side and another the opposite. And even the most earnest and thoughtful Christians find themselves separated from each other and unable to discover a common ground of understanding. The issue which has split the nation asunder is the new policy in world affairs announced by President Truman two weeks ago.

It is realized on every side that much more is at stake than the bolstering of a shaky Greek economy or the suppression of Communist terrorists on the borders of Greece. The real question is what role the United States is to play from this time forward in the world scene. Isolationism is dead; there is no danger of a return to irresponsible provincialism. In fact some who were leading isolationists of a few years ago are now the most outspoken advocates of an American policy of world-dominating imperialism. They are at least consistent, on both occasions holding to the principle of "America first."

The dilemma which confronts the nation may be expressed in two questions: Is the United States to sit idly by while one country after another goes Communist and the peril that the American way of life may be overthrown becomes increasingly greater? But how can the United States, with its colossal economic and military power, secure protective control of nations round the whole earth without becoming a world empire with all the evils which would be likely to attend that development?

No one will understand American reactions in the present crisis who does not see the depth of this dilemma. The very soul of the nation is torn between these alternatives. It is instinctive for a nation which has prided itself for centuries upon its free institutions to react with vigour against the threat of ever wider extensions of totalitarian rule. But it is an equally deep-rooted reaction for them to insist that America will have betrayed its true heritage if it lets itself drift into becoming a world-overshadowing imperial power.

The word "drift" is used advisedly for there is wide confusion about what is happening. Many find it difficult to

grasp the revolutionary change which has taken place in this nation's status in five years. The United States went into the war a people timid about interfering in the larger arena of world affairs and better satisfied to sit on the sidelines while other "powers" made the decisions. They came out of war the No. 1 world power with resources, military strength and political influence such as no nation has ever possessed before. But not everywhere is there an awareness of the changed situation which might lead to a consideration of how this power can be rightly used. Arnold Toynbee, the English historian, who is at present lecturing in the neighbourhood of Philadelphia, expressed this well in an interview recently. He likened the United States to a great over-grown dog, wonderfully good natured and well-intentioned, but which knocks someone over every time it turns around.

The Christian Church is deeply involved in the dilemma. Last Sunday Monsignor Fulton J. Sheen, the leading radio spokesman for Roman Catholicism, announced that President Truman's new policy signified the acceptance by the American nation of the Roman Church's policy in relation to Russia. Leading Protestants, such as Reinhold Niebuhr, Henry van Dusen and John Foster Dulles, are convinced that a battle between Communist society and western civilization lies before us and that the fate of the Christian Church is bound up with the fate of western civilization. Emile Bruner on his recent trip to America expressed the same point of view, advocating the support even of totalitarian fascist states if they would serve as bulwarks against Russia. On the other hand, there are Christian statesmen, such as Henry Wallace, whose integrity and loyalty is without question, and wide sections of Christian opinion, for whom the present policy seems the certain road to ruin. And there are admittedly some embarrassing questions which can be asked.

What would the American reaction be if Russia were to entrench itself on our southern border even as we have announced our intention of entrenching our influence in Greece, Turkey and Iran on Russia's southern border? Can we continue to link ourselves with fascist regimes in other countries without thereby ceasing to be regarded by the common people of those countries as the friend of freedom? Can we continue a peacetime expenditure of 17 billions on army,

MEDITATIONS

CHRISTIAN education must begin and end at the foot of the Cross.

—Rex S. Clements.

* * *

If you make children happy now, you will make them happy twenty years hence by the memory of it.

—Kate Douglas Wiggin.

* * *

The unity of the Church is not made by human rules and regulations but is created by the sovereignty of its one Lord, Jesus Christ.—Martin Niemöller.

* * *

There are many roads that lead to prosperity, many roads that lead to fame, many roads that lead to knowledge, but there is only one road that leads to salvation.

—Arnold H. Lowe.

* * *

"The wicked flee when no man pursueth," but they make better time when someone is after them.

* * *

As we keep or break the Sabbath Day we nobly save or meanly lose the best hope by which man rises.—Abraham Lincoln.

* * *

Men wander from the way because they do not believe in the light which is within them, the light of which John speaks when he says, "In Him was life and the life was the light of men."—Leo Tolstoy.

* * *

Do more than exist—*live*. Do more than touch—*feel*. Do more than look—*observe*. Do more than read—*absorb*. Do more than hear—*listen*. Do more than listen—*understand*. Do more than think—*ponder*. Do more than talk—*say something*.

—John H. Rhodes.

* * *

Quiet minds can not be perplexed or frightened, but go in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—R. L. Stevenson.

navy and airforce without becoming a militaristic nation? Granted that Russian Communism is a threat to the world, might not American economic and political imperialism prove an equal menace to the freedom and welfare of weaker nations? It is a tribute to American democracy that these questions are being raised with vigour and are being debated with earnestness.

News has reached us as we were going to press that the Rev. James and Mrs. Dickson, Miss Douglas, and Miss Taylor have reached the island of Formosa. They had been detained at Shanghai.

The Man From Iona

OVER THE TOSSING waves of the Irish Sea a strange-looking craft came riding. It was hardly a boat—it was only roughly made of animal skins stretched over ribs of wood. But when it grounded on the shores of a misty little island off the west coast of Scotland, out stepped a man of history. Behind him came twelve friends. It was the year 563 A.D. and the man was St. Columba. Driven out from his native Ireland, he was looking for a new home on rocky Iona.

On the island St. Columba and his followers built a church. They travelled up and down Scotland and into northern England, preaching God's Word to our half-savage ancestors, making them Christians. The saint died an old man, kneeling before the altar in his church, and he was buried there. And as the centuries went by, Iona was called the "Holy Isle." The old church was replaced by a large and beautiful abbey. Kings of Scotland, Ireland and Norway rested in its graveyard.

But St. Columba, so the story goes, once had a vision of what was in store for the Holy Isle!

"In Iona of my heart, Iona of my love,
Instead of monks' voices shall be lowing of cattle,

But, ere the world come to an end,
Iona shall be as it was."

And the time did come when the buildings were only empty, deserted ruins, staring at the sky.

* * *

Three months ago, Canada welcomed a Scottish visitor, a second "Man from Iona," the Rev. George MacLeod. He came to tell us how St. Columba's prophecy was coming true and of new life stirring on the old island. From it, missionaries are going out once more to the crowded cities and towns of Scotland. They're not, like St. Columba's disciples, telling of Christ for the first time. But they are helping people to turn again and walk with the Master.

If you were to ask the tall, energetic Dr. MacLeod why he became a minister and a leader of a new Iona Community, he'd probably start telling you first of his grandfather. That grandfather, Norman MacLeod, was one of Scotland's most famous ministers in the days of Queen Victoria. (In our "Book of Praise"

you will find one of the hymns which he wrote — "Courage, brother, do not stumble").

When young George graduated from college in 1915, he went straight into war with a Scottish regiment, the 8th Argyll and Sutherland Highlanders. Only when the fighting was done could he study to be a minister of the Presbyterian Church in Scotland. His first missionary work was in Canada—preaching to and helping the men in lumber camps out in British Columbia.

He's always wanted to tackle the hard jobs. That's why he went in 1930 to Govan Old Parish Church in Glasgow. The church was on the Clydeside, where great ships are built and the workers live crowded together. Many of the men were out of work; they had little money; they were tired and discouraged. And while he was being minister and friend to them, he began thinking about all the other cities in Scotland and all the other people who needed a happier way of living. And so the Iona idea was born.

* * *

Suppose we were to take the steamer at Oban, in Scotland, some summer's day and sail for Iona.

As we land, we'd notice first the old church, rebuilt, serving as a place of worship. In 1900 the Duke of Argyll gave the island to the Church of Scotland; by 1912, the abbey church was restored. But from the other buildings, some of them just piles of loose stones, we'd hear the sound of hammering, the scrape of a trowel, the calls of workmen. In the midst of all this activity, we'd see Dr. MacLeod, directing, helping and encouraging.

For three months every summer, Scottish workers and ministers live on Iona together. Together they labor at the rebuilding, following the old 13th century plans. Carpenters and stonemasons work at their trade and the ministers do their

share by carrying stones or mixing mortar. Everyone on Iona has his own job, even if it's just peeling potatoes. Twice a day they meet for worship in the church: once just after breakfast and again, by the light of candles, when the day ends.

The work goes slowly; it may be 1953 before it is finished. Sometimes it is hard to find materials. But into the roof of the dining hall (the monks called it a refectory) are going timbers from Norway. Lumber merchants in Norway sent them. It was their way of thanking Scottish folk who welcomed Norwegian sailors to their homes in wartime.

* * *

But to Dr. MacLeod and those men on Iona, the rebuilding of the old abbey isn't the most important thing. What really matters is building Christian men and women. Iona is only a symbol, just as Jesus said one day to the disciples who were fishing, "Follow Me and I will make you fishers of men." And for the other nine months of the year when the island is deserted, the Iona men put into practice the ideas they've gathered in their three months of work and worship. The craftsmen return to their jobs on the mainland or take new ones on the docks or in factories. As they work, they try to live their faith and win others by their example. The ministers preach in city churches, organize clubs and community centres, help men and women with all their problems. Some of them go out to found new churches. And all of them spend a certain time every day in prayer and Bible study.

As for Dr. MacLeod himself, he travels up and down Scotland, telling the story of Iona and keeping in touch with his summertime comrades. Extending God's Kingdom in the land that St. Columba first made Christian is his great work.

—O. M. H.



LAYMEN PLAN NEW CHURCH EMPHASIS

by W. F. Macklaier

ONE OF THE most important recent activities of the Presbyterian Laymen's Association of Montreal has been a number of meetings to study and formulate a statement of ways and means which, in the view of the Laymen, might operate to stimulate Church life and Congregational interest and activity.

There emerged from these meetings a comprehensive and constructive statement of suggestions which was submitted by the Association to the Presbytery of Montreal. At a joint conference of the Presbytery and the Executive of the Association on January 28th, the suggestions were taken up seriatim and thoroughly discussed. Certain changes in the original suggestions were made by the conference and the revised statement, as endorsed by the conference, was formally submitted to and was considered and approved by Presbytery at its stated meeting on February 11th.

It was a matter of gratification to Presbytery that the Laymen of the Montreal District had been pursuing so actively matters relating so intimately to the life and work of the Church and that they had in the result formulated this series of constructive suggestions which Presbytery endorsed without qualification. The scope of the Association's suggestions extends to almost every phase of Church life and work and falls into four broad headings, namely:

Kirk Sessions

Congregational Relationships, Visitations, etc.

Youth Training and Sunday School Attendance

Church Attendance, Mid-week Activities, etc.

We are publishing in the present issue the group of suggestions falling under the first heading "Kirk Sessions" and will publish in other issues the material under the other three headings.

KIRK-SESSIONS

1. That in appointing a Representative Elder, Kirk Sessions should give due consideration to the desirability of—
 - (a) selecting active Elders who are able and willing to attend and participate in meetings of Presbytery and share the responsibilities of office;
 - (b) appointing an Alternate to replace the Representative Elder, in the event of the latter's inability to attend; and—
 - (c) replacing the appointee at periodical intervals, to provide for a rotation of appointees, with no appointee to serve for more than three consecutive years.

2. That all Representative Elders should report periodically to their Kirk Session on the activities of the Presbytery and that the Ministers and Representative Elders report back to their respective Congregations on the General Presbyterial Meeting held for the purpose of hearing the reports of the Commissioners to the General Assembly.

3. (a) That meetings of Presbytery be held in the evening so as to facilitate the attendance thereof of Representative Elders and of other interested Church members who are not free or able to attend daytime meetings.

- (b) That the date and time of meetings of Presbytery be suitably publicised and that interested Church members be encouraged to attend.

4. That members of Kirk Session make a personal pre-Communion visit to each Communicant and report to the Minister on any matters developed in the course of such visits; and that all Communicants be reminded that such visits should be encouraged and welcomed.

5. That members of Kirk Session take a more personal, positive and continued interest in the organization and activities of their Sunday Schools and Young Peoples' Societies, including periodical personal attendance at such activities.

Laymen Plan Advance

by G. D. Forsyth

A representative group of clergy and laymen held a dinner meeting in Toronto early in winter as a result of the disappointing returns from the Peace Thankoffering in the Toronto District. Toronto usually contributes very generously to every drive for funds and it was a great shock to us when the returns showed that we only raised a little over 30% of our allocation.

The Committee arranged a dinner which was attended by over eighty men from about thirty congregations. Mr. Theodore Morgan, of St. Andrew and St. Paul, Montreal, was the principle speaker. Mr. Morgan outlined the Advance Campaign organization in Montreal and in doing so stressed the important part taken by the Montreal Laymen's Association. The Association as such did not enter the Campaign but its members as individuals readily volunteered to assist in every way possible. Flying Squadrons of 2 or 3 men were formed to visit churches meeting difficulty in organizing or which perhaps were not entirely sold on the Advance and the necessity for every church taking part to put it over the top.

Mr. J. A. Brand, of Melrose Park, Toronto, reviewed national aspects of the Advance, and Mr. George McRae, of Glenview, Toronto, was chairman.

Church Calendar

Material for ensuing number must reach the office by the 5th of the month

VACANCIES

Synod of Maritime Provinces:

Belfast, P.E.I., Mod., Rev. G. C. Webster, Zion Manse, Charlottetown, P. E. I.

Merigomish, N.S., Mod., Rev. A. E. Morrison, 139 Almont Ave., New Glasgow, N.S.

Millerton, N. B., Mod., Rev. E. H. Bean, New Mills, N. B.

Synod of Montreal and Ottawa:

Caintown and Lansdowne, Ont., Mod., Rev. H. Cousens, 126 Church St., Brockville, Ont.

Finch and Crysler, Ont., Mod., Rev. M. D. McNabb, Farran's Pt., Ont.

Montreal, Que., Kydd Memorial, Mod., Rev. W. Harold Reid, 5928 5th Ave., Montreal, Que.

Synod of Toronto and Kingston:

Dixie, Ont., Mod., Rev. R. C. Creelman, 15 Springmount Ave., Weston.

Eversley, Strange, etc., Mod., Rev. S. W. Hirtle, Box 123, Richmond Hill, Ont.

Sudbury, Ont., Knox, Mod., Rev. W. L. Detlor, Parry Sound.

Synod of Hamilton and London:

Ailsa Craig & Nairn, Ont., Mod., Rev. John Fleck, London.

Embro & Harrington, Ont., Mod., Rev. W. A. Kincaid, Innerkip.

Hamilton, Ont., Erskine, Mod., Dr. N. D. MacDonald, 91 Myrtle Ave., S. Hamilton.

Kintyre, Wardsville, Ont., Mod., Rev. A. C. Young, The Manse, Glencoe.

Molesworth and Gorrie, Ont., Mod., Rev. I. D. MacIver, R.R. 3, Brussels.

Rodney & New Glasgow, Ont., Mod., Rev. R. R. Gordon, Box 147, Dutton.

Woodville, etc., Ont., Mod., Rev. A. S. McLean, Kirkfield.

Synod of Manitoba:

Winnipeg, Man., St. James, Mod., Rev. Dillwyn T. Evans, Norwood, Man.

Synod of Saskatchewan:

Assiniboia, Mod., Rev. H. L. Wilson, Box 598, Weyburn, Sask.

Melfort, Sask., Mod., Rev. James S. Clarke, Prince Albert, Sask.

Synod of Alberta:

Macleod, Alta., St. Andrew's, Mod., Rev. E. L. Garvin, Lethbridge, Alta.

Synod of British Columbia:

Vancouver, B.C., Richmond, Mod., Rev. H. Lennox, 3158 W. 37th Ave., Vancouver, B.C.

INDUCTIONS

Acton, Ont., Rev. John M. Anderson, M. C. and Bar, from Chaplaincy Service, April 24, 1947.

Guelph, Ont., St. Paul's, Rev. Fred Williamson, April 29, 1947.

Hawkesbury, Ont., Rev. A. R. Hancock, April 3, 1947.

Hillsburg, Ont., Rev. George Aitken, Th.D., April 11, 1947.

Milton, Ont., Rev. E. J. Phinn, March 21, 1947.

Perth, Ont., St. Andrew's, Rev. Robert B. Milroy, April 3, 1947.

Toronto, Ont., Knox, Rev. Robert Barr, April 9, 1947.

DEATHS IN THE MINISTRY

Rev. James MacLean, Dutton, Ont., April 7, 1947.

Rev. Percy McK. Sampson, Millerton, N. B., April 10, 1947.

The Irish Letter

by A. F. Scott Pearson

LAST YEAR the General Assembly appointed, for the first time, a Dean of Residences for Queen's University, who has no other charge. The appointee, the Rev. R. R. Davey, has over 1,200 Presbyterian students to look after. He was a prisoner of war for several years and has a rich and varied experience behind his attractive personality. The chapel of the Presbyterian College has been used by him for his Communion services. His work, while strenuous, is most rewarding.

* * *

The Moderator-Designate of the Presbyterian Church in Ireland is Dr. Robert H. Boyd, who gave faithful service in India. It is of interest to note that here the Presbytery nominate the new Moderator and that the election is determined by the majority of presbyteries voting in favour of one man.

* * *

The honorary degree of D.D. has been offered this year to two well-known ministers of Co. Antrim, the Rev. John S. Pyper of Portrush and the Rev. H. C. Waddell of Trinity Church, Ballymoney. Lectures in our College finished March 28 but the formal closing will not take place till April 11. There is a very pleasant and gracious custom observed by the students here which I must commend. After a Professor has finished his last lecture, one of the class, in a neat little

speech, thanks the teacher on behalf of the students. I write this on the last day of lecturing and can illustrate the usage by telling you what happened at the end of my lecture this morning. An ex-service student, Mr. McMaster, stood up and voiced the sentiments of the others in a few words. Then a Dutch student, Mr. de Vryer, spoke on behalf of the Continental members of the class.

* * *

Much has been written recently regarding the Bronte sisters and their centenary. The Ulster element in their story has not been forgotten. It has been pointed out, for instance, that their father was born and brought up at Drum-ballyroney, Co. Down, and that Charlotte sometimes showed traces of the Ulster accent.

* * *

The Annual Ministers' Conference, which has not been held since war broke out, will be resumed in May at Portrush, when Emeritus Professor A. J. Gossip will be the chief speaker.

The Pageant of Irish Presbyterian History produced by Miss Lavery has had a warm welcome. It is often said that a thing goes in one ear and out of the other. But it is different with the eye. And that is one reason why the picturesque impresses and persists, and helps to explain the popularity and value of picture-papers, parables and pageants.

LONDON LETTER

by Kenneth Slack

THROUGHOUT the area of Greater London preparations are busily being made for the Christian Commando Campaign, perhaps the biggest attempt in this generation to reach the man who never sets foot inside a Church. It follows the lines of previous campaigns in the provinces, with some features of which your readers may be acquainted. The very size of the area being tackled, however, and the fact that it is one of the world's great capitals, adds interest to the movement. The dates fixed are April 14 to 23, and during that period over 1,500 ministers and laymen will pour into London, bringing their experience of earlier campaigns, and unite with an equal number in the local teams. Then the teams, comprising all non-Roman denominations, will speak and answer questions in factory canteens, youth clubs, offices, shops, public houses, and wherever men and women gather together. Careful preparation has been made for the all important follow-up work, and it

is the hope and prayer of all taking part that many previously outside the area of the sound of the Gospel will be won and held for Christ. Certainly no one will be able to say that the Churches have been satisfied to preach to those within their own walls. The tube stations and buses, the hoardings and the letter-boxes, are all being used in an immense and costly publicity drive, which has only been possible because the Churches have all pooled their resources.

The Presbyterian Church of England will hold its General Assembly in Newcastle-on-Tyne on May 5 and succeeding days. The most notable feature will be the observance of the Centenary of the Overseas Mission of the Church, for a hundred years ago William Chalmers Burns was sent out to China as the first representative of the denomination on the mission field. The Moderator-designate, the Rev. James Rae, M.A., B.D., fittingly was Convener of the Foreign Mission Committee throughout the war.



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May, 1947, THE RECORD, Page 107

SIXTEEN GRADUATE AT KNOX COLLEGE

ONE OF THE largest graduating classes for many years received their diplomas on April 8 at Knox College. The chapel was filled to capacity and many were unable to obtain entrance, showing the interest of the Church at large in the proceedings.

Principal W. W. Bryden, D.D., in his Statement at Convocation spoke of the number and the quality of the men in the graduating class. Dr. Bryden said that it was a good omen and a tribute to the faculty at Knox that many were electing to take post-graduate work in divinity rather than in humanities. Although this class is large and there is a good enrollment in the other theological years, yet as he looked to the future he felt that "The Church's greatest need will be men." He further said it was significant that, "When life is somewhat easy, we do not breed men for the ministry. . . ." Three things, said he, that are responsible in our day for causing an atmosphere not conducive to men volunteering for the ministry are, the secularization of life, the perplexity in the Christian Church, and the almost complete breakdown of the Christian home.

The sixteen graduates, presented by Dr. Andrews, who received diplomas are all proceeding to mission fields and it has been made possible for some charges who have been without ordained men for years to receive as their minister one of the graduates. Their names and fields follow:

A. C. Aicken, B.A., Calvin, Winnipeg.
G. W. Brett, B.A., Bass River, N.B.
G. A. Cunningham, B.A., The Pas, Man.
G. B. Cunningham, B.A., Alberton, P.E.I.
H. W. Grove, B.A., Chauvin, Alta.
G. L. Hammill, B.A., Brantford, Ont.
J. C. Hood, B.A., Angus, etc., Ont.
Wm. Lawson, Lousana, Alta.
O. G. Locke, B.A., Holstein, Ont.
G. A. Lowe, B.A., Wilkie-Biggan, Sask.
E. G. Moore, B.A., Orangedale, N.S.
W. J. Moorehead, B.A., Assiniboia, Sask.
A. R. Orr, M.A., Victoria, B.C.
J. M. Pollock, B.A., Fraser Valley, B.C.
D. G. Seaton, Port Elgin, N.B.
L. S. van Mossel, B.A., Boissevain, Man.

Four ministers of the Church had conferred on them the degree of Bachelor of Divinity, and Professors Glen and Hay in presenting them spoke of the high quality of their scholarship. Ministers upon whom this degree were conferred were the Rev. Scarth MacDonnell, B.A., the Rev. W. S. Wadland, B.A., the Rev. R. Stuart Johnston, B.A., and the Rev. Alexander McLean.

Five ministers were honoured for their life and work in the Church by the conferring upon them of the honorary degree of Doctor of Divinity. Among these was the Moderator of the General Assem-

bly, the Right Rev. W. G. Maclean, M.A., B.D., of Winnipeg; the others were the Rev. J. A. MacInnis, B.D., of Orillia; the Rev. Angus McIver, B.D., of Wyoming; the Rev. D. H. Marshall, M.A., of Guelph; and the Rev. R. C. McDermid of Uxbridge.

GRADUATES ADDRESSED

Dr. Maclean gave a thought-provoking address to the graduating class on "The Problem of Authority." He said that the problem of authority is the whole problem of civilization. In our century lack of authority has caused the crisis of this time: The absolute authority of God in Heaven and King upon earth which stood the test for seventeen centuries has gone forever from our world.

There still lies in the secular mind a quest for supreme authority. To quench this thirst the world offers pseudo absolutes and for the guiding will of God we have substituted the modern catchwords of progress, civic ideals, national Socialism and Communism. But "Man cannot live by bread alone."

"Religion," said the Moderator, "is not one thing in a world of many things. It is everything and with religion it is all or nothing. Man's need for personal salvation was never so great and Jesus Christ was God's answer to man."

Arrives From South Africa

As Their Majesties took ship for South Africa, the Rev. Robert Barr of Cape-town, with his family, took ship for Scotland. From there he came by transatlantic clipper to Canada. On April 9 he was inducted as minister of Knox Church, Toronto. Dr. W. T. McCree, in narrating the steps, told of the correspondence that led to Mr. Barr coming to Canada for a six months' ministry. Prior to its completion, Knox Church had extended a unanimous call. It was impossible for Mr. Barr to return immediately but now his induction has taken place.

The Rev. Robert G. McKay, Moderator of Toronto Presbytery, presided. Dr. Stanley Glen conducted public worship and spoke from the text, "The Word of God cannot be bound." Dr. Glen said the Word of God has power to break through all the limitations that this world would put on it, for the Word is Power. Jesus, the Living Word, cannot be bound by the terrors of death. He lives forevermore.

Dr. James McNeill, addressing the minister, said that he hoped he would not feel himself a stranger. In welcoming him to Canada, he said there will be unfolded to you new vistas of beauty but you will find the same sin, shame, and suffering, and the same great need of the redemptive power of God that you have found in other lands. Dr. McNeill urged the congregation to be like the early Church, to put Christ first, and surround your leaders with loyalty.

CONVOCATION AT MONTREAL

ADDRESSING the five students of the graduating class of Presbyterian College, at the 80th annual Convocation April 15, in Kildonan Hall, the Rev. Dr. A. Gordon Macpherson challenged them to "a prudent ministry of preaching presented in a potent way." Taking as his topic "Prophetic Propaganda," Dr. Macpherson emphasized that the goal of the ministry is to bring human beings into fellowship with our Lord. "Humility is one of the outstanding graces that you and I must strive to cultivate," said the speaker, who was the recipient of the degree of Doctor of Divinity, Honoris Causa, from the College.

The Rev. Archibald D. MacKinnon, minister of Little Narrows, Cape Breton, also received the Honorary D.D., as did the Rev. Thomas W. McAfee of Regina.

The Acting Principal, Dr. Daniel J. Fraser, presided over Convocation, and expressed his pleasure at the large attendance, particularly of alumni from a distance, among whom was President MacOdrum of Carleton College, Ottawa.

The degree of Bachelor of Divinity was conferred in absentia on the Rev. George E. Dobie, Indian Head, Sask.

Diplomas in Theology were granted to Robert G. MacMillan, Athelstan, Que.
Earl F. Smith, Owen Sound, Ont.
J. D. MacKay, B.A., Hopewell, N.S.
A. H. MacOdrum, Montreal, Que.
W. C. McBride, B.A., minister at Riverfield and Howick, Que.

Professor Robert Lennox, reporting as Registrar, stated that there are five other students in theology in the College, twenty Arts students certified to the College by Presbyteries, and nine other students who have shown an interest in becoming candidates for the ministry.

At the close of Convocation, the Benediction was pronounced by the Right Rev. John Dixon, Bishop of Montreal.

Archbishop Owen Dies

A much beloved churchman passed to his reward on April 9 when Archbishop Derwyn T. Owen died suddenly. Dr. Owen was known and respected by the clergy and laity of many denominations, with whom he came into contact.

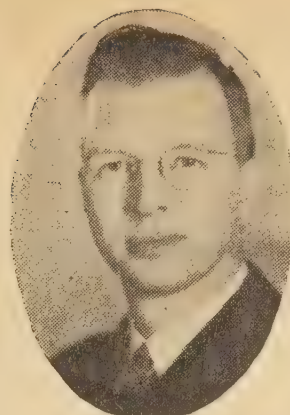
His birthplace was Twickenham, England, and as a lad of six he came with his family to Ontario. Prior to his consecration to the bishopric, Dr. Owen was rector both in Holy Trinity, Toronto, and at Christ's Church Cathedral, Hamilton. A man of wide sympathies, and of true Christian courtesy, his loss will be felt throughout the Church.



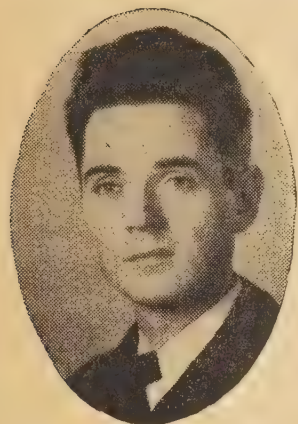
Alastair MacOdrum



Rev. W. C. McBride, B.A.



J. Donald MacKay, B.A.

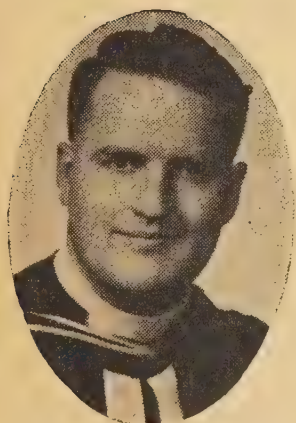


Earl F. Smith

Graduating Class 1947



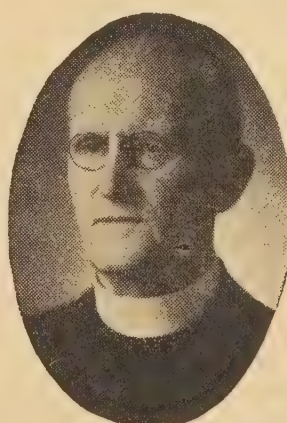
Robert G. MacMillan



Rev. C. Ritchie Bell,
B.A., B.D.



Prof. F. S. Mackenzie,
M.A., Th.D., D.D.



Acting Principal
D. J. Fraser,
M.A., D.D., LL.D.



Prof. R. Lennox,
M.A., Th.B.

Presbyterian College, Montreal

ON THE RECORD BOOKSHELF



THE BIBLE TODAY, by C. H. Dodd.
The MacMillan Company of Canada,
Toronto. 163 pages. Price \$2.25.

THIS VERY refreshing book contains 'open lectures' given under the auspices of the Divinity faculty of Cambridge University. The author presents in this volume a modern view of the Bible as history, yet transcending history. Specialized scholarship in recent times has made valuable contributions to the solution of problems presented in the study of the Bible, but tended to overlook the fact that the Bible is a definite body of literature with its own intrinsic unity. Old and New Testaments as one, set forth by the Church, show us the revelation of God in history. The revelation of God came to one people, not because they were favoured above others, or had privileges denied to others, but an election to special responsibility. The climax of that revelation came to men in "The Word made flesh." The prophets could preface their message with the words 'thus said the Lord.' Christ uttered the Word with final authority, 'I say unto you'. In the unity of this single personality biblical history is made complete.

The solution to the world's crisis lies in what is called 'transfiguration'. The initiative lies with God and He is above and beyond history. History serves His will and works out His purpose, but the Word of God enters history both as judgment and power of renewal." The place where history is made is the place of encounter between man and God In our time history is being made in the Church." (p.141) "The Church is heir to that history and makes us free of it. What happens then lies between a man and his Maker." (p.163).

—W. J. WALKER.

CHRISTIAN ETHICS AND SOCIAL POLICY, by John C. Bennett, S. J.
Reginald Saunders, Toronto.
Price \$2.75.

Dr. Bennet is aware of the perplexity of Christian people today. Committed to the Christian way of life, they do not know which is the path in this intricate world with its deeply seated disorders, selfishness, and sin.

Churches and groups have often fa-

voured the policy of detachment or withdrawal from the conflicts of the world. An illustration of this is the double standard, one for personal relationships, the other for the State. The tyranny in Germany showed how fatal such a separation was. All such policies are evasions of the imperative of Christian ethics. The heart of this valuable book is the setting forth of a constructive strategy for applying the Christian ethic socially. The great Oxford Conference on Church, Community and State, in 1937, shaped the pattern for the development of social Christianity. Dr. Bennet summarizes his strategy in the words of a student, hard for the ordinary reader, but he shows how Christian people must have the Christian faith as a background of Christian ethics, Christian love as the standard, and humility which produces self criticism. Faced by difficult problems and decisions, they may attain to a sense of direction and be enabled to determine their next wisest step.

There is a valuable chapter on the part the Church may play as a community within the larger community, bearing its independent witness, exerting an indirect influence, studying social questions, giving direct social teaching, and encouraging individual members towards Christian action. This is a wise and thoughtful book. It breathes a fine spirit of faith, courage, and hope.

—J. G. BERRY.

* * *

SUCCESSFUL SOCIALS by May C. Smith, Coronet Publishers, Toronto.
Price 65 cents.

Those who plan Young People's programmes or other group socials are constantly in search of new ideas. Ice-Breakers and Successful Stunts are among the pioneer books in wide use. Now the wife of the Superintendent of our Chinese Missions gives us an attractive and stimulating book designed for young and old. There are three sections dealing with (1) The Church Social, (2) Games and Contests, (3) Biblical Contests. Mrs. Smith states the purpose in one sentence, viz. "There should be no strangers after a church social." The programmes outlined are varied but the author has gone into great detail so that there will be no time lag. Suggestions are also given to the readers on how to proceed on their own in making up original contests. A most helpful book.

—JOHN McNAB.



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RECORD BOOKSHELF

THE GOD WE WORSHIP, by Roger Hazelton, Professor of Religion, Andover Newton Theological School. 160 pages. The MacMillan Co. of Canada. Toronto. Price \$2.25.

Here is a small but great book, packed with scholarly thinking upon the most basic subject of theological research and debate, the nature of God and man's proper approach to Him. It might seem improbable that in our day anything new should be written about this high and ancient theme, but Professor Hazelton's angle of approach and method of treatment will impress most readers as being stimulatingly fresh. Furthermore, his workmanship as a writer is of exceptional excellence, possessing an epigrammatical brilliance which constrains one to reread many a sentence and paragraph.

The author examines the cardinal doctrines of God, His holiness, His goodness, His omnipotence, His love, His self-revelation in Jesus Christ, with a final chapter on the Holy Spirit and the Church, and leads to the conclusion that the God of genuine Christian worship must be none other than the God and Father of our Lord Jesus Christ.

—JOHN A. McMAHON.

* * *

A LAYMAN'S THEOLOGY by Harvey G. Foster, Th.D., and Colonel Frank Moss. Ryerson Press, 1946, 53 pages. Price 75c.

This book dealing with the fundamental problems of, The Creation of the Earth, Origin of Man, Miracles, Dogmas, The Ethical Code and Superstition and Faith, is written in the form of correspondence between Colonel Frank Moss, representing the laymen of his Church and Rev. Harvey G. Forster, representing the theologians. It seeks to give brief non-technical answers to the difficulties arising from the contrast between the teachings of modern science and those of the early books of the Old Testament.

The authors are to be congratulated on the clear explanations they have given of abstract religious ideas. Outside of a section of the book outlining the problem of the Origin of Sin, which seems to me rather flippant, the general tenor of the book is excellent and thoughtful laymen who are striving to preserve for this generation the best in religion and science will find this book very valuable.

—D. S. AINSLIE.

ONTARIO

ACOUSTICON INSTALLED

LUCKNOW — On Easter Sunday an Acousticon was installed and dedicated in the church. This was a gift of the late Angus MacKenzie in memory of his parents. This is the new type that is linked to the electric power instead of the former battery set-up.

GRADUATION OF DEACONESSES

THE 50th Graduation Service of the Presbyterian Missionary and Deaconess Training School was held in Knox College Chapel April 15, with the Rev. Joseph Wasson, D.D., in the Chair. Devotional exercises were conducted by the Rev. Donald MacMillan, M.A. The address to the graduating class was delivered by the Rev. A. Ian Burnett, M.A., of Ottawa.

Dr. Wasson, Chairman of the Board, reviewed the undertakings of the school for the past year and suggested plans which the Board has under consideration for extensions to the present building. The Rev. Drummond Oswald, Secretary of the Board, officiated when scholarships, prizes, certificates and diplomas were presented, as follows.

Teacher Training Certificates were presented by the Rev. E. A. Thomson to all the students. Certificates to the successful students in the First and Second Years were presented by Miss Louise Reith, M.A. Prizes in general proficiency were presented by Miss Margaret Webster, B.A., to Miss Edith Anderson, Weyburn, Sask., and Miss Rae Starrett, Toronto.

The Alumnae Scholarship in Scripture was presented by Miss Elizabeth Walker to Miss Margaret Boyd. The Scholarships in general proficiency were presented by the Rev. W. T. McCree, D.D., to Miss Helen Rose, Truro, N.S., Miss Margaret Boyd, Victoria, B.C., and Miss Ruby Low, Sylvania, Sask.

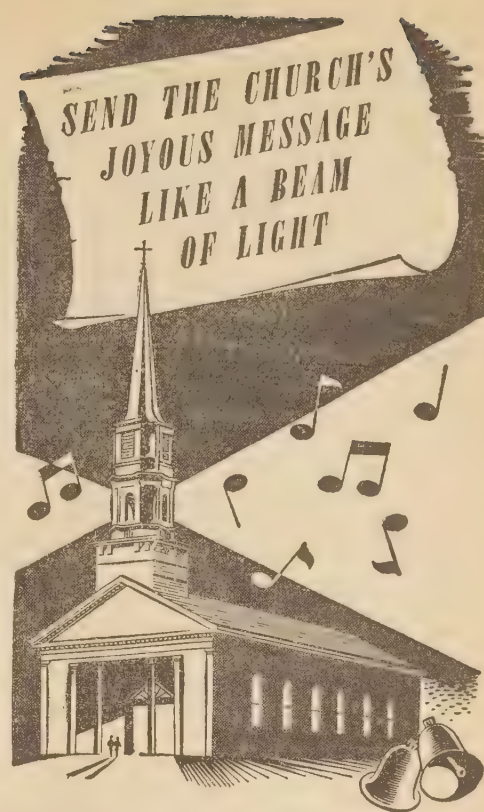
The Graduation Diplomas were presented by the Principal, Mrs. G. D. Ralson, B.A., to Miss Edith Anderson, Weyburn, Sask., Miss Ruby Low, Sylvania, Sask., Miss Margaret MacKenzie, Port Arthur, Ont., Miss Catherine Watson, Strathroy, Ont., Miss Barbara Isaac, Stayner, Ont., Miss Estelle MacCausland, Tyne Valley, P. E. I., and Mrs. Marjorie Smith, B.A., Hespero, Alta.

The Rev. R. G. McKay, Moderator of Toronto Presbytery, pronounced the Benediction.

QUEBEC

MEMORIAL PLAQUE DEDICATED

ASBESTOS, Que.—On Sunday morning, March 9, St. Andrew's Presbyterian Church was the setting of an impressive ceremony when a Memorial Plaque was unveiled and dedicated to the memory of the late Bernard Smith, only son of Mr. and Mrs. Frank Smith, who paid the supreme sacrifice in World War II. His only sister, Barbara, expressed beautifully the memories of her brother and unveiled the plaque, after which the Rev. E. A. Wright conducted the dedication and delivered an inspiring sermon. The Canadian Legion attended and placed flowers on the Communion Table.



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WESTERNER FOR OSLO



Jack Cooper

of Winnipeg, is one hundred per cent Manitoban. A former pilot in the Royal Canadian Air Force, he is a thoughtful world citizen. Jack is President of the Presbyterian Young People of Manitoba, whom he will represent at Oslo.

Will Visit Canada

The Very Rev. Dr. J. Hutchison Cockburn, who visited Canada a few years ago as Moderator of the Church of Scotland, returns early in May to visit several Canadian cities.

Dr. Cockburn is now the Director of the Department of Reconstruction and Church Aid for all European nations. His offices are with the World Council at Geneva. He has visited all the countries that suffered during the war and that are still suffering. Our own Church gave the first cheque from the Peace Thank Offering to aid the churches of these nations in their reconstruction programme. The itinerary of Dr. Cockburn is not fixed at the moment of writing but the dates of his Canadian visit are May 7 to 21, and cities that are to be favoured with his presence include Montreal, Toronto, Winnipeg and Vancouver.

THE PRESBYTERIAN ADVANCE FOR CHRIST AND PEACE THANK OFFERING

Congregations exceeding allocations
February 15-March 15, 1947.

Grand River, N.S.
Mount Pleasant, Ont.
Norval, Ont.
Orillia, Ont.
Parkview, Saskatoon, Sask.
St. Andrew's, Victoria, B.C.

Great Welcome for Hero

CAMPBELLTON—Few persons have ever been accorded the reception in this city that was given to Major John W. Foote, V.C. Knox Church invited him for their anniversary but he belonged to everyone soon after he made his appearance.

Major Foote was tendered a reception by the Canadian Legion, he also visited the local hospitals and at the Sunday morning services the I.O.D.E., the Legion, and Auxiliary paraded to Knox Church. The Boy Scouts troop were also present in the service of worship.

He was the guest of the Rotary Club, spoke to the students of the Collegiate, and a reception was tendered him by Knox Church, when representatives of all churches gathered and the local clergy paid hearty tribute to our Canadian Chaplain V.C. The Roman Catholic priest asked the question, "How will the Presbyterian Church use this hero?" The Rev. John Hardwick is minister of Knox.

EYES ON FORMOSA

The Missionary Committee of the Session of Knox Church, Toronto, recently was enlarged to include representatives of every missionary organization within the congregation. Its purpose is to stimulate a vital interest in missions among church members by keeping them informed and up-to-date on Presbyterian missionary activities.

A congregational missionary meeting was largely attended on March 26th, its theme being "Eyes on Formosa." Rev. J. M. Laird conducted the devotional period during which prayer was made on behalf of each missionary now on the field. Correspondence just received from Rev. and Mrs. George W. Mackay was read, followed by a recorded interview with Rev. and Mrs. James Dickson on the eve of their departure, and a brief recorded message by Rev. Robert Johnston, D.D. Simultaneously, pictures of the missionaries and Kodachrome views of Formosa were shown on the screen.

The speaker of the evening was Miss Ruth McLeod, soon to return to south Formosa under the English Presbyterian Mission. Two reels of coloured moving pictures taken by Rev. James Dickson on his last visit to Formosa were also shown and contributed largely to the success of the meeting. It is planned to hold similar meetings from time to time with emphasis on other fields maintained by the Presbyterian Church. The recordings, slides and moving pictures mentioned above are available for use by all churches through the Visual Education Committee of the Board of Missions.

LEADER OF YOUTH



Tom Cunningham

is a student for the ministry at Toronto University. He is a member of the Orillia Presbyterian Church and the President of the Ontario Provincial Young People's Society, and was chosen for the Oslo Conference.

Appointed College President

One of our ministers, Dr. M. M. MacOdrum, has been appointed to succeed the late Dr. Tory as President of Carleton College, Ottawa. The National Boy Scout Committee announces this as a triumph of a former Scout, but we also take pride in announcing that one of our Presbyterian ministers has been chosen, as many other distinguished ministers have been chosen in the past, to become President of a College.

Dr. MacOdrum is of strong Presbyterian lineage, his father, the late Dr. Donald MacOdrum of Brockville, was Moderator of our Church at the time of his death. For several years the new President of Carleton College was minister at Sydney, N.S., and was also there as Welfare Worker with the Dominion Steel Company before assuming a responsible position with the Government at Ottawa during the years of war.

Carleton College should have an excellent future and the expansion should be rapid as the need for another educational institution at the Capital has long been evident. Not only will this College perform the regular tasks that are performed by other Colleges, but they hope to add courses for those interested in diplomatic service and in journalism. Dr. MacOdrum is an active member of St. Andrew's, being President last year of the St. Andreans and a leader of one of the discussion groups.

Travel Diary of Malcolm Ransom

GREETINGS from the mighty Yangtze River! We are about a day's travel from Hankow on the river steamer "An Kong" on the first lap of our long overland journey to Kunming via Hankow, Chungking, Kweiyang. For weeks our plans kept changing so rapidly that we scarcely knew from one day to the next when or how we would get to Kunming. Finally events shaped up so definitely that we decided to come by boat as far as we could, this on twelve hours' notice, and work out our plans from stage to stage.

We had a trip over on the "Marine Lynx" which we shall never forget and are still nursing colds and coughs which were shared by all passengers. It was a desperately hard trip for Mrs. Ransom as for all mothers with small children. The little that we husbands could do only lessened the load a bit.

We were rather fortunate in our housing arrangements in Shanghai and in the missionary group with whom we were living, but life in Shanghai is pretty fantastic from many points of view. At this time of year the weather is cold and bitterly raw. With fuel desperately scarce there is no heat, and the four of us were crowded in one small room. We had hot water for half an hour twice a week. Let me just dispel one illusion that many westerners have about China: gone are the "good old days" when the foreigner could get away with murder in China. With China's new independence has come a lot of resentment against foreigners, and a lot of Chinese red tape imposed upon foreigners, especially foreign goods being imported into China. . . .

We tried to make arrangements with the Lutheran Church to charter its plane, and were negotiating with them when the final and most tragic of the air crashes occurred which resulted in a government order grounding all planes until spring. When the story of the loss of the eleven missionaries — all of them were on the "Marine Lynx"—came through it seemed like flying in the face of fortune to try to fly. We knew all of the missionaries who were killed in the crash.

We realize that to set out on this long overland route in post-war China with two small children, and both of us greenhorns, not knowing whither we go, is quite a hazardous undertaking. Claire had a bad dose of bronchitis—her "Marine Lynx" cold turned to bronchitis in the damp, cold Shanghai weather—and we thought it rather foolish to set out on a 1500 mile trip by river boat, but on the other hand this is a steam-heated

ship, one of the very few such, and we would have two doctors in the party. So we decided to come. We are travelling "B" class—the only non-Chinese people in our class. The others in the party are all "A" class. It makes quite a difference and we are worried about the children. Claire's cold is much better, but it is pretty dirty and I am afraid of infection. There are Chinese sleeping everywhere—even on the dining-room tables. . . .

Every change we make is a heart-and-back-breaking affair, and we are both nervous wrecks after getting the children off, then supervising the baggage unloading — guarding everything carefully all the while. We don't know what we are in for at any stage of the way. From Chungking there are trucks over rough, mountainous roads through Kweiyang to Kunming — seven days of it, sleeping in Chinese Inns at night, so we know that the worst is yet to come! . . .

Tell the Board that in very truth "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; . . . cast down but not destroyed." Our prayers and our kindest regards go out to you.

Lutheran Mission Home.
Hankow.

Once more we are on the move! On Tuesday we push off from this Chicago of China for the next stage in our cross-country pilgrimage to Kunming. This part of the journey we will sample China's railways. The line we will travel on is reported to be a good one—from Canton to Hankow—but recent travellers tell us that it is very cold and dirty even in the exalted first class. We will make the two-day journey to Hengyang, Hunan, equipped with food and bedding and very poor everyday Chinese, and taking all our baggage . . .

The Lutheran hostel where we are staying is a great place, a needed service to missionaries in this hub of central China. It was a lovely place before the war. Like most public buildings it has been stripped of all radiators, furnaces and elevators by the Japanese. So it is pretty cold. But they do try to make you feel at home and the meals are excellent. . .

Hengyang, Hunan.

Since my last letter our plans have changed considerably, and we are progressing a little more quickly than we expected. We have had many an opportunity to be grateful for our connection

with the Church of Christ in China. When Dr. Clark in Kunming heard that we had left Shanghai he got together with Mr. Frank Ling, who is Chairman of the Yunnan Mission Council, to devise ways and means of getting us to Kunming safely. Finally, Mr. Ling, who is a member of the Ministry of Communications and a director of the South Yunnan Railway, decided that he would send his station wagon across country to meet us here in Hengyang in Hunan Province. It will be travelling with two trucks which are coming to Hengyang for RR supplies and returning to Kunming with same. The station wagon is for the use of our family, and there will be room on one of the trucks to take all our baggage . . .

We travelled to Hengyang on the Canton Hankow RR. Our journey was pleasant and comfortable, insofar as travel in China today can be. We made the trip in about 27 hours — about 350 miles. Much of the road-bed is new, and we could not travel very fast. Many of the bridges are out and we crossed on temporary bridges while work on rebuilding the permanent bridges goes ahead. It was beautiful weather, for which we were thankful, as our coach was a wreck, with broken windows, and of course unheated.

We are trying to get together some supplies for our cross-country trip. We will take our own food with us, and where there is no Mission to stay over night we will sleep right in the station wagon. Normally it takes five days from Hengyang to Kweiyang in Kweichow province, and five days more from Kweiyang to Kunming. So we can count on about 12 days of travel after we leave here. Perhaps by the time you receive this letter we will be nearing our destination. We are greatly indebted to Mr. Ling and Dr. Clark in Kunming for this plan, as river traffic at this time of the year is very difficult and uncomfortable, and the route from Chungking to Kunming is pretty hazardous. So we are probably travelling as satisfactorily as possible under the circumstances.

An interesting news-letter of all their travels has just been received from Mr. Ransom. Copies of this news-letter may be obtained upon request to the Rev. E. H. Johnson, Room 801, 100 Adelaide St. West, Toronto 1.

Across the Dominion

THE PRAIRIES

64TH ANNIVERSARY

MEDICINE HAT, ALTA.—St. John's Presbyterian Church marked its 64th anniversary on March 2, and is the oldest church in the city. Members of the congregation welcomed back as guest preacher the Rev. M. S. Blackburn of Banff, for many years their well-loved minister. Mr. Blackburn chose as his subjects, "The Credentials of the Church," and "The Conviction of the Church." After the evening worship, Mrs. R. L. Taylor and Mrs. William Pushie welcomed 120 members of the congregation to a reception for the Rev. Mr. and Mrs. Blackburn and their family. The anniversary supper, sponsored by the Ladies' Aid, convened at six o'clock March 5 with the Rev. R. L. Taylor as chairman. After supper a special service was held in the church at which the Rev. W. Gordon Maclean, B.D., Moderator of the General Assembly, was guest speaker. He emphasized the need for younger leadership in church work.

* * *

INDUCTION SERVICE

REGINA, SASK.—At an impressive ceremony March 13 the Presbytery of Regina inducted the Rev. J. B. Fox into the charge of Northside Presbyterian Church. Mr. Fox has served this congregation under appointment by the Home Mission Board since May, 1944, and the congregation at its Annual Meeting extended a call.

The Induction Service was conducted by the Rev. N. D. Kennedy and the sermon was preached by the Rev. E. G. Dobie, and the charge to minister and

congregation was given by the Rev. L. E. Wilson, after which the Rev. G. G. Muir led in prayer. This happy moment in the life of the congregation is a result of remarkable progress made in the last few years. This church, now free from debt, with a regular ministry after years of an unsettled pastorate, looks forward hopefully to continued progress in the future.

ONTARIO

ORGAN DEDICATED

COBOURG — The dedicatory service of a Hammond electric organ in St. Andrew's Presbyterian Church was a memorable occasion. Mrs. David Ewart, in presenting the organ, recalled the dedication of another fine organ after World War I which had been destroyed in the disastrous church fire. "During the war when our boys were making sacrifices overseas, sacrificial effort was needed at home." The new organ was dedicated by the Rev. E. W. B. McKay, "In loving memory of those who served."

* * *

TORONTO — Dufferin Street—Eight elders were ordained by the Moderator of Session, the Rev. Norman Mackay, in an impressive service. The Communion Table was covered with white linen, and the open Bible placed there during the ceremony. Mr. Mackay stressed four qualifications for an Elder, a spiritual mind, a knowledge of the Bible, and also of their flock, with some insight into Presbyterian Church government. This church has recently erected a Manse on land adjoining the church, and the minister and his family have now assumed occupancy.,

Appointed to Hospital

Hon. Major John Young Fraser has been appointed chaplain to service hospitals in Toronto, the Department of Veterans' Affairs announced late in February.

Major Fraser, a veteran who saw service in the United Kingdom and the Mediterranean theatre during the Second Great War, will minister to the religious needs of Protestant patients in Sunnybrook, Christie Street and other hospitals for service men in the city. During the war he served with the Highland Light Infantry and other units.



H/Maj. J. Y. Fraser

Born in Edinburg, Scotland, he received his early education in Vancouver. He later graduated from Knox College and was at one time minister of Victoria Presbyterian Church in West Toronto.

MARK ANNIVERSARY

PEMBROKE — First Presbyterian Church observed the 19th anniversary of the opening of the present church with Special Services on Sunday, March 16. The Rev. John McNab, D.D., Editor of the Record, preached at both services. In spite of rather unfavourable weather conditions, both services were well attended and the preaching of the Word by Dr. McNab was received with deep attention and marked appreciation. Special music by the Choir under Major R. M. Hope helped to make the day a noteworthy one in the life of the congregation. The minister, Rev. Alexander R. Ferguson, conducted the services.



Dr. H. B. Ketchen honoured at McNab St., Hamilton



Burning Mortgage at Royce Avenue, Toronto

ONTARIO

SPECIAL SERVICES

TORONTO — Patterson Church celebrated its 19th anniversary with Prof. J. S. Glen and Dr. W. A. Cameron as special speakers. A dedication service, when a pulpit and three chairs were presented, was conducted by the minister, the Rev. J. C. Herbison, the pulpit being a gift of Mr. and Mrs. W. B. Isbister in memory of the men of the congregation who gave their lives in the recent war. The chairs were presented by the Young People's Society and dedicated to the memory of those from the organization who served and the six men who made the supreme sacrifice in World War II.

The Sacrament of the Lord's Supper was also observed and about 300 took Communion. Twenty-one new members united with the church. Having cleared off all indebtedness, this congregation is now accumulating a fund for the completion of the church building.

* * *

CELEBRATES JUBILEE ON SESSION

GUELPH — On March 12 Walter W. Buchanan, Senior Elder of Knox Presbyterian Church, celebrated a unique event when he observed the 50th anniversary of his ordination as an Elder. On March 12, 1897, the late Rev. W. A. J. Martin, then minister of Knox Church, conducted the ordination service. Gathering in the lecture hall of the church on the anniversary date, members of the Session, together with their wives, made Mr. and Mrs. Buchanan the recipients of suitable mementos of the notable occasion. In addition, a letter of greetings and good wishes was presented to Mr. Buchanan by the Rev. D. Crawford Smith, M.C., B.D., minister of Knox Church, the letter having been signed by each member of the Session. In this way Mr. Buchanan was privileged to celebrate a most memorable event. Not many are spared to serve their Lord as a Ruling Elder in one congregation for half a century.

* * *

FIFTY YEARS A MINISTER

ROTHSAY — Despite adverse weather conditions, Calvin Presbyterian congregation turned out to honour the Rev. W. L. Atkinson on completing 50 years in the ministry. Mr. Atkinson is 81 years of age and is the present Moderator of Saugeen Presbytery. He has held pastorates both in eastern and western Canada. A purse of money was given him and Mr. Atkinson told them he was glad still to have the strength to proclaim the eternal Gospel.

* * *

DEDICATION OF GIFTS

GALT — St. Andrew's Church has been singularly favoured during the past winter months. An oak Communion Table was presented by Mr. and Mrs. Fred Rayfield in memory of their parents. The

table bears the inscription: "To the Glory of God and in loving memory of Mr. and Mrs. R. S. Hastings and Mr. and Mrs. J. Rayfield." Richard and John Rayfield, grandsons of those commemorated, performed the unveiling ceremony.

A further presentation was made recently when Mr. and Mrs. E. H. Howes gave to the church an oak Baptismal Font. W. Ernest Howes, their son, performed the unveiling. These gifts have added greatly to the beauty of the sanctuary, and the congregation is indebted to the families mentioned for their Christian spirit and generosity. On both occasions the minister, the Rev. W. J. McKeown, officiated at the dedication.

* * *

INDUCTION AT PERTH

PERTH — With the Rev. Alexander Mills of Arnprior presiding, the presbytery of Lanark and Renfrew inducted the Rev. Robert Milroy, formerly of St. Catharines, into the pastorate of St. Andrew's.

A timely sermon was preached by the Rev. Alexander R. Ferguson of Pembroke, and other ministers participating in the service with the Moderator were the Rev. J. K. Lattimore, Moderator during the vacancy; the Rev. Kenneth McCaskill and the Rev. H. P. Baak. The Benediction was pronounced by the new minister, Mr. Milroy, after which the ladies served refreshments. Three of the local clergy were present and the officer of the Salvation Army.

This congregation has had a long and honoured history since the founding of the congregation 131 years ago by the Rev. William Bell. The Rev. Robert Milroy is the ninth minister in all these years.

* * *

DR. JOHNSTON RESIGNS

OTTAWA — Dr. Robert Johnston placed before the Ottawa Presbytery his resignation from Knox Church to take effect August 31, 1947. Dr. Johnston is retiring from the active ministry after 48 years of Christian service, having served this congregation for 20 years. Many tributes were paid to Dr. Johnston by the brethren of Presbytery. The congregation had already expressed great regret at the approaching severance of the pastoral tie from their beloved leader.

* * *

COMMUNION TABLE DEDICATED

SARNIA — In Paterson Memorial Church on February 23, a solid oak Communion Table was dedicated to the glory of God and in loving memory of Mrs. T. J. McCann, a faithful and highly esteemed member of the church. The Table was presented to the congregation by her father, R. J. Campbell, and following the dedication by the minister, the Rev. D. S. Jackson, B.A., the Sacrament of Holy Communion was celebrated.

91ST ANNIVERSARY CELEBRATED

COLLINGWOOD — First Presbyterian Church celebrated its 91st anniversary on March 9 and were happy in having the Rev. Peter Dunn, M.A., D.D., of St. Paul's Church, Hamilton. Dr. Dunn brought a very timely and forceful sermon to the morning congregation on the subject, "The Windows of Heaven," and in the evening he spoke on "The Bible — God's Autobiography." Special music was provided by the choir.

* * *

PRESENTATION TO MINISTER

TORONTO — On the occasion of 17 years of faithful work, the Session and ladies of Ukrainian Presbyterian Church in Toronto presented a Geneva Gown and Hood to the minister, Rev. M. Fesenko, as a token of appreciation for his devoted services to the people.

QUEBEC

SQUADRON ELECTS CHAPLAIN

MONTREAL — The Rev. DeCourcy H. Rayner, district secretary of the Montreal Auxiliary Bible Society, has been appointed chaplain of No. 401 Auxiliary Fighter Squadron of the R.C.A.F.

Mr. Rayner, who is also chaplain of the No. 84 Air Force Veterans' branch of the Canadian Legion and secretary-treasurer of the Chaplains' Fellowship in the Province of Quebec, served three years as a padre in the R.C.A.F., one of which was spent overseas.

MARITIMES

MEMORIAL LIGHTS INSTALLED

SAINT JOHN, N.B. — Down in Saint John is to be found one of the most attractive little churches in the oldest incorporated city in Canada. The minister of St. Matthew's is the Rev. John Humphreys, B.A. An oil heating system was installed which, when completed, will make this the first air-conditioned church in the Maritimes.

Recently a new lighting system was given to the church as a War Memorial, dedicated "to the memory of those who had fallen and to the honour of those who had served in the last War." The memorial lights, styled in antique lantern design, were presented to the church by the young people of the congregation at a special service. William MacAuley, who served with the R.C.A.F. overseas during the war, made the presentation on behalf of the young people. In the discourse that followed Mr. Humphreys emphasized that the physical presence of the memorial lights must never cause the congregation to lose sight of the real purpose of the memorial as standing for something greater and more beautiful.

POST WAR MISSION PLAN

THE BOARD of Missions is faced with one of the most difficult yet one of the most challenging years in its history. Twelve young people have been in communication with the Board, planning to offer themselves for service overseas, and of these four couples and a missionary nurse have been appointed and expect to leave for their fields in the early Autumn. The estimates of the cost of Home and Foreign Missions for the year 1947 were fixed at \$348,000, a great advance over 1946. But this has been reduced by the Board of Administration to \$300,000.

The estimate of the Board was made necessary owing to the increase of minimum stipends in Canada for all missionaries, the heavy cost of travel overseas, and the increased cost of living due to inflation in all our missionary lands. The work covered by this estimate is the very minimum to fulfil the tasks entrusted to the Board by our General Assembly.

The Board was delighted to welcome the Rev. Peter Wong, one of the secretaries of the Church of Christ in China, who is visiting Canada and told a thrilling story of the conquests of Christianity in China. From the Rev. R. M. Ransom came a story of travel following their arrival in Shanghai. They travelled by boat, train, truck, and station wagon, first to Hankow and then to Hengyang in Hunan. (Their travel diary is printed in another section of the Record).

The appointments in Canada of those graduating from the colleges was an important part of the docket. Nineteen graduates of Knox College and the Presbyterian College were appointed to ordained fields for one year. Forty-two theological and arts students, 3 student deaconesses, and 5 others were appointed to mission fields, and 13 ordained ministers accepted appointment to augmented charges of ordained fields, making a total of 82 new appointments in addition to the reappointments made for a large number who are remaining in their present charges.

The Rev. and Mrs. Joseph Muchan arrived back full of enthusiasm and in splendid health. They have carried on city and village evangelistic work and have brought back some wonderful pictures, both still and movies, of Indian life and scenery. Mr. and Mrs. Muchan are to spend the months of May and June in the Synods of British Columbia and Alberta telling the story of the advance in Jhansi Mission.

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OBITUARIES

REV. DAVID JOHNSTONE

The Presbyterian Church suffered the loss of a faithful minister, the Rev. David Johnstone, who died March 5 in Winnipeg. Mr. Johnstone was born in Wamphray, Scotland, and was a graduate of Glasgow University and Trinity Free Church Divinity Hall. He came to Canada with his wife in 1902. For 45 years he lived in Manitoba and was for 20 years Clerk of the Synod of Manitoba, and Clerk of the Presbytery of Winnipeg.

Loyal to his Church and accurate in his records, he took second place to no one in his knowledge of Church law. He served in the congregations of Swan River, Rapid City, Oakville, and Calvin Church, Winnipeg. "A man of honest purpose, pure mind, sound judgment, prompt action, faithful in matters of trust, he was an ardent upholder of the faith of his Fathers." Presbytery cherished profound veneration for his talents and for his service to the Church. He is survived by three sons and three daughters. The funeral service was held in First Presbyterian Church, Winnipeg, and was conducted by his brethren in the Presbytery, the Rev. P. F. MacSween delivering the memorial address.

* * *

REV. D. A. FOWLIE, B.A.

David Alexander Fowlie, B.A., passed to his reward on Feb. 3, 1947. Born in the Manse at Erin, Ontario, in 1869, his early education was obtained in St. Catharines. He taught school for some time before graduating from Toronto University and completed his theological course in Knox College 1897. After several charges on the Prairie he returned to school teaching, being High School principal in Washington, U.S.A. Returning to Canada, he engaged in business at Midland, Ontario.

After Union, Mr. Fowlie offered his services to his Church. He ministered in three charges in B.C. until 1945 when he retired because of poor health. A gentle, kindly unassuming man with a genius for co-operation, he was so valued by his colleagues that he served as Moderator of both Westminster Presbytery and the Synod of British Columbia. His only son, Grant, was listed as missing (with the R.C.A.F.) and later presumed dead. His widow and one grandson survive. Funeral services were conducted by the Presbytery, the Moderator and Clerk sharing Scripture reading and prayer.

* * *

JOHN M. BLUE

In the death of John M. Blue, Knox Church, Dutton, lost a faithful Elder and a beloved member. A lifelong resident of the community and for more than 21 years a devoted member of the Kirk Session, he was more than conscientious in all his duties and attendance at Presbytery and Synod. He was for many years the Record Secretary. The minister, the Rev. R. R. Gordon, conducted the funeral assisted by the Rev. A. C. Young, of Glencoe, and the Rev. C. O. Pherrill of the Church of England.

* * *

WALTER L. MURRAY

Walter L. Murray, a life long member of The Presbyterian Church in Canada, first in London, later in Hamilton, and since 1925 of St. Andrew's Church, Ottawa, died on March 9. Mr. Murray was a most active and loyal member of our Church. For years he served on the Temporal Committee and in 1930 was elected an Elder. His outstanding work was as Convener of the Budget Committee of the congregation and no small part of the support given to this Fund by St. Andrew's over the years was due to his untiring labours and his wide vision. The Church for him was never a local affair but a Church which must go out into all the world if it was to fulfill its Lord's commission. In Mr. Murray's passing we have lost a loyal son of the Church, a notable citizen, and a generous and selfless friend.

COLONEL J. F. MICHIE

TORONTO—The death of Colonel John F. Michie, whose name to multitudes in the city of Toronto and throughout our Church was a synonym for St. Andrew's, occurred on February 22. "One describes his place among us so inadequately," said Dr. Parker, "by saying merely that for such-and-such a time he was Treasurer, and for the remainder of his life Chairman of our Managers. Statements like that really tell nothing. He was a sort of epitome of our congregational life and interests; they were all summed up in him; he had something to do with them all, and nothing happened among us without his participation and co-operation." His funeral, when the church he loved and served was filled with mourners,—for the most part men, and men of every walk in life,—was one of the most remarkable tributes, probably, ever paid to any citizen of Toronto.

"It is not death when such a one dies. No man could in any sense die who leaves, as Col. Michie does, the impress of himself deep on the hearts of his neighbours," stated Dr. Parker in an unforgettable tribute at the service.

* * *

MRS. E. C. WADDELL

Mrs. Ellen Craddock Waddell of Hamilton, Ont., mother of Marcia, wife of the Rev. Dr. C. L. Cowan, died on March 27 in her 95th year. Up to a few weeks previous her health was largely unimpaired. Mrs. Waddell lived with her daughter in Fort Frances, Picton, and Hamilton. Prior to Union she and her husband, the late Robert James Waddell, were members of Westminster Church, Winnipeg. There she was associated most closely with the work of the church.

Mrs. Cowan is her only living child, and her grandson, Glenn Keith Cowan, B.Sc., her great grandchild, Sandra, in Montreal.

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 6—I Samuel 1: 25-2:7
 7—I Samuel 3: 1-14
 8—I Samuel 3: 15-21
 9—John 6: 1-14
 10—Luke 2: 41-52
 11—Ephesians 6: 1-10
 12—Exodus 14: 5-18
 13—Exodus 14: 19-31
 14—Jeremiah 11: 1-10
 15—Matthew 28: 16-20
 16—Acts 1: 1-14
 17—Acts 13: 16-26
 18—I Samuel 4: 5-18
 19—Psalm 95
 20—I Samuel 7: 3-12
 21—I Samuel 7: 13-17
 22—Exodus 32: 1-9
 23—John 4: 19-26
 24—Exodus 40: 30-38
 25—Psalm 96
 26—I Samuel 8: 1-9
 27—I Samuel 8: 10-22
 28—I Samuel 9: 1-10
 29—I Samuel 9: 11-14
 30—I Samuel 9: 15-27
 31—I Samuel 10: 1-13
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 1 Samuel 3: 1-14
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LESSON—MAY 18

Eli and His Sons
 I Samuel 4: 5-18
 Golden Text: Romans 6:23

LESSON—MAY 25

Samuel at Mizpah
 I Samuel 7: 3-12
 Golden Text: I Samuel 7: 12

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McMaster Kerr, Royce Ave. Presbyterian
Church, Toronto.

CBL—Morning Devotions 8.15 a.m.,
week of May 19—Rev. R. C. Creelman,
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CFCO—Every Sunday, 1.15 p.m. —
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CHEX—First Sunday each month,
11.00 a.m., Peterborough, St. Paul's.

CJAT — Trail, B.C., Every Sunday,
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CKCR—Every Sunday, 6.30 p.m.—St.
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CKNX—Wingham, Ont., Tuesdays, 8.00
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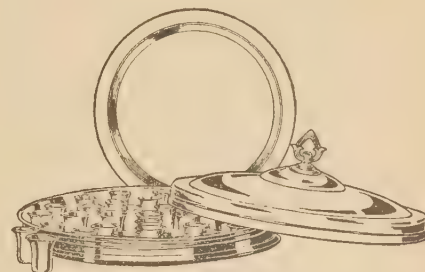
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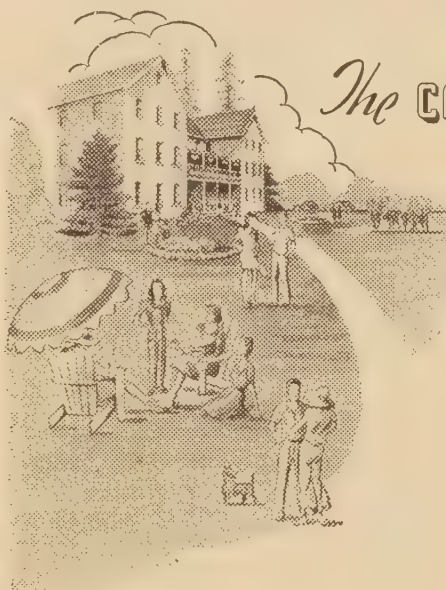
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*In This
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by H. Beverley Ketchen

ARE YOUNG CANADIANS
RELIGIOUS?
Editorial

THE GOSPEL
SOUTH OF THE CLOUDS
by E. H. Johnson

THE NIGHTMARE OF FEAR
by J. D. Smart

MARIAN GOES CAMPING
by O. Mary Hill

LONG PASTORATES
IN CANADIAN
PRESBYTERIANISM

COLUMN FOR LAYMEN
page 134



—Courtesy of Dr. George MacLeod.

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On The Record

OUR CONTRIBUTORS

The Rev. E. H. JOHNSON, B.A., tells of the new Mission Field in Hunan. DR. H. BEVERLEY KETCHEN brings us an inspirational article on the Sacrament of Summer whilst DR. J. D. SMART writes on a current topic, the Nightmare of Fear. On page 130 we carry an article on Long Pastorates in Canadian Presbyterianism.

* * * *

Grace Church, Calgary, and her activities are shown in the middle pages whilst pictures of our summer camps are shown on page 126.

* * * *

THE PRESBYTERIAN RECORD will be printed both in July and August in order that we may be able to use some of the material that hitherto we have been unable to print.

* * * *

WATCH FOR THE ASSEMBLY ISSUE IN JULY

The Editor's Mail Box

Brief letters are invited. Publication does not necessarily imply agreement with the views expressed.

Dear Sir:

Many of your readers will be wondering, "How is the Advance and Thankoffering Fund progressing?"

As of March 25, 1947, \$1,297,963 had been given or pledged; 215 congregations had reached or exceeded their objectives; and 301 congregations had given nothing at all, while a number of others had contributed but nominal sums.

At the present time a great number of congregations are beginning or planning vigorous campaigns, and we have every hope and expectation that by the time of the General Assembly \$1,500,000 or thereabouts will have been raised, though we hardly expect that we shall be able to report this sum, as the gifts and pledges will not all have come through our books.

It is not for us to attempt to assess or describe the way in which this effort has stimulated the Church and challenged it to rise to the work to which God is calling it in these days, but we are told that here is reason for encouragement. We are convinced, however, that the Church has yet to face many most important questions, and this is a most decisive stage in its history. In 1925 it was determined that the Presbyterian Church in Canada should live. Now it is being determined for what this Church shall live, and, under God, the issue is decided in the decisions of all its members.

Yours sincerely,

WILFRED F. BUTCHER.

* * * *

The members of our congregation are all delighted with the enlarged and vastly improved Record. Members of other denominations seem as eager to read it as we.

I have one protest, namely the use of the term—Very Reverend.

I think you asked for both praise and criticism, so here are both.

Blueberry Mountain, Alta.—(MRS. R.) MAY MacDONALD

* * * *

Please find enclosed \$2.00, being subscription to Presbyterian Record. I have seen a copy of the January, 1947 issue and I congratulate you on your splendid magazine.

I am Moderator-elect of our Church in Queensland and take up office in May. It will be a pleasure through your paper to keep in touch with our Church in another part of our British Commonwealth of Nations.

Brisbane, Queensland, —NORMAN L. D. WEBSTER.
Australia.

* * * *

Dear Sir,

The Record's new dress and contents will extend its circulation. Your "Mail Box" invites short letters. This literate age is surfeited with magazines mainly dependent for their interest on advertising and fiction of the doings and sayings of imaginary and mostly impossible persons. To meet and perhaps improve this taste, why not devote a column to real fiction? There are forty or more parables recorded from memory in the New Testament, every one drawn from incidents in real life, inspired fiction. There were doubtless many more unrecorded, for it is written, "Without a parable spake He not unto them," a guarantee of their value. He is said to have written once in the sand, an example worth considering.

Toronto,

—T. A. GIBSON, K.C.

The Sacrament of Summer

by H. Beverley Ketchen

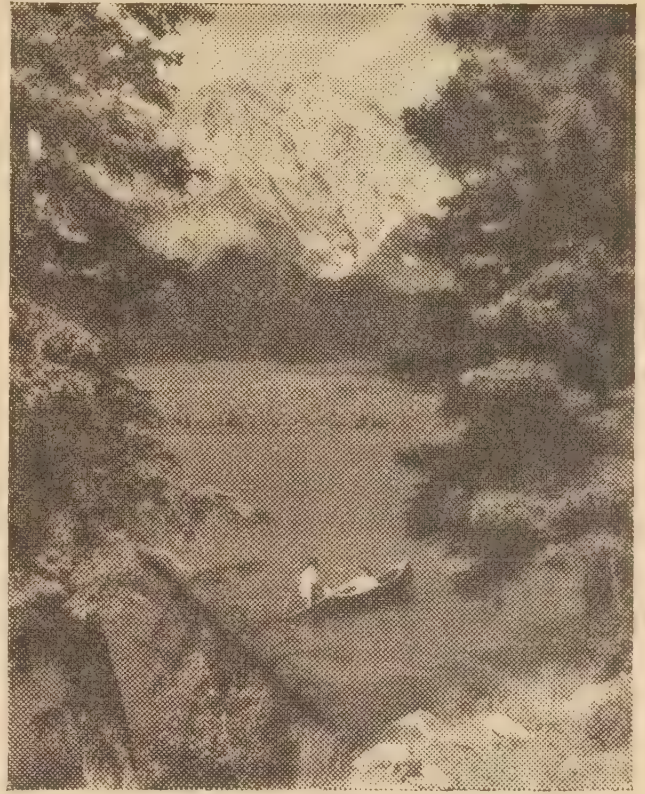
IN THIS GLORIOUS month of June it surely is fitting that we should give a little thought to the sacramental aspect of the lovely and wonderful world in which we live. He who made the broken bread the symbol of His broken body, saying "Take, eat, this do in remembrance of me", also said "Consider the lilies of the field" and drew much of His matchless teaching from ordinary summer scenes, assuming or recognizing an intimate affinity between the natural and the spiritual realms. How natural it was then that he should say "Blessed are the pure in heart for they shall see God"—everywhere—in the leafy tree, in the wayside flower, in the towering hill, "in green pastures and beside still waters". That's what the ancients called "the sixth sense", a wonderfully enriching thing to have.

There is no use quibbling over the statement that "no man hath seen God at any time". There is something far more penetrating than physical vision. It is not merely with the eye that we see. When we read a novel for example, if the writer has been gifted with the power of photographic description we can visualize the scenes and the characters. There is such a thing as imaginative seeing, the kind that Shakespeare had in mind when he spoke of "sermons in stones and books in the running brooks".

For Jesus the word of God was not confined to the Scriptures and He did not need the quiet, worshipful atmosphere of the sanctuary to lift His thoughts to God the Father. He was sitting on the hillside with His disciples when He opened His mouth and taught them the priceless truths of the Sermon on the Mount and there is every reason to believe that that incomparable discourse was as spontaneous as the parables. When we remember that those gracious words which proceeded out of His mouth were impromptu, flashed from His marvelous mind without careful, laborious preparation, do not they seem to us almost as miraculous as the miracles?

He looked out on a restless world. It has not changed much. He saw people feverishly concerned about material things, fretting about the future as though there were no providence but their own, and as those eyes which never missed anything swept the colourful carpet of the hillside, He said "Consider the lilies of the field", i.e. literally, link them with the stars and Him who counts the stars. Jesus went about wondering at the beauty of God's mind, at the generosity of His heart, at the marvels of His handiwork.

Scientifically, we have made amazing progress. We have learned a great deal about this mysterious world in which we live. We have harnessed many of the forces of which our forefathers were ignorant and made them serve our materialistic aims. We have discovered almost incredible electrical and chemical re-



—National Film Board

Mount Edith Cavell, Canadian Rockies

sources and used them to drive mankind to hysteria. This scientific knowledge, instead of increasing our reverence for the Creator, which should be the logical result, has well-nigh banished it.

"When Science from creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws!"

Simplicity has gone and with it the sense of wonder. We no longer regard the world of Nature with that picturesque imagination of earlier and less sophisticated days, when the winds were God's messengers and the clouds His chariots; when He planted His footsteps in the sea and rode upon the storm; when a psalmist lifting up his eyes unto the hills, found courage in the thought of Divine help; when a prophet, thinking of God's redemptive power and purpose, exclaimed "instead of thorns shall come up the fir trees and instead of briers the myrtle".

To him, who said "Consider the lilies of the field", earth was "crammed with heaven and every common bush aflame with God". Was it not just that kind of imaginative seeing in Midian that led Moses to strike

the first blow against tyranny and accomplish the deliverance of the Hebrew slaves?

The wealth or poverty of life is not so much a matter of circumstances as of vision. It is not a question of a cottage or mansion, homespun or broadcloth, calico or silk. The gardener is often a richer and happier man than his employer who has an eye for nothing but business. If it were not for the "gold standard" at least half our problems would be solved.

John Ruskin said once "I never wonder at what people **suffer** but I do wonder at what they **miss**". How loosely and unintelligently do we use the terms, **success** and **failure**! Wordsworth suggested the most tragic kind of poverty when he wrote of a certain type.

"A primrose by the river's brim,
A yellow primrose is to him,
And nothing more".

What a senseless thing it is to say that the poet who wrote of "the daisy" was "a poor man"!

It surely is not mere poetic license to regard the glorious summer world as prophetic of God's ultimate achievement. The bleakness of winter will pass away, for it is written of Him who said "Consider the lilies of the field" that "He will not fail nor be discouraged till He hath put all enemies under His feet", and when

He shall reign where'er the sun doth His successive journeys run, this world of ugly strife will be clothed in "the beauty of holiness".

Beauty is the offspring of love and love is generous to the point of extravagance. When we look at the world around us we realize that God is love. Men cannot **live** by bread alone. We might drag out a dull, unromantic, bovine kind of existence without these extra touches of beauty but God meant us to enjoy **abundant** life, and to anyone who has the same mind that was in Jesus the summer world proclaims that we need poets as well as plowmen, painters as well as plumbers, dreamers as well as dynamic executives, the sons of Mary as well as "The sons of Martha".

Not only that, but also that our life and work do then show likest God's when with a generous spirit we give the little **extra touches**, as Hiram did when he put the lily work on the tops of the pillars, as Rebecca did when she said to the servant of Abraham, "**Drink**, my lord, and I will draw water for the camels also".

Jesus doubtless was thinking of these extra touches of beauty, symbolized by "the lilies of the field" when He said "If a man compel thee to go a mile, go with him twain", and again "Except your righteousness shall exceed the righteousness of the Scribes and the Pharisees you cannot be my disciples".

The Gospel South of the Clouds

by E. H. Johnson

"**W**HEN THE sun shines the dogs bark" say the people of Szechuan, a westerly province of China. Their sky is overcast so much of the year, that when the sun does appear the dogs greet it as a stranger. The province to the south is named Yunnan, which means "south of the clouds", for here the weather is bright and balmy like southern California. In Yunnan, our church is having part in one of the most important missionary advances in China of the last ten years.

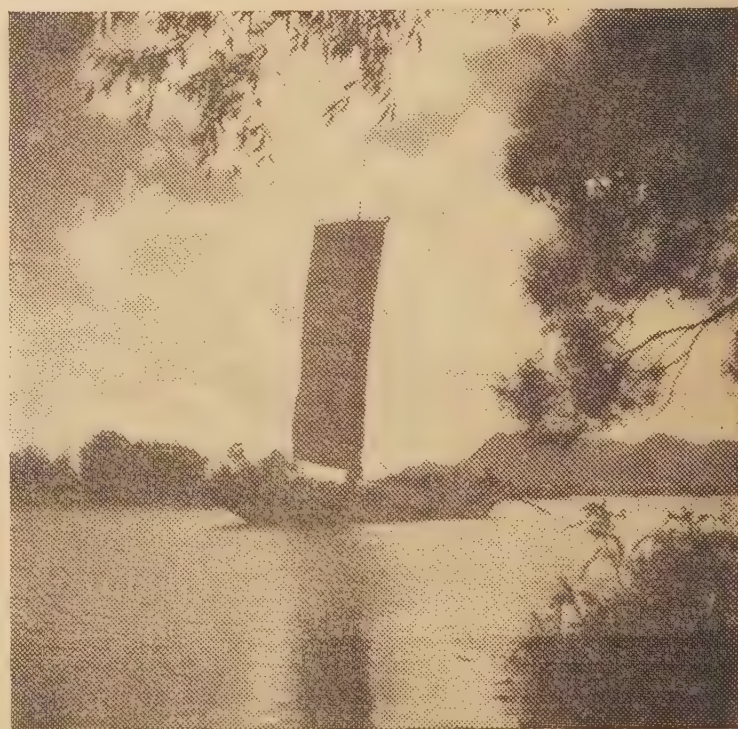
Up to recent years Yunnan was one of the great unevangelized areas of China. It lies in the Chinese hinterland down in the southwest corner of the country, cut off on the west by the towering mountain ranges of the Himalayas, and the deep and dangerous gorges of the rivers which have their rise there, on the south by the tropical jungles of upper Burma and Siam with valleys deadly with malignant malaria, and cut off from China to the north and east by mountainous country with few communications.

The only good communication with the outer world was the railway line from French Indo-China.

This physical isolation had resulted in an isolation of mind and spirit, and Yunnan was noted for its conservatism, was backward in sanitation, industry

and agriculture, and backward in education and social customs.

Because of the difficulty of access, because of the



Chinese Sampan on Kunming Lake

strongly conservative and unresponsive character of the people, and even more, because limited missionary resources were completely absorbed in the great cities and populous provinces of the coast, Yunnan had been hardly entered by the Christian church.

Some Christian work had been carried on in Kunming, the capital city, and among the tribespeople in and around Tali, a beautiful lakeside city in the western part of the province, but nothing was being done in the southeast, the third main centre of population, in the cities and towns served by the French railway from the port of Haiphong in French Indo-China to Kunming. Several attempts had been made by small sect missions to begin work but none had taken root and none remained.

Then came the war and the whole situation was changed. When the coast was blockaded, China's back province became China's front door. Kunming became the Chinese terminus of the Burma and Ledo roads, and its airfield was the landing place for the planes which carried supplies over the hump from India. From Kunming roads went out to carry these supplies to other parts of China. Backward Kunming became the site of modern factories. Conservative Kunming played host to several of the refugee universities. And to Kunming and through Kunming came throngs of the refugees who fled from their homes in the occupied and threatened provinces of China. Through these tragic migrations, a strong Christian advance was started in Yunnan province.

This came about in three ways. In the first place, the migrants included a large number of Christian Chinese from the coast where Christian faith and Christian institutions had been long established and these Christians formed congregations and witnessed to their faith. In the second place, the wholesale entrance of large groups of people from the outside world tended to modify the conservatism of the Yunnanese and make them more accessible to new ideas. And in the third place, the occupation stopped the work of many missions whose stations were near the coast and released missionaries and funds for pioneer work inland.

During the early years of the war in 1941, leaders of the Church of Christ in China felt called upon to open mission work in those neglected sections of southeastern Yunnan. They conferred with missions in the area, and with missionary societies whose resources and personnel were available because their work in other sections of China was stopped by the war, and the Yunnan Church-Mission joint project was organized.

The Presbyterian Church in Canada heard about this in 1941, and at the General Assembly in 1943 answered the call and moved to take part in it.

The centre of the new work is in the city of Kien-shui, an old style walled county town in a deep valley of southeastern Yunnan. The valley is some three or four miles wide and eight or ten miles long with moun-

tains rising up to three thousand feet around it. Some fifteen miles to the West there is a large lake and another city named Shihping. The valley is fertile, produces abundant crops of bananas and oranges as well as rice which is the staple food, and cotton which is supplied to the spinning and weaving mills in Kunming.

A few years earlier the gentry of the town gave a cold rebuff to missionary groups trying to establish work, but when they were approached by the representatives of the Church of Christ in China they welcomed them, and a valuable piece of property was made available.

The Mission in Kienshui now has an imposing Chinese temple for its hospital, and a less pretentious building on a busy street in the centre of the town as a church and street chapel. The congregation has already reached 75. Now there are regular services as well as a strong Bible class for young business men. There is no other centre in any direction, and the mission is receiving calls to extend its work into other cities. There is special need in the tin mining city of Kokiu.

One of our missionaries, Mrs. Mildred Gehman, is already at work in Kienshui as a nurse in the hospital. She had had earlier experience in China at the Language School in Peiping, and in our mission at Szepingkai, Manchuria. Working with her have been a lady doctor, a nurse, and a lady missionary from the Presbyterian Church in Australia. More recently, the Australian missionaries have gone for language study in Peiping and Mrs. Gehman has been working with the Chinese doctors and nurses.

Rev. and Mrs. R. M. Ransom will be going to work in this area after a period in Kunming, where they will do language study and become orientated to the work in Yunnan.

The Yunnan mission hopes to extend its witness by sending workers to those other cities, and by establishing a strong Christian Middle School in the Kien-shui area. One of our missionaries under appointment, Rev. Eldon Andrews and his wife, will take part in the school work.

The work in Yunnan is pioneer work in three ways. (1) It is a pioneer mission to one of the unreached areas of China; (2) It is pioneering in the field of relations between the effort of missions and that of the Chinese church; (3) It is pioneering in the field of using the total resources of missionary groups to greatest advantage in the work of preaching the Gospel.

In these first few years, it has been richly blessed, and there is every evidence that it will continue to be abundantly used of God in bringing the gospel to those who have waited long.

Have you told a friend of the Group Trial Subscription of the Presbyterian Record?



PICTURES FROM OUR DOMINION WIDE YOUTH CAMPS

Marian Goes Camping

"WELL," SAID Mrs. Campbell briskly, as she stood by Marian's open suitcase, "that's your towels, washcloth, sheets, flashlight. Your blouses will be back from the laundry this afternoon. Your father will bring the dunnage bag with him tonight. What else is missing?"

Marian, twelve years old and going to camp for the first time, sat on the edge of the bed, swinging one foot.

"Mother," she said slowly, "I don't think I'll like camp. Ruth says you can't go swimming whenever you feel like it, and there's Bible Study every day, and you have to take a rest after dinner. What fun will that be! I guess I'll stay home."

"I only wish I'd had a chance to go camping when I was a girl," answered Mrs. Campbell. "And Lake Woodsworth is such a lovely place. I'm sure you'll like it. Just try it once, my dear. Now, have you films for your camera?"

* * *

The next afternoon, Marian climbed out of the bus and had her first look at Camp Woodsworth. In front of her was the lake, and on the dock sat several girls in swimming suits. In the center of the grounds stood the building that housed the dining room, with its long trestle tables, and the big recreation hall. And stretching away on each side under the trees was a half-circle of white tents. In a very few minutes, Marian had found that she belonged in tent three and was busy pulling the blankets out of her dunnage bag and making up her bed. Before that was done, she knew the names of half her tentmates, where they came from, and where they went to school.

Next came supper and—biggest surprise of all—they sang the grace and sang camp songs halfway through the meal. And as soon as it was dark, they gathered in a circle under the big pines. The director lighted the campfire and, as the flames went up, recited slowly:

"Kneel always when you light a fire,
Kneel reverently, and thankful be
For God's unfailing charity . . ."

I'm sure, thought Marian, as she drowsed off to sleep that night, that I'm going to like camp.

* * *

After that first evening, the days went all too fast. Marian couldn't decide which part of each day she liked best. Sometimes she thought it was Morning Watch, when the whole camp was quiet and she sat in her favorite spot by the lake, reading and thinking. Or perhaps

it was Bible Study, which wasn't at all like she'd expected. It was fun out there in the morning sunshine, discussing things with her friends and "Peter," their leader. Many of Jesus' sayings that had always puzzled her came to have a new meaning. She was sorry when that hour was over. But then she went to campcraft classes, while Sally tried home nursing and Joan chose dramatics. And swimming — that was grand! And she was learning the crawl.

Just as the sun went down there was vespers, in the outdoor chapel. Perhaps THAT was the nicest time of all, as the camp director led the worship service and they sang softly,

"God Who touchest earth with beauty
Make me lovely, too;
With Thy spirit recreate me,
Make my heart anew."

* * *

Then there was the special days, and the special visitors. On Sunday, at campfire, a missionary told them of her work in India. Now Marian had had odd ideas about missionaries. But Miss Grant, she decided, was just like other people—young, pretty, and lots of fun. She described the Indian girls, living in the school or training to be nurses in the mission hospital. Being a Christian was to them a great adventure — and nursing a strange, new profession. If this was "mission study," it certainly wasn't dull! And after campfire, Miss Grant showed them Indian costumes and curios, and models of an Indian village.

One morning, they went for a sunrise hike and cooked their breakfast on the shore — bacon, and cocoa, and bread toasted on green willow sticks over the fire. And the rainy night when each tent put on a skit—she'd never laughed so hard! And the singing at meals and the reading aloud around the campfire, and the long talks with her tentmates (sometimes after the lights were out and they were supposed to be asleep). It was all part of a wonderful ten days.

And when Mrs. Campbell, meeting her daughter at the bus, said, "What did you like best about camp, dear?" Marian said eagerly, "Oh, I don't know, Mother, it was ALL super!"

* * *

Why don't you go to camp this summer? There's one near you, and below we've listed the dates of most of them. If you're an old camper, you won't need any persuading. But if, like Marian, you're going for the first time, we can promise that you, too, will find it "super."—O. M. H.



—Photo by Ewing Galloway.

*God who touchest earth with beauty,
Make me lovely, too,
With Thy Spirit recreate me,
Make my heart anew.*

Camps for Boys, Girls and Young People

Camp Geddie, Merigomish, N.S.
June 23-August 26

Lake St. Francis (near Cornwall), Ont.

Kintail, (Lake Huron) Ont.
July 1-August 11

Glenmohr, (Lake Simcoe) Ont.
June 30-August 25

Shoal Lake, Man.
July 1-August 19

Buena Vista, Sask.
June 28-August 9

Christopher Lake, Sask.
June 28-August 9

Sylvan Lake, Alta.
July 2-August 18

White Rock, B.C.

If you are interested in camping, please consult your minister.

The Nightmare of Fear

by J. D. Smart

THE MOOD of America at present can best be indicated by telling of a recent incident. Julien Bryan, a noted lecturer, came recently to the Philadelphia Forum, an organization which has never been accused of "radical tendencies." He had returned from Europe only a few weeks before. He began his lecture by describing the devastation he had found everywhere in Europe and particularly in Russia. He said, "Nowhere did I find anyone thinking of war, talking of war or looking for war. But the moment I stepped off my plane in New York I found myself in an atmosphere that suggested the nation was on the brink of another war."

If ever a nation needed a gospel which can deliver it from the blinding power of fear this nation does today. When Isaiah told the governors of his nation that a policy dictated by fear would lead inevitably to disaster he was speaking a truth which has not lost its validity with the passage of time. Fear makes a people unwilling to look carefully at the facts. It makes them quick to see other nations' failings but slow to see that they do the same things themselves. But, worst of all, it gives them a distaste for sober considerations and a weakness for the kind of propaganda which feeds their fears.

The newspapers of America have a grave responsibility in the present critical situation. On the whole they have served the American people very badly. With a few exceptions, such as the New York Times and Herald Tribune, they have presented the news in a misleading manner, chiefly in order to influence the mind of the reader in some particular direction.

Ninety-eight percent of American people are certain that the President learned on February 28 that Britain was withdrawing from Greece on March 31

thus had no time to consult the United Nations. The other 2 percent, who are not dependent upon their newspapers but read some of the excellent monthlies which are available, are aware that the State Department had full knowledge of Britain's intentions many months before.

A commission to investigate the use which is being made of newspapers and radio, under the chairmanship of the University of Chicago (and financed largely by Henry Luce, the owner of

Time, Life and Fortune) has now issued its report. It points out very clearly that freedom of the press in 1947 means little more than the freedom of a few very powerful persons to make the population think as they want them to think. Curiously, one of the worst offenders at present in "slanting the news" is Mr. Luce's Time.

The United States is singularly rich in competent monthly and weekly journals. The Atlantic and Harpers are islands of sanity in a world of hysterical reporters, columnists and editors. And the New Yorker with its biting satire and stark realism is often good medicine. James Burnham, author of "The Struggle for the World," who urges the United States to crush Russia at once and then with all speed to establish imperial sway over all nations, has been widely popular of late and received favorable attention in Life. The New Yorker, on the other hand, reviewed in its columns two earlier books by Burnham in which he prophesied such things as that Germany would win the war, closing the review with the note: "Mr. Burnham may be right this time, but we thought we'd pass along the word that he can be wrong."

In religious journals America is poorly served. The Christian Century is the only really vigorous and intelligent weekly in the nation. It has the courage to raise issues and to get them discussed. But some of its characteristics, such as its impatient zeal for pushing together willy-nilly as many churches as possible, makes it hard to take at times.

Christianity and Crisis since the end of the war has degenerated badly. Too often now it sounds like a weak echo of Mr. Luce's journals. Some of its writers seem to confuse the future of the Western civilization with the future of the Christian faith and to be more interested in defending the existing order than in submitting it to the ruthless criticism which would be the Church's greatest service to it in the present hour.

The two million Presbyterians of the U.S.A. Church have no official church paper of any kind. One is proposed at present but is not progressing too well. There are two independent Presbyterian weeklies but together they have a circulation of little more than 15,000. It would be a great unifying force in the Church if there could be a weekly reaching a large percentage of the 800,000 homes.

Seed Thoughts

THIS making of your peace with God is not and never can be a mere matter of emotional surrender. It must be an act of the whole man, feeling, thinking and doing, in every department of his life, in obedience to a great controlling principle.—G. A. Studdert-Kennedy.

* * *

Non-Christians do not constitute more than half of God's problem. Christians who sit on the sidelines and who do not help, are the other half of His problem.—Frank C. Lambach.

* * *

In the King's Business there is a job for everyman. It is never a routine, initiative-killing drudgery because it is always dealing with people.—The Christian Layman.

* * *

Eighty and six years have I served Him and He hath done me no wrong. How can I speak evil of my King who saved me?—Polycarp, before his martyrdom.

* * *

"Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:30-31.

* * *

The Colleges must become religious, or the Churches must once more become the centres of education. . . . Perhaps the Church must build its own schools, not to save its own life, but to save the world.

—G. A. Buttrick.

* * *

We have got to give our missionaries better financial support. The soaring cost of living everywhere means that it now costs three times as much to maintain the Christian Enterprise. Christians must set aside a definite portion of their incomes—otherwise we shall be far behind the battle line.—H. Sloane Coffin.

* * *

We are what we care about, and think upon, and love.—Dean Inge.

* * *

He climbs highest who helps another.

—George Adams.

* * *

Money moulds men—in the process of getting it, of saving it, of using it, of giving it, of accounting for it. According as it is handled it proves a blessing or a curse to its possessor; either the man becomes master of his money, or the money becomes master of the man.—David McCaughy.

SYNOD CARRIES HEAVY DOCKET

by James K. West

TWO MINISTERS were nominated for the office of the Moderator of the Synod of Hamilton and London here in Knox Church, St. Thomas, on April 28. Their names were Rev. S. M. Scott of Kincardine and Dr. M. Scott Fulton of Chatham. Mr. Scott was elected and proved to be a capable presiding officer.

The retiring Moderator, Dr. Angus MacIver of Wyoming, in a very able sermon stressed the need of Christian Doctrine in preaching. He was assisted in the opening services by Rev. H. S. Rodney, B.A., minister of Knox Church, and Rev. J. K. West, B.D., Moderator of the London Presbytery. The Synod accepted with much regret the resignation of the Treasurer, Dr. John MacNair, and the Rev. John R. Waldie was unanimously elected as successor.

The second sederunt was marked by a Communion service with an address given by the Rev. John Hart, Port Elgin, followed by a Memorial service conducted by the Rev. J. C. Davies, and the introduction of new members of the Synod by the Rev. Donald MacInnis. The Fraternal Luncheon at noon was addressed by an outstanding leader, Dr. Fred H. Olert of First Presbyterian Church, Detroit. In an inspirational address Dr. Olert spoke on "Foundations for World Reconstruction."

Various standing committees carried many recommendations for more effective work in the Synod and throughout the church. The special committee of Religious Education in Ontario schools praised the government for their desire to further Religious Education in the schools but recommended a drastic revision of the chief text books now in use. An Overture to the General Assem-

bly asked the Court to appoint a new committee to work with other churches in the revision and supervision of text books.

The Presbyterian Record was commended for the fine improvements made in that paper and a resolution was passed to the effect that the Record maintain its separate entity and that Dr. John McNab be retained as editor. Excellent progress was made in Sunday School and Young People's work and the Kintail Camp Board reported successful camps last summer with bright prospects for the coming season. The Mis-

sion report expressed concern over rural problems, in particular the displacement of old time settlers by non-English-speaking people. This matter was turned to the attention of the General Board of Missions. Strong appeals were made to Congregations and Presbyterians for greater support in the work of the Church both by our General Interest and Advance Committees.

The Synod had the great privilege of listening to an address by Dr. Gordon MacLean, the Moderator of the General Assembly, and were further inspired by addresses given by Mr. A. H. Baburam, an elder from British Guiana, and by Dr. Barclay who told us a splendid story of the Presbyterian Advance for Christ. The next meeting of Synod will be held in Geneva Church, Chesley.



*Dr. Frank S. Morley
Minister of Grace Church*

New Editor Appointed

The May issue of the Canadian Baptist was the final number for which Dr. Howard P. Whidden was responsible. Dr. Whidden, formerly President of Brandon College and Chancellor of McMaster University, has retired after four and a half years in the Editorial Chair. In his May issue Dr. Whidden makes a kindly reference to our own Publication.

"The Editor of The Presbyterian Record and the Editorial Board are to be warmly congratulated upon the quality of the contents and its new format. There is variety, strength and practical value in the pages of this excellent religious journal. We enjoy looking it over and then reading Editorials and articles."

The new Editor of the Baptist will be the Rev. T. Bruce McDormand, B.D., whom we wish much joy in his new task. We trust that Dr. Whidden may be given many happy moments in his retirement.

The Assembly Church, Grace Church, Calgary

GRACE CHURCH was founded in February, 1905, and formally organized in September of the same year. The first of her eight Ministers was the Rev. C. A. Myers, B.A., and the first building was erected largely by the voluntary labor of her own members in a part of the city then mostly open prairie but now fully built up.

In the 42 years of her existence she has grown from an original membership of 97 to over 1000 and has sent two missionaries to the foreign field.

The present house of worship was begun in 1911 during the Ministry of the Rev. Alex. Esler and was dedicated in July 1913 by the Rev. Dr. Patterson of Toronto. In 1925, when the late Dr. Robert Johnston was the Minister, her members voted by a large majority to remain Presbyterian. The Ministry (1927-1935) of the Rev. James McNeill (now the Rev. Dr. James McNeill) was marked by consolidation and advance in all departments of the work, substantial reduction of the Church debt and many betterments to the Church property.

The late Rev. Alfred Bright took over the work in December 1935. His kindly and sympathetic personality will be long remembered by the people of the Church. During his time the tower was completed and the north-east entrance opened through the kindness of Mrs. J. N. Gunn and family. About the same time the bell was donated by another member, Mrs. Rebecca Knight.

The Rev. Dr. F. S. Morley began his Ministry in February 1944. Under his inspiring and zealous leadership the Church has taken on new life and been strengthened in all its branches. The heavy debt has been almost paid off and substantial improvements have been made to the Church property including a fine new set of steps at the north entrance, the gift of Mrs. Weir in memory of her husband, the late Alderman R. H. Weir. The congregation is in a healthy and thriving condition and is looking forward with joyous anticipation to the coming of the General Assembly.

Long Pastorates in Canadian Presbyterianism

by John McNab

CONSIDERABLE interest has been stirred throughout the Church by the article printed in our December number on the long pastorate of forty-one and a half years recently ended by Dr. H. Beverley Ketchen. The ink was scarcely dry on our last copy when a familiar face peeped in and spoke of Dr. Ketchen's wonderful achievement in our busy age, and the remarkable success attending his long ministry.

Then, he recalled that some years ago a veteran minister of the Church, Dr. D. A. Thomson of Hastings, Ontario, had given reminiscences at Toronto-Kingston Synod mentioning particularly that the father of Dr. Hardy Andrews had been minister at Keene for 52 years, and this without an assistant, until the week of his death. Even Dr. Thomson himself was spared to minister for 44 years in one congregation. Dr. John Carmichael of King reigned in his people's hearts for 50 years.

Not to be denied a place among the long pastorates in the Presbyterian Church, an Elder wrote from the Maritimes, as follows: "The Rev. James MacGregor, settled in Pictou County in 1786 and his original congregation grew into six. He died in 1830 completing a 44 year ministry. Also the Rev. William Stewart, born in Scotland, laboured in the congregation of McLellan's Mountain from 1863-1907, when he retired. Dr. William Fraser, father of R. Douglas Fraser, had his only pastorate at Bond Head, Ontario, for 46 years.

On Prince Edward Island one pioneer minister there wrote that there have been at least two remarkable pastorates. Dr. John Keir was sent to Prince Edward Island in 1808 and accepted a call to Princetown, where he was inducted in June 1810. On the death of Dr. Thomas McCulloch in 1843 Dr. Keir was appointed Professor of Divinity and carried out these duties along with his ministerial work. He died on October 12, 1868, in the 49th year of a most successful ministry.

On November 8, 1825, the Rev. R. S. Patterson, M.A., became minister of Bedeque. His death occurred on September 16, 1882, after 56 years in the ministry. Dr. George Smellie left Scotland in 1943 as a foreign missionary to unknown parts of Upper Canada. He settled at Fergus, where he remained 45 years as the much beloved minister of Melville Church.

Next, a city minister telephoned that

he had found in one home of his congregation, the daughter of Dr. A. T. Love of St. Andrew's, Quebec, whose ministry extended for 45 years, and her husband, Donald G. Maclean's father, was the Rev. Dr. Archibald Maclean, 40 years in charge of Blyth. Also, Dr. Love's fore-runner was mentioned, the celebrated Dr. John Cook, who ministered in Old Quebec for 50 years, and was the first Moderator when the Presbyterian Churches of Canada were amalgamated.

Despite the comparative newness of

our Western prairies, two correspondents directed attention to that iron man of Edmonton, Dr. Donald G. MacQueen, who staked a claim on that city when there were no sidewalks and remained to watch the skyscrapers adorn the broad streets of that now modern city, called the aerial gateway of the Arctic.

There must have been other notable ministries and our readers may want to recall some names that have been missed. But it would be impossible to mention the foregoing leaders at home without speaking of the long and consecrated missionary labours of Dr. John Buchanan, for 56 years medical doctor and minister among the Bhils and other peoples of Central India. Four of these distinguished churchmen have been Moderators of the Presbyterian Church in Canada, Doctors Cook, MacQueen, Buchanan, and Ketchen.

ON THE RECORD BOOKSHELF



These Denominations by H. G. G. Herklots (Macmillan Company of Canada. Price \$1.00).

THE AUTHOR OF THIS BOOK resided in Canada for a few years as Canon of St. John's Cathedral and Professor of Exegetical Theology in St. John's College, Winnipeg. Believing that "the existence of a whole variety of Christian Churches is often a genuine obstacle to the acceptance of the Faith" for many people, and that "a closer unity of the Christian Churches in Great Britain awaits a deeper understanding of, and respect for, each other's Christian inheritance", the author gives a brief and lucid account of the origins and particular development of many of the denominations of our present day Protestant Church.

Maintaining that we ought not attribute all division and controversy to sin, but rather in most cases to a sincere search for truth and the defence of the Faith, Canon Herklots traces the rise in the divisions of the Christian Church from the Apostolic age, through the conflicts of the Church with the heresies in the first centuries, and deals more extensively with the multiple divisions which followed the Reformation. The book is largely historical and ends with a plea for deeper Christian unity based upon "impulses which we believe issue from the Holy Spirit as He prompts us to do God's Will".

—J. S. CLARKE.

The Public Worship of God, by Henry Sloan Coffin. Ryerson Press, 205 pp, Price \$2.50.

How many books has the average minister read on public worship? I suspect that many of us could muster a full score from our shelves. Without apology I am going to insist that you buy another. Dr. Coffin, the President Emeritus of Union Theological Seminary, and for a quarter of a century the minister of Madison Avenue Presbyterian Church in New York, has a right to be heard when it comes to a discussion of public worship. In that difficult art he is a past master.

Read this book, and read it again, it is full of good things; though you will not agree on all points. But I will be much surprised if your people do not see a difference in the quality of the devotions at eleven o'clock and seven next Sunday.

The treatment of the subject is not exhaustive, but is adequate. Prayer; and how important it is! The reading of the Word; the Sacraments; the praise; the child in the midst; Dr. Coffin has something to say upon each of these matters, and he says it with vigor and conviction.

Here is a book to quicken the ministry and enrich the sacrifices of humble and contrite hearts. Ministers and laymen, read and inwardly digest this little book.

—FRANK LAWSON.

Are Young Canadians Religious?

THIS question is one that many religious leaders have been asking during the past few years. The variety of answers might almost be represented by the number of individuals that might take part in making such a reply. Fortunately, we do not need to depend upon each person putting forth his own theory. For the Canadian Youth Commission during the war years gathered and sifted much data concerning the youth of our Dominion. Perhaps no other country is so fortunate in having garnered so much information with respect to the problems of our Young People.

The survey made is by no means complete, nevertheless it represents a cross section of the minds of youth. This investigation was carried on more with Protestant youth than with Roman Catholic. But both Jewish and Roman Catholic members were on the Commission and these conducted interviews and tabulated questionnaires in a limited field. It was found more difficult for the Commission to reach young people outside the churches, since these were not articulate except where they had found something to put in place of religion.

Young people were allowed to state freely their own reactions and reach their own conclusions. City and country dwellers and young men and women in the Armed Services were either interviewed individually or in groups and one can easily feel that the most disturbing thing that confronted the Commission was indifference. Our young Canadians have not been wholly secularized, but many have drifted from their moorings and the Church means little to their lives.

About fifty per cent. of those reached maintained regular contact with the Church. They claimed to attend at least one service weekly and a good percentage of these were also members of a Young People's organization. Some of these were not militant Christians for they could not give adequate reasons for their faith.

Another group was on the periphery of congregational life. Many of these had started in church circles, but having had little training and less experience in Christian living had fallen away, some of these feeling that it had been made too easy for them to obtain confirmation or to join the Church.

Others have unconsciously accepted materialism and become indifferent. They do not feel that religion has the answer, and yet very few of these would wish to be termed irreligious. They think that they are half and half. Perhaps they are not unlike the religious persuasion of the prospective groom in a London registry office whose young lady replied when asked about their religion, "I'm C. of E. and he's radio."

Throughout the whole study there is one recurring note, namely, that the Church has not lost its appeal for youth. There is a feeling with the majority that they need Christianity to guide them in personal problems of behaviour and in their life relationships. Young people in the rural areas of Saskatchewan, and in all branches of the Armed Forces, state that wherever the minister or padre has personality, background, and the proper attitude his ministrations were most acceptable.

Nevertheless there are facts that must be faced without blinking. The Bible for many of the younger generation is a lost book. It is neither known nor revered. One of the immediate needs is definite guidance to those who are little acquainted with The Book. The Commission claims that prayer and worship appear more real to youth than the Scriptures, yet one must ask how long these will remain vital in their lives if the truths of the Scriptures are unknown.

One cannot come away from a study of this report without being made aware that the practise of religion is all too spotty. And this is just as true of the older generation as the young. The primary task of the Church is evangelism that will be in the nature of Christian Education at its best.

The finest of these individuals or groups are aware that the Church should be the centre of the community, that religion should embrace all of life and that the great need of our age is a militant, dynamic Christianity that will be as resistless as the tide.

Our young people are quick to understand their deepest needs. Young men in the Services, who were briefed for the "Target for the Night," said to their chaplain, "Padre, if the Church had briefed us for life, with the same care, we would have made a much better job of living." That is the task directly ahead.

Britain has recently given a lead with an unusual Youth Campaign, that we might imitate in Canada. The new venture, launched at the Free Church Congress in March, is not a direct effort to win the youth of the country for Christ. The campaign is to train young people for this objective. The British Council proposes to set up training centres, permanent and temporary, in different locations that will instruct young Christians how to meet other young people on their own ground and make real to them the Christian verities not merely by talking but by living, and to lead them forward into a Christian fellowship. This ought to be a wonderful experiment.

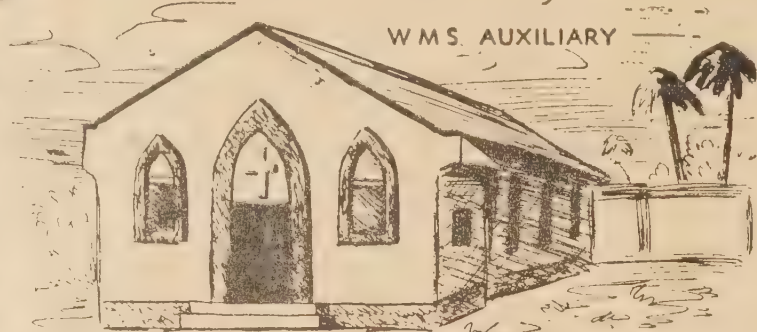
How shall we commence? We commend the proposal, the insistence and the vision of our new Western Superintendent, the Rev. James Allan Munro, in this matter. He wants Bible schools organized to impart religious training over many months to our young people, that these may go out and enlist others for Christ and his Church, as consecrated lay workers.

See YOUNG CANADA AND RELIGION by Canadian Youth Commission, The Ryerson Press. Price \$1.00.



- THE GOSPEL - AND

FRIENDSHIP AND THE KINGDOM OF GOD



W.M.S. AUXILIARY

WOMEN'S MISSIONARY SOCIETY

BOY SCOUTS



THE HELEN MILLAR MISSION BAND

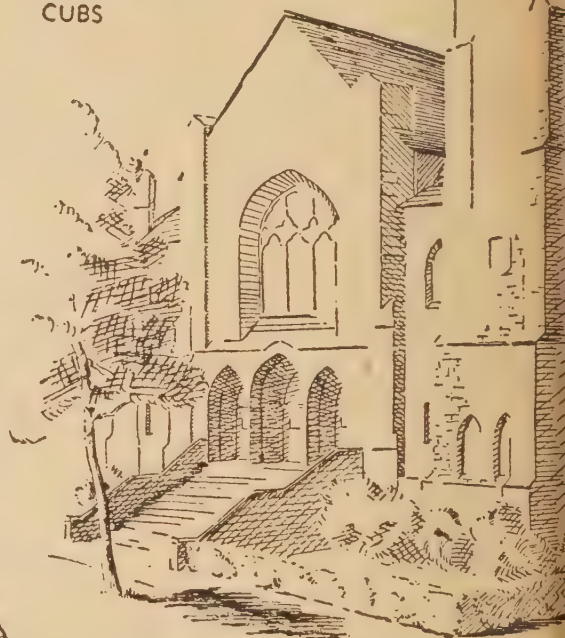


CUBS

C.G.I.T.



FRIENDSHIP CIRCLE



ELIZABETH RAE MISSIONARY SOCIETY



SKET SHOOTING



PICNICS

JUNIOR YOUNG WOMEN'S ASSOCIATION



THE L

- RECREATION - AND

Activities of Grace Church, Calgary, W



THE CHRISTIAN LIFE -



YOUTH AND CHILDREN'S CENTRE



SUNDAY SCHOOL



GRACE CHOIR



CHURCH



TRAIL RANGERS



MEN'S ASSOCIATION



AID



SUMMER CAMP



GALA CLUB

SOCIAL ORGANIZATION -



ere General Assembly Meets on June 4

Column For Laymen

LAYMEN DESIRE SPIRITUAL ADVANCE

IN OUR May issue, we published the first group of a number of suggestions formulated by the Presbyterian Laymen's Association of Montreal and approved by the Presbytery of Montreal, towards the stimulation of Church life and Congregational interest and activity.

The following are part of the remainder of the Association's interesting and thought-provoking suggestions, all of which "The Record" commends for the consideration of its readers:

6. That systematic visitations be made of all Church-members and adherents by the Minister.

7. That part of the Ministerial visitation (possibly accompanied by a member of Kirk Session and/or Board of Managers) be made in the evening so as to enable contact to be made with those members and adherents who are not at home during the daytime.

8. (A) That a door-to-door canvass of the Church neighborhood be made or census be taken periodically, with a view to stimulating and increasing Church attendance and Church membership. When names of persons belonging to other Communions are obtained, it is recommended that their names should be referred to the appropriate Communion.

(B) That the Women's organizations be urged to establish Visiting Committees, to contact the women of the families of new or prospective members.

9. (A) That an "Every Member" financial canvass be held, preferably each autumn, by every Congregation, the canvassers to be not necessarily restricted to members of the Kirk Session and Board.

(B) That such canvass be focused on a specific day or days, with appropriate advance organization and publicity.

10. That some members of the Kirk Session or Board, and if possible the Minister, be at the Church exit-door each service to greet and welcome tactfully and unobtrusively those attending service.

11. That the members generally of our Congregation be urged to meet strangers and visitors attending Church service and make them feel welcome and at home.

12. That each Congregation set up

an Assimilation Committee to tactfully investigate and follow-up the interests of new Church-members.

YOUTH TRAINING AND SUNDAY SCHOOL ATTENDANCE

13. (A) That, as sound and united family-life is so vital to the welfare of the Church and the Dominion, all laymen should take stock of their own families and build up within their own homes and family-circles a greater family consciousness which recognizes and encourages in a realistic way the place of religion and spiritual values in the life of the family and the community.

(B) This can be MOST fruitfully promoted, we feel, by the establishment of daily family worship, morning or evening, and the saying of Grace before meals.

14. (A) That parents should bring their children with them to Church services and that Church Nursery Schools should be established wherever possible.

(B) That parents should actively encourage children to go to Sunday School.

(C) That at least periodically the Church Service should include items of special interest to children and Children's Services should be held SOMETIMES concurrently with regular worship, with children participating.

(D) That from time to time the evening service should be devoted to youth problems and include youth participation, possibly followed by a Fellowship Hour; and—

(E) That the musical activities of Sunday Schools be encouraged and developed.

15. That our Ministers be encouraged to establish communicant-training classes where careful and sustained instruction is given, with the attendance thereat of those about to take their first communion being expected and encouraged. The parents of our young people should be especially encouraged to support projects of this kind.

16. That in cases of Congregations using the Duplex Envelopes, the same be issued as a matter of course to all members and adherents, and particularly to all young people and to those joining the Church; and that Congregations not using Duplex Envelopes should be urged to use them.

(Laymen on Midweek Activities will be printed in September number).

THE PRESBYTERIAN ADVANCE FOR CHRIST AND PEACE THANK OFFERING

Congregations Exceeding Allocations
March 15 - March 25, 1947

St. Andrew's, Victoria, B.C.
Huntsville, Ont.
Hanwell, N. B.
Prince William, N. B.

A Gift that endures

in your last will
and testament remember
the Presbyterian Church

Her Evangel, and Far-Flung
Missions
Her Colleges
Young People's Work, and
Pension Fund for Ministers or their
Widows

FORM OF BEQUEST

I give and bequeath to the Trustee Board of the **Presbyterian Church in Canada**, the sum of _____ Dollars, free of Succession Duty, for the general work of the said Church.

If the gift or bequest is for the benefit of some department or institution of the Church, it should be named, such as Home or Foreign Missions, Knox College, the Presbyterian College, Montreal, Missionary and Deaconess Training School, Pension Fund, Dr. Ephraim Scott Fund, Penmarvian, Morgan Memorial House, Church Extension Fund and Church and Manse Fund.

THE BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA AND NEWFOUNDLAND

Central Office:
122 Bloor St. W. - Toronto 5

\$300,000.00 was forwarded to the **Parent Society** last year for world-wide work.

260,171 Volumes of the Scriptures were circulated throughout Canada and Newfoundland.

23 Men and Women Colporteurs were employed in the Dominion.

Friends in Canada supported during the year **39 Colporteurs abroad**.

For the continued support of such work at home and in other lands, **increased contributions** are urgently needed.

Send your offering through your local **Auxiliary or Branch**.

LONDON LETTER

by *Kenneth Slack*

LAST NIGHT, 24th April, witnessed the great Service of Thanksgiving which was the concluding act of the Greater London Christian Commando Campaign. St. Paul's Cathedral was filled to capacity and crowds listened to the service relayed to them as they stood on the steps of the cathedral. The Campaign began eleven days before with a gigantic meeting at the Royal Albert Hall attended by over ten thousand people. Then various areas of Greater London welcomed their teams and the real work began. Openings of the character sought—in factories and shops, in pubs and cinemas—proved to be as many as the Commandos could cover, and in the majority of cases a return visit later in the Campaign was asked for by those who heard their message. At largely attended public meetings many were led to make decisions to follow Christ.

What is the result of it all? Superficially, there has been a greater amount of talk about religion among the non-churchgoers than for many years. Will it mean anything further? All depends on the follow-up. Very many factories have asked for a chaplain to be appointed from among the local ministers and these appointments should prove the

most valuable way of seeing that the impetus gained by the Campaign is not lost. Again, energetic publicity drives by many local churches will endeavour to draw in those who have been moved to a deeper interest in Christianity's answer to the problems of the hour. Those who signed the decision cards, besides being commended to near-by churches, are being gathered into Commando Fellowships on the lines of Wesley's class-meetings to share experiences and difficulties in the early days of their discipleship.

Altogether the Campaign will have cost between £40,000 and £50,000. For the Churches of this city to have planned and mounted such an offensive after all the rigours of the phenomenal winter and amidst all the constant restrictions of a country but slowly recovering from the war years, is a witness to the sense of the compelling need for evangelism that has gripped us. Perhaps not the least of its fruits will prove to be the new spirit of unity and enthusiasm that has gripped all the participating churches.

I hope that my next letter will be able to give some small impression of the work of our English General Assembly which will meet on May 5th.

The Irish Letter

by *A. F. Scott Pearson*

THE IRISH Church mourns the passing of Dr. J. A. Bain, who began his ministry as long ago as 1884, when he was ordained and inducted to the charge of First Raphoe, Co. Donegal. A man of many interests, he became noted as a linguist, an author, a committee-man, and as editor of our 'Presbyterian Herald'. His first church is situated in a part of Ulster that for over three hundred years has been strongly Scottish and Presbyterian. Now, to the great grief of many, it is in Eire. Another strong and versatile personality was Mrs. James Rogers of Surat, who died recently in India. She was the first President of that intensely vital organization of our Church, the Girls' Auxiliary, and went out to India as its first Missionary in 1916.

* * *

The Wanderlust of the Scoto-Irish has frequently appeared in sublimated form in the Christian Ulsterman as a missionary impulse. That characteristic is still maintained. We see it in the

young ministers who are not only going in considerable numbers to the Mission field proper, but also to the Dominions. Several have gone lately to South Africa and some are preparing to go to New Zealand. I wonder whether the trek of these rare spirits to Canada will soon be resumed. Recently many of our licentiates were appointed to charges in the Presbyterian Church of England. I met one the other day. He told me that there were now ten Ulstermen in his Presbytery, that of Manchester. When Mr. Purves Boyes, the English Moderator, visited our Assembly last year, he thanked the Irish Church for these young ministers and—with a smile—remarked that the best of them were far better than the best of the English probationers, but that the worst of them were worse!

Of course, we realize that there has been for centuries a kind of shuttle service between Christians in Great Britain and Ireland, and that if Columba went to Scotland in the sixth century

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AT ONCE

Patrick came from Clydeside or Severnside to Ireland in the fifth. Although a foreigner, Patrick has been taken to the hearts of the Irish in a way that speaks well for their hospitable and loving souls. This — and much more — was brought out in the annual St. Patrick service held on March 16 last in the Assembly Hall. There it was shown that Patrick had much in common with true Presbyterians. In his authentic writings he never mentions the Pope, regards Christ as the only Mediator, and reveals more affinity with Protestant or Presbyterian Catholics than with Roman Catholics.

* * *

Trevelyan in a recent book said that the Irish were too historical. As an example of this historical interest at its best I adduce a meeting of about three hundred elders of our Church who gathered last week in our Memorial Hostel to discuss the origins of Irish Presbyterianism. It was delightful to note their eager interest in Calvin, Knox, the Scottish Presbyters who came over to Ulster in the early part of the 17th century. An impartial study of the past is a grand basis for an enlightened use of the Present and a wise preparation for the Future.

Across the Dominion

ONTARIO

FAITHFUL SERVICES HONOURED

TORONTO — A delightful gathering was held in the Church Offices when Mr. Fred C. Doran the retiring chief accountant of the Presbyterian Church was honoured by the secretaries and staff for his long and faithful services. Mr. E. W. McNeill spoke of the remarkable accuracy and loyalty of Mr. Doran during his years in the Church Offices. Dr. MacNamara, Dr. Cameron, Rev. E. A. Thomson, Rev. E. H. Johnson and Dr. McNab also spoke appreciatively of Mr. Doran for his contribution during 21 years of service. Suitable parting gifts were presented, which Mr. Doran feelingly acknowledged.

Since Mr. Doran retired he has suffered a severe loss in the death of his wife on April 22. Dr. J. W. MacNamara and the Rev. J. R. Sanderson of Beaches Church officiated at the funeral. Mrs. Doran was an outstanding worker and charter member of the Beaches. The sympathy of our church is extended to a most worthy layman.

* * *

YOUNG PEOPLE ATTEND RALLY

The Young People's Societies of the Presbytery of Paris met in St. Andrew's, Tillsonburg, on Saturday, April 19. The rally covered both afternoon and evening and the congregations were well represented. A general discussion on Young People's work followed the presentation of the rally theme — "One Lord, one Faith, one Baptism". Rev. R. D. MacDonald spoke about the opportunities that lay ahead for those who would be privileged to attend the Kintail Summer Camp. The Rev. Dean Johnston, Moderator of the Presbytery, said he was delighted to see such an enthusiastic group of young people. Rev. David Gowdy and the Rev. G. W. Murdoch had been appointed by Presbytery to work with the young people. The evening address was given by the Rev. George Douglas, of Knox Church, Woodstock, who spoke on "Why we are Protestants". This was the largest rally of young people in the Presbytery of Paris during the last few years.

* * *

ORGAN DEDICATED

HAVELOCK—It was a matter of great satisfaction to all when a new Minshall electric organ was installed and duly dedicated in March in Knox Presbyterian Church. A movement begun by the

Young Women's Association of the congregation was so enthusiastically endorsed by the members of the congregation and the various organizations that within a week the organ was installed free of debt. It was used for the first time in a beautiful children's service on Palm Sunday when the Sunday School had charge of the Service. The following Sunday it was received on behalf of the Session and dedicated by the minister, the Rev. John Davey, B.A., B.D., and was used for Easter music.

* * *

MEMORIAL COMMUNION SET

WESTON—On Friday, April 15, a new Communion Set, of 240 cups was presented to this congregation by Mr. and Mrs. Stanley Smuck in memory of their son, F./O. A. Osborne Smuck, President of our Young People's Society before enlistment and who made the supreme sacrifice during the war. The Rev. R. C. Creelman dedicated the Set, which was used on Sunday, April 27.

* * *

PRIME MINISTER LAYS CORNER STONE

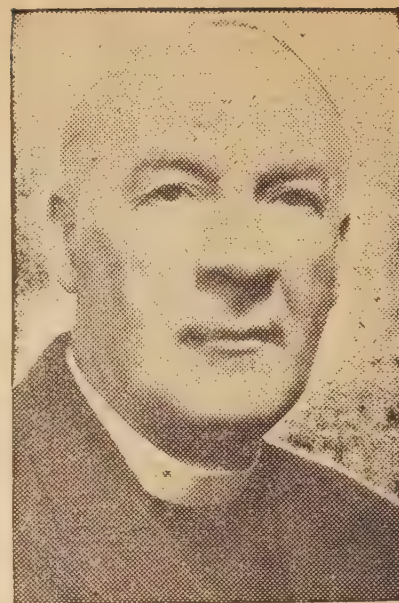
OTTAWA—Another forward step was taken in the onward march of St. Stephens Presbyterian Church when the Right Honourable W. L. Mackenzie King laid the corner stone on May 6. The service was in charge of the Moderator of Presbytery, Rev. A. Ian Burnett of St. Andrew's whose church organized the new congregation.

A few years ago the Sunday School was organized by the session of St. Andrew's and a preliminary survey was made in the summer of 1944. The first service was held in the Y.M.C.A. on October 22. The congregation marked the turning of the first sod on August 6, 1946 with the Moderator of Assembly, Dr. W. G. Maclean officiating. This congregation has grown until the enrollment has reached 220 as of December 31. It is situated in one of the growing districts of Ottawa and the churches of Ottawa have most generously given their support to the new congregation. The Rev. G. H. Sparks, B.A., has been minister of St. Stephens since 1944. He participated in the service along with Dr. Robert Johnston, Mr. Clarence M. Pitts, M. T. Foulkes, Chairman of Building Committee, Mr. A. I. Garvock, the Rev. Robert Good and the Rev. J. Logan-Vencta.

* * *

FAITHFUL PASTOR HONOURED

TIMMINS—The departure of Dr. and Mrs. George Aitken and family for Hillsburg, Ont., was made the occasion of a



DR. W. GORDON MACLEAN

Moderator of 1946 Assembly

Church of the Air, June 15, at 4.30 p.m.
(E.D.T.) Coast to Coast Network

farewell meeting in the basement of Mackay Church, Timmins, on Thursday evening, April 3rd, when members of the congregation and friends sat down to a delicious supper. Following the repast, Mrs. William Laidlaw read an address of appreciation and presented a well-filled purse to the minister and his wife. Mrs. K. Dayarmond pinned a corsage of pink carnations on Mrs. Aitken. A musical program followed and a pleasant evening closed with the singing of Auld Lang Syne. On the following Sabbath the Teachers and Officers presented Dr. and Mrs. Aitken with a silver cake plate in recognition of their leadership in Sunday School.

PADRE APPOINTED

Following ten years' service in both World Wars, Major Prescott W.



Major Prescott
W. Murray

Murray has been appointed Protestant Chaplain to the Queen Mary Veterans' Hospital in Montreal. Major Murray was with the Toronto Scottish and when assistant senior chaplain of the Second Division was mentioned in dispatches for service in North-West Europe.

A graduate of the Presbyterian College, Montreal, he was a minister of our Church in the Presbyteries of Pictou and Orangeville. Prior to the appointments of Major Murray and Major Fraser our Presbyterian Church had no Chaplains in Veterans' hospitals.

ONTARIO

CITY MINISTER HONOURED

TORONTO—A congregational social was held in Riverdale Presbyterian Church on April 23 to honour their minister the Rev. A. Gordon MacPherson, D.D., who recently received his doctorate from the Presbyterian College, Montreal. The congregation presented Dr. MacPherson with a gown and cassock and also the hood and stole.

The robes were presented by Mrs. J. S. Lowther and Mrs. John Hoskin. Mr. W. Kirkpatrick then presented a Bible and flowers to Mrs. MacPherson. Several ministers of the Presbytery were present among whom were his nearest neighbours Dr. Rupert Stewart and the Rev. R. E. Dennys. Ministers from the adjoining Anglican and Baptist churches also conveyed greetings to their brother in the ministry. Dr. MacPherson thanked the congregation on behalf of himself and wife for their generosity and goodwill.

* * *

RETIRED MINISTERS ASSISTED

A unique bequest has been left by Miss Christina C. Niven in one clause of her will. This calls for the sum of \$1,000 to be paid to the Board of Administration of the Presbyterian Church to be distributed in amounts of \$200 each to five retired ministers of the said church who have held charges in any Presbyterian Church in the Province of Ontario outside of the City of Toronto. The purpose of this bequest is to enable them to enjoy a vacation. The Board of Administration will make the selection. In addition, Miss Niven left several other bequests to different departments of church life and work. She was a member of Knox Church, Toronto.

* * *

BROTHERS ORDAINED AS ELDERS

CORUNNA—Two brothers, John and Robert Needham were ordained on April 25 by the Rev. J. H. Bell of Point Edward, the interim-moderator of this congregation. The father of these young men, Robert Needham Sr. is also an elder in the church. He took part in the reception of his sons into the session. We wonder if there has been another case of a father welcoming his two sons to such a high and sacred office. On the previous evening Mr. Bell received 20 new members into the congregation, one of the largest accessions in the history of the church.

* * *

HONOURED BY CONGREGATION

GUELPH—A large gathering of St. Andrew's congregation and some outstanding citizens of Guelph assembled on April 10 to honour their minister, the Rev. D. H. Marshall, D.D., who had received a doctorate at Knox College Convocation on April 8. The service was opened with prayer by the Rev. W. J.

Walker, M.A., of Galt. After which a congratulatory address was read by Professor W. M. Drummond. A doctor's hood was then presented by Mrs. Effie Partridge after which another gift was presented by Mrs. N. G. Cole. This congregational social was held on the 18th anniversary of Dr. Marshall's induction into St. Andrew's. Rev. Crawford Smith, M.C., and other representatives of Presbytery and the ministerial association conveyed greetings after which Dr. Marshall responded suitably.

* * *

25 YEARS AS PRESIDENT

PUCE—Following a joint meeting of the W.M.S. and W.A. of St. Andrew's Presbyterian Church, Mrs. Thomas Addison presented Mrs. John Crozier with an engraved silver bracelet and a matching locket in recognition of 25 years of service as president of the Women's Association. All joined in wishing Mrs. Crozier many years of happy participation in the activities of the group.

QUEBEC

SON OF THE MANSE BAPTIZED

QUEBEC CITY — Malcolm Beattie Mackay, son of the Rev. Donald B. Mackay, Minister of St. Andrew's, Quebec, was baptized at the morning service, Sunday, April 27. Malcolm has a rare Presbyterian heritage. Not only is his father a Presbyterian minister, but both his grandfathers—Mr. George Beattie of Cleveland, Ohio, and Dr. Malcolm Mackay of Sherbrooke, Que., were Presbyterian elders. One great-grandfather was a Presbyterian elder, and another, the Rev. A. B. Mackay, D.D., was minister of Crescent Street Church, Montreal. The Rev. L. K. Anderson, Ph.D., of the Board of Foreign Missions of the Presbyterian Church, U.S.A., administered the Sacrament. Dr. Anderson is the son of the Rev. J. D. Anderson who was minister of St. Edward's Beauharnois, Que., for forty years. A son of the Manse, Dr. Anderson is also a grandson of the Manse on both sides of his family.

* * *

PROGRESS IN NORTHERN QUEBEC

VAL D'OR—The Communicant members of the Val d'Or Presbyterian Mission elected their first two elders at the evening service on April 20. The elders-elect are Mr. Gustaf Akerstrom and Mr. James Moore. They will be ordained to their office on May 18.

On April 20, the congregation also decided that the time had now arrived to give the church a more definite name. The name of St. Pauls' was chosen by vote of the members and adherents, and is henceforth to be the official name of the congregation. We are making plans to begin a long needed church building in the fall of this year.

CHURCH FUNDS NEED SUPPORT

IN THE Globe of May 5 a layman Mr. Clive A. Thomson issued an appeal to Presbyterians to withhold contributions from the General Church Budget until Mr. Rockwood's case had been reviewed by the General Assembly. In consequence of Mr. Thomson's statement it was felt that the Budget and Stewardship committee should make an immediate reply.

To the Editor of the Globe and Mail,

This morning's edition of the Globe and Mail carries an article publicizing an appeal made by Mr. Clive A. Thomson, a Presbyterian layman in connection with "the Rockwood case". Mr. Thomson urges "that the Budget funds for general Church use be cut off until the General Assembly makes an impartial inquiry into Mr. Rockwood's case".

Mr. Thomson should know that this matter may come before the General Assembly only by means of an appeal from the decision of Halifax and Lunenburg Presbytery, either by appeal of the defendant Rockwood or by dissent and appeal of one of the other members of the Court. The first stage of appeal would be to the Synod of the Maritime Provinces. (Book of Rules Section 197, Section 273 (c).)

It is not, however, with the pros and cons of the Rockwood case that this letter is concerned, but with Mr. Thomson's proposal "that the Budget funds of the Church be cut off until . . ." We consider this an unfortunate and uncharitable proposal inasmuch as it strikes at the livelihood of many faithful ministers in our small congregations throughout Canada, at a time when their financial circumstances calls for every sympathy rather than for such further burden as Mr. Thomson proposes. It strikes too, at our Foreign Mission work at a time when the Church is just beginning to assume the heavy post-war task of re-establishing its work abroad. These two items constitute the overwhelming part of all claims upon the Budget funds.

We regret exceedingly that Mr. Thomson has made this proposal and believe it utterly unworthy of anyone who has at heart the true interest of the Church and the propagation of the Gospel. We appeal to all our people to support the Budget funds with all possible generosity — and to have confidence in the Courts of the Church, that under God's Spirit justice will be done without recourse to such extreme measures as Mr. Thomson suggests.

HAROLD M. JACKSON, Chairman.
A. NEIL MILLER, Vice-Chairman.
J. W. MacNAMARA, Secretary.

MARITIMES

GENEROSITY REMOVES DEBT

WINDSOR, N.S.—Through the generosity of a brother of the Clerk of Session, St. John's Church was able to pay off the Mortgage. It was burned at the Annual Meeting in January of this year. Shortly after this meeting the Clerk of the Session, Sheriff J. D. Currie, died. He was the last surviving son of the Rev. Dr. Currie, many years ago Professor of Hebrew at Pine Hill, Halifax. The Sheriff was a loyal Presbyterian and gave of his means and time freely to the interests of the Church. By his Will he left One Thousand Dollars to the Church, which will be the nucleus of a Manse Fund. Through the use of Radio Station C.F.A.B., the voice of the Church is heard over many counties from time to time, and there is testimony that its voice is heard with appreciation.

ONTARIO

DESTROY LAST MORTGAGE

PORT ARTHUR—First Church, Port Arthur, observed the 20th anniversary of the dedication of the present church building and the 74th anniversary of the Presbyterian Church in Port Arthur with special services on Sunday, March 30, at which the Superintendent of Western Missions, the Rev. Jas. Alan Munro, B.A., M.C., was guest speaker. First Church, which was a homeless 'group' in 1925, with a membership of 278, has now 725 names on its roll and further rejoices in having cleared itself of all debt. The burning of the last mortgage was appropriately celebrated at a gathering on the following evening. The Clerk of the Session, D. L. Cranston, reviewed the history of the re-organized congregation, after which the discharged mort-

gage was handed by Mrs. W. G. Smith, President of the Ladies Aid Society, by whose unaided efforts the entire debt of the church had been paid, to the minister, Rev. John A. McMahon, who called upon the venerable elder, Judge John McKay, and the Congregational and Financial Secretary, Matthew Wilson, to give it to the flames.

BRITISH COLUMBIA

ADVANCE AT DUNCAN

DUNCAN — St. Andrew's Presbyterian Church had record attendances morning and evening on Easter Sunday. The little church was beautifully decorated by the Ladies Guild, the Easter lilies and daffodils adding to the theme of the Resurrection. Dr. Stevens spoke of the Risen Christ and the glorious Hope He has brought to the world. The congregation formed the choir and the Easter hymns had the note of triumph. The Sacrament of the Lord's Supper was dispensed to a large number of Communicants. Six members were received by certificate from other churches, while two young war brides united on profession of faith in Christ, and the infant son of one of them was baptized. There is a distinct advance at Duncan.

* * *

GORGE EXTENDS CALL

VICTORIA—The Rev. T. H. McAllister was inducted as Minister of The Gorge Presbyterian Church on April 2. This was an interesting event in the history of the congregation, since it marked their passing from a Mission Field to become an Augmented Charge. The congregation has had Mr. McAllister for 13 years and now with their change of status extended a unanimous call. Ministers participating in the Induction were the Rev. R. O. Jones, Rev. Peter McNabb, the Rev. Walter Ross and the Rev. James Hyde.



St. James Church, Truro, Nova Scotia

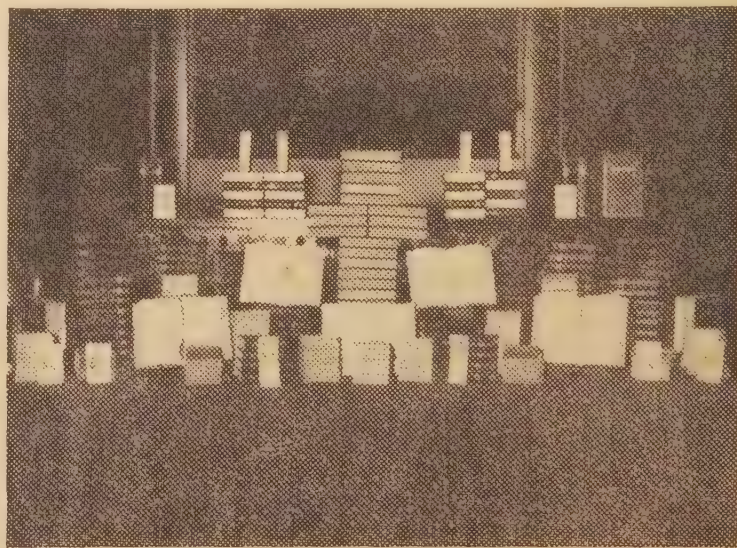
WORK AND WORSHIP IN TRURO

The Presbyterian Church at Truro has had a long and honoured history. As early as 1765 a petition was forwarded from this village stating the destitute circumstances in which the inhabitants were placed with regard to the Gospel and asking for a minister to supply their needs. This was one of the earliest settled congregations as Mr. Samuel Kinloch, a licentiate, arrived in Truro in 1766 and laboured with great acceptance for four years before returning to Scotland.

During recent weeks this congregation has been somewhat disturbed but are now looking forward to a settled pastorate. This church had the largest Easter Thankoffering in its history, amounting to over six hundred dollars, the regular subscriptions have also been increased and forty-six of the three hundred members were granted their certificates in order that they might leave with Mr. Rockwood and form an undenominational church. A congregational meeting was held with the Rev. R. G. Ross of Windsor the interim-moderator presiding. This congregation has elected members to any vacant offices and all are taking hold splendidly to maintain the cause of Presbyterianism in Truro.



First Church, Port Arthur, Liquidates Debt



Bibles sent to British Guiana by Evangel Hall, Toronto

Fine Attendance At Western Synod

by F. G. St. Denis

THE SYNOD of British Columbia had its largest attendance since 1925 when it met in St. Andrew's Church, Victoria, May 6-8. The Presbytery of Kamloops had every member present, as were all the ministers and several of the elders from charges in the more remote parts of the Province.

The Synod dinner, served by the ladies of St. Andrew's, was the main social event, when an address was given by Dr. J. D. Cunningham, formerly Professor in Knox College.

Rev. Joseph Muchan of India, and the Rev. J. A. Munro, Superintendent of Western Missions, brought stirring messages at a Public Rally Wednesday evening on the work at home and abroad.

While reports of the several Standing Committees showed a successful year of achievement, the recommendations and resolutions reflected the problems and opportunities to be faced. Several overtures to the General Assembly evidenced the thoughtful interest of the Synod in the life of the whole Church.

Rev. Thomas E. Roulston of Cranbrook was elected Moderator by acclamation, succeeding the Rev. J. Lewis W. McLean of Victoria, who preached a challenging sermon on "The Measure of the Church" at the opening sederunt. The sessions were most profitable and inspiring and the fellowship of the brethren was greatly enjoyed.

Synod will meet in Central Church, Vancouver, next year.

BURNING OF MORTGAGE

TORONTO—At Beaches Presbyterian Church on April 28 this congregation burned its mortgage. John McKinnon, Chairman of the Board presided. After a brief programme, three older members of the congregation officiated as the mortgage was burned. The ministers of the neighbouring Anglican, Baptist, and United Churches were present. Dr. J. W. MacNamara, Clerk of the General Assembly; Dr. W. A. Cameron, Secretary of the General Board of Missions were also present. Lantern slides showing the early stages in the turning of the sod and erection of the church following 1925 were shown. The ladies afterwards served dinner. The minister is the Rev. J. R. Sanderson.

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The Choice of Saul

I Samuel: 10: 17-25

Golden Text: I Samuel 12-24

LESSON—JUNE 8
Saul's Failure

I Samuel 15: 13-26

Golden Text: I Samuel 15:22

LESSON—JUNE 15
David and Goliath

I Samuel 17: 38-50

Golden Text: Psalm 18:32

LESSON—JUNE 22
David Spares Saul's Life

I Samuel 26: 7-21

Golden Text: Luke 6:27

LESSON—JUNE 29
David's Prayer

I Chronicles 29: 10-20

Golden Text: I Chronicles 29:3

LESSON—JULY 6
How Paul Received the Gospel

Galatians 1: 11-24

Golden Text: Romans 1:16

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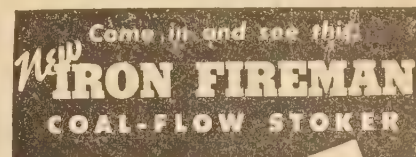
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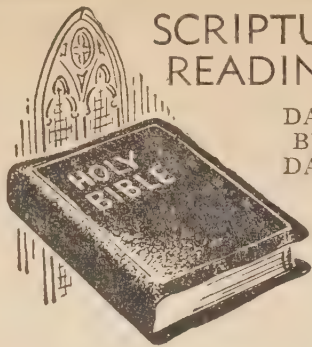
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SCRIPTURE READINGS

DAY
BY
DAY

- June 1—1 Samuel 10: 17-25
2—1 Samuel 15: 13-26
3—1 Samuel 15: 27-31
4—Hebrews 12: 22-29
5—Psalm 121
6—Matthew 16: 13-25
7—1 Timothy 3: 1-15
8—Psalm 122
9—Psalm 18: 1-18
10—Deuteronomy 33: 18-27
11—Acts 5: 17-25
12—Psalm 90
13—1 Samuel 17: 20-37
14—1 Samuel 17: 38-50
15—Psalm 34
16—1 Samuel 19: 1-12
17—1 Samuel 20: 11-17
18—1 Samuel 26: 7-21
19—Luke 6: 27-38
20—Proverbs 15: 1-13
21—Luke 9: 46-56
22—Romans 12: 9-21
23—Psalm 8
24—1 Chronicles 29: 1-9
25—1 Chronicles 29: 10-20
26—1 Chronicles 29: 20-28
27—2 Chronicles 3: 1-10
28—2 Chronicles 5: 1-10
29—Psalm 127
30—Psalm 132
- July 1—Proverbs 14: 27-35
2—Acts 9: 1-8
3—Acts 9: 10-18
4—Galatians 1: 11-24
5—Acts 22: 17-21
6—Romans 1: 13-17

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CBC—June 15 at 4.30 p.m.—Rev. W. Gordon Maclean, D.D., First Church, Winnipeg, Man.

CBC—World Church News — Every Saturday, 1.15 p.m.

CBL—June 8—11.00 a.m.—Rev. James McNeill, D.D., Parkdale Presbyterian Church, Toronto.

CBL—June 29 — 11.00 a.m. — Rev. James Milroy, Rogers Memorial Church, Toronto.

CBL—Morning Devotions, 8.15 a.m. week of June 2 — Rev. Edgar Burch, Mimico Presbyterian Church.

CFAB—Windsor, N.S., Sunday, June 8, 11.00 a.m. (E.S.T.).

CFCO—Every Sunday, 1.15 p.m. — Chatham Presbytery.

CHEX—First Sunday each month, 11.00 a.m., Peterborough, St. Paul's.

CJAT — Trail, B.C., Every Sunday, 9.00 p.m. (P.S.T.).

CKCR—Every Sunday, 6.30 p.m.—St. Andrew's, Kitchener.

CKNX—Wingham, Ont., Tuesdays, 8.00 p.m., "The Presbyterian Broadcast." Every Sunday at 7.00 p.m.

CHOK—Sarnia, First and Third Sundays each month—11.00 a.m.

CKX — Brandon, Every Tuesday and Thursday, 9.45 a.m. (C.S.T.).

CBM—11.00 a.m. and CJAD at 7.30 p.m. June 1—St. Andrew and St. Paul, Montreal.

CBM—Morning Devotions 8.15 a.m., June 2-4, Rev. David Scott; 16-18, Rev. A. Lorne Mackay; July 3-5, Rev. C. Ritchie Bell.

CKVL—July 6, 11.00 a.m.—First Presbyterian Church, Verdun, Que. (Every sixth Sunday).

CFCY—Charlottetown, P.E.I., The Kirk of St. James, Second Sunday each month, 11.00 a.m. (A.S.T.).

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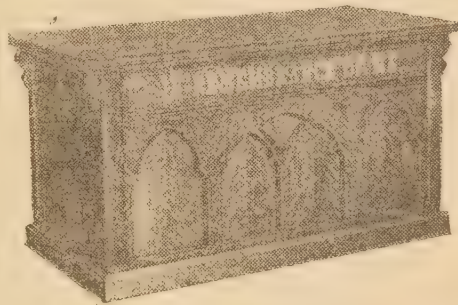
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Synod Visits Northern City

by Donald McQueen

THE SYNOD of Toronto and Kingston meeting in Sudbury May 6-8 meant for many members their first visit to this thriving northern city. Rev. Walter Patterson, retiring Moderator, preached a forceful sermon from Matthew 28: 18-30. He presented the world as a parish, and stressed the duty of winning men for Christ, then teaching them all things He had commanded.

The first duty of the newly elected Moderator, the Rev. J. R. Greig of Collingwood, was to introduce the Moderator of the General Assembly. Dr. Maclean said, "I have found our people faithful to the Church of their fathers. But," he added, "can you look at what is going on in the so called Christian Nations, Canada for example, and be surprised that countries we call pagan tarry so long beyond the gates?"

Rev. W. McRoberts, Toronto, was heard on "Evangelism" with appreciation. Favourable reports were presented from all Committees which, as the Convener of Home Missions stated, were "encouraging, considering what had been done; sobering, considering what should be done."

High point of the Synod was undoubtedly "Mission Night." Rev. A. E. Toombs, missionary on furlough, gripped the attention and imagination of the Synod by his comparison of the Indian situation to a wild or caged tiger. He referred to the possibilities for good or evil conditioned by the "hair-trigger" situation of the present, and emphasized the undreamed results that may accrue from wise and sympathetic Christian guidance and support.

A. H. Baburam, an Elder from British Guiana, said, "The greatest heritage Canada has is service, may God help you to develop and use it. I have seen many wonders since coming to Canada, but the most wonderful thing I have seen in your country is the Christian home."

The Synod meets next year in Knox Church, Waterloo.

JUNIOR OFFICE SECRETARY

Wanted by the General Board of Missions for September 1. Apply to the Secretary, Room 807, 100 Adelaide St., West, Toronto.

Rev. T. Owen Hughes of Ridgetown is the new Clerk of Chatham Presbytery.

* * *

Knox College Alumni will meet at General Assembly for luncheon, Monday, June 9.—Watch bulletin board.

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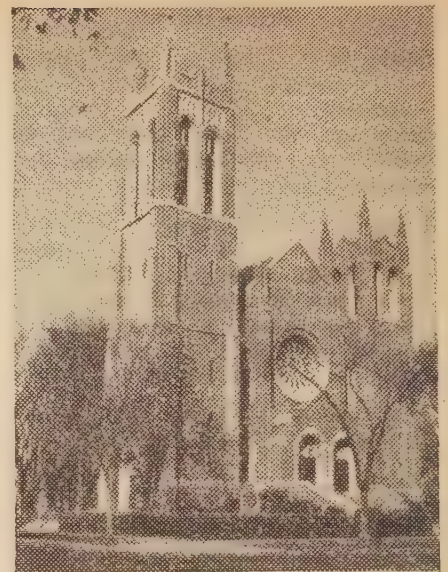
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Church Calendar

Material for ensuing number must reach the office by the 5th of the month

VACANCIES

Synod of Maritime Provinces:

Belfast, P.E.I., Mod., Rev. G. C. Webster, Zion Manse, Charlottetown.
Dalhousie, N.B., Mod., Rev. E. H. Bean, The Manse, New Mills, N.B.
Merigomish, N.S., Mod., Rev. A. E. Morrison, 139 Almont Ave., New Glasgow.

Millerton, N.B., Mod., Rev. D. C. MacDonald, Chatham, N.B.

Synod of Montreal and Ottawa:

Caintown and Lansdowne, Ont., Mod., Rev. H. Cousens, 126 Church St., Brockville.
Montreal, Que., Kydd Memorial, Mod., Rev. W. Harold Reid, 5928 5th Ave.
Spencerville, etc., Ont., Mod., Rev. M. W. Heslip, Prescott.

Synod of Toronto and Kingston:

Dixie, Ont., Mod., Rev. R. C. Creelman, 15 Springmount Ave., Weston.
Eversley, Strange, etc., Mod., Rev. S. W. Hirtle, Box 123, Richmond Hill.
Madoc and Tweed, Ont., Mod., Rev. W. H. V. Walker, Stirling.
Sudbury, Ont., Knox, Mod., Rev. W. L. Detlor, Parry Sound.
Sutton, etc., Ont., Mod., Rev. D. C. McLelland, 22 Brookdale Ave., Toronto.
Tottenham, etc., Ont., Mod., Rev. B. F. Andrew, Alliston.
Warkworth, etc., Ont., Mod., Rev. A. N. Reid, Colborne.

Synod of Hamilton and London:

Ailsa Craig & Nairn, Ont., Rev. John Fleck, London.
Duart & Turin, Ont., Mod., Rev. T. Owen Hughes, Ridgetown.
Embro & Harrington, Ont., Mod., Rev. W. A. Kincaid, Innerkip.
Hamilton, Ont., Erskine, Mod., Dr. N. D. MacDonald, 91 Myrtle Ave., S. Kincardine, Ont., Knox, Mod., Rev. W. O. Rhoad, R.R. 3, Lucknow.
Kintyre, Wardsvine, Ont., Mod., Rev. A. C. Young, The Manse, Glencoe.
Rodney & New Glasgow, Ont., Mod., Rev. R. R. Gordon, Box 147, Dutton.
Woodville, etc., Ont., Mod., Rev. A. S. McLean, Kirkfield.

Synod of Manitoba:

Winnipeg, Man., St. James, Mod., Rev. Dillwyn T. Evans, Norwood.

Synod of Saskatchewan:

Melfort, Sask., Mod., Rev. James S. Clarke, Prince Albert.

Synod of Alberta:

Macleod, Alta., St. Andrew's, Mod., Rev. E. L. Garvin, Lethbridge.

Synod of British Columbia:

Vancouver, B.C., Richmond, Mod., Rev. H. Lennox, 3158 W. 37th Ave.

INDUCTIONS

Scarboro, Ont., St. Andrew's, Rev. A. D. MacLellan, April 23, 1947.
Strathroy, Ont., Rev. S. M. Scott, May 2, 1947.

Woodlands, etc., Ont., Rev. M. D. McNabb, May 7, 1947.

ORDINATIONS

Rev. Alex. Orr, M.A.
Rev. Douglas G. Seaton.
Rev. Gordon A. Cunningham, B.A.
Rev. George A. Lowe.

DEATHS IN THE MINISTRY

Rev. Andrew Walker, Lloydminster, Alta., April 24, 1947.
Rev. Thos. McAfee, D.D., Regina, Sask., May 8, 1947.

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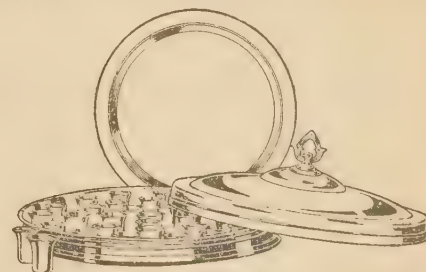
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The

GENERAL ASSEMBLY NUMBER

PRESBYTERIAN RECORD



OFFICIAL JOURNAL OF THE PRESBYTERIAN CHURCH IN CANADA

In This Issue . .

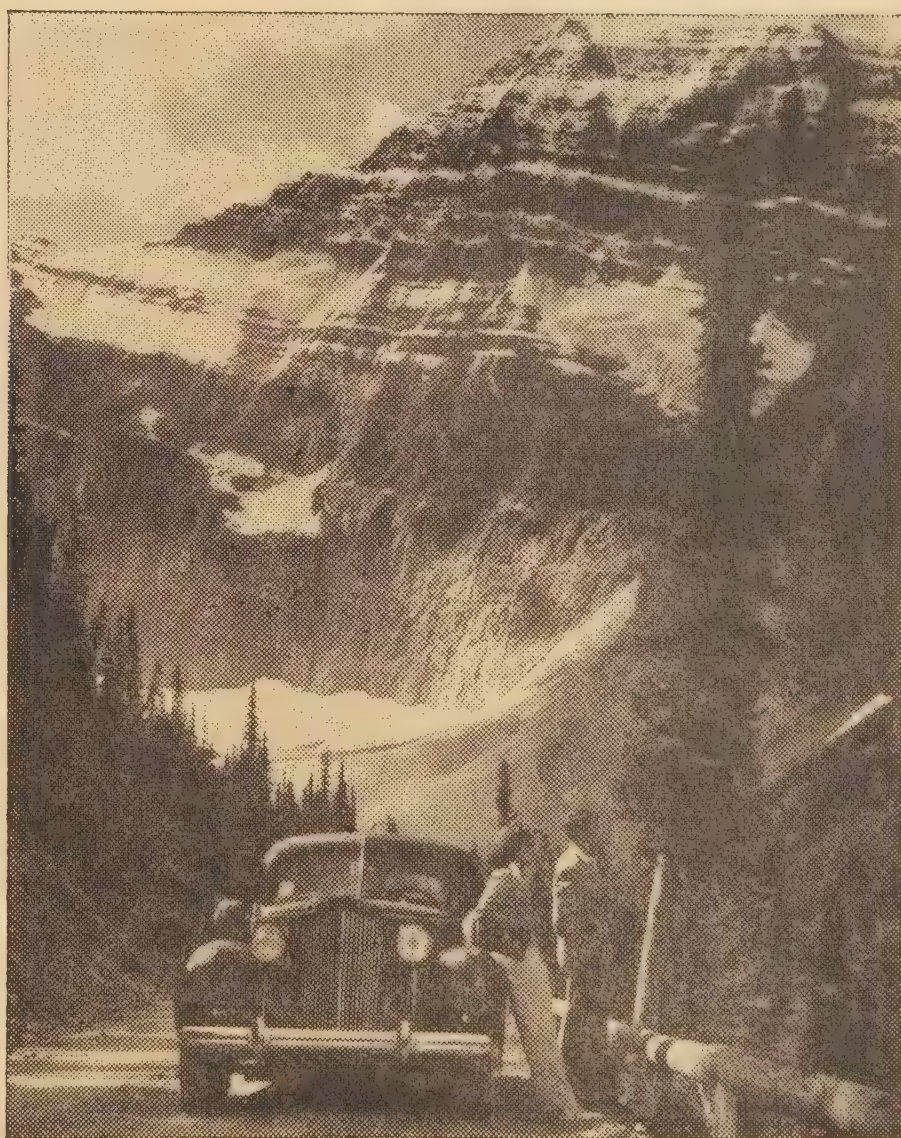
THE LORDSHIP OF CHRIST
by Dr. W. Gordon Maclean

THE MODERATOR
REV. C. H. MacDONALD

73rd GENERAL ASSEMBLY
DIGEST

IMPRESSIONS
ON ASSEMBLY

THE KIRK IN CONCLAVE



National Film Board

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Established 1876

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On The Record

OUR CONTRIBUTORS

DR. W. GORDON MACLEAN gives the address of the
retiring Moderator at General Assembly.

Dr. J. D. SMART sends news of the General Assembly
of the Presbyterian Church in U.S.A.

REV. KENNETH SLACK writes of the General
Assembly of the Presbyterian Church in England.

* * * *

73rd GENERAL ASSEMBLY DIGEST — further
glimpses of Assembly will appear in our August issue.

* * * *

The Presbyterian Advance for Christ and Peace Thank
Offering gives the Advance of Ottawa and Victoria Presbyteries.

The Editor's Mail Box

Brief letters are invited. Publication does not neces-
sarily imply agreement with the views expressed.

WHAT ONE CHARGE ACCOMPLISHED

ENCLOSED is Postal Note to cover trial subscriptions to
the Record. At present there are no copies going into
the Kouchibouguac congregation, and the response to the
offer of trial subscriptions has been most gratifying. I pre-
sented the offer to Black River Bridge congregation and the
Record Secretary will be contacting you in respect to ad-
ditional subscriptions. For the rest of the year there will
be 33 copies coming into these congregations, in which the
total number of families is about 40.

The idea of offering trial subscriptions is excellent. I
am confident that the majority of those subscribing will de-
sire to extend them at the end of the year. There has been
a remarkable improvement in the Record during the past
year, and it is sure to win an honoured place in most Pres-
byterian homes.

Kouchibouguac, N. B.

W. I. McELWAIN,
Student Minister.

* * * *

Dear Editor:

Dr. Cameron's letter in the April Record on the Church
of Christ in China was read with considerable interest. But
there are certain points with which I feel that I must take
issue since the policies of my father—Dr. Jonathan Goforth
—have been used to support a policy to which he was de-
finitely opposed.

Dr. Cameron seems to convey the impression that my
father hunted in vain (in 1926) for the specific type of field
which would be "under our entire direction and control,"
until it finally turned up in Manchuria. This was not the
case. Any of those fields would have expected the same kind
of operation. However, my father never believed in or em-
ployed the method of dictating to his native co-workers.

Again, contrary to the impression given, our mission in
Manchuria has never been dependent upon the other missions
who were rather inclined to look down their noses and say,
"Well that is some mission—a couple of doddering 70-year-
olds, one male greenhorn and two spinsters! What can they
do?" That was at the beginning, but God so richly blessed
ten years of faithful seed-sowing that forty-five churches
have stood the tests of war and destitution. But has not God
always used the weak things of the world, and the things
men despise? And have not the greater works always been
done by the single Gideons, who had the faith to go out "in
this their might, that God was with them"?

Dr. Cameron gives a very fine statement of the goal of
all the early missionary pioneers, but within the context of
his letter it is most misleading. The goal my father worked
towards was self-support with resulting responsibility. That
is a very different story from the psychologically unsound
policy of give, give, give and no take.

May I reiterate the simple fact that father was definitely
and completely opposed to any affiliation with the Church
of Christ in China. And his reasons for that stand still exist.
At the same time he was keen on any co-operation which
would not entail compromise of principle or belief.

—MARY GOFORTH MOYNAN.

The Retiring Moderator's Sermon Before the 73rd General Assembly

by Rev. W. Gordon Maclean, D.D.

Behold, I stand at the door, and knock—Revelation 3:20

These words are the closing admonition of the Lord to that branch of the Church at Laodicea.

To the seven churches were addressed seven Epistles—each appropriate to the special wants of the respective congregations. These churches have long since passed away—the cities where they flourished now lie in ruins: some obliterated altogether; and the forms of Christianity which exist in these regions to-day so marred and distorted from the original simplicity that is in Jesus as scarcely to be recognizable.

Yet the seven epistles of Christ to these churches which are now no more, have a significance, an interest that extend to the Universal Church of all time.

In the historical condition of these historical churches, we recognize much that is true of the Church of Christ in every time and place of all countries and in all ages to the very end of time.

Especially is this seen in the description of our Lord as set forth in the last epistle from which we have chosen our text. He is set forth under the most general—the most universal aspect possible. He is the "AMEN" of the Divine Council. He is the WITNESS faithful and true: He is the "source and spring of the whole new creation of God." Throughout the seven epistles to the seven churches, we find the Lord and Head of the Church set forth under various aspects all culminating in the last as the most perfect.

So too in the manner of His Coming:— They gather intensity as they proceed:—

First it is—"Hold fast till I come."

Then it is—"I will come as a thief."

Again—"I come quickly."

Finally, "Behold, I stand at the door, and knock."

CHRIST — THE PLEADER.

In the first place, consider who it is that thus stands and where he stands. It is Christ — "the AMEN the faithful and true witness, the beginning of the creation of God," and he stands, not at the door of the world, but at the door of his own House—"Whose House are we"—the Church — the purchase of His own Blood. What more lamentable spectacle than here — a worldly and well-nigh dead Church — a Church in alliance with the world under its influence and deadening power, glorying in her shame, a Church which is nothing in particular holds nothing as vital, colourless, careless: a Church which is neither one thing nor another. Neither cold nor hot, without any enthus-



—Courtesy Ewing Galloway

Behold, I stand at the door, and knock

iasm for God and Truth, a Church poor and blind—having no eye for sorrow and distress and no store from which to MINISTER help and comfort and yet a Church boastful and proud, complacent and self-sufficient.

Such was the church at Laodicea. Pray God it may not be so with the Church of Jesus Christ in Canada, and pray God it may not be so with our beloved Church—the Presbyterian Church in Canada.

The Church exists not as an end in herself but as the witness for the "Faithful and True Witness." In so far as she blesses the world in winning men to the ideal of Christ which is Holiness, only thus does she realize the Divine purpose of her Lord.

But if Christ be not the centre and source of her

life and power, then must she signally fail indeed.

Let us not be afraid of the truth, Brethren. There have been times in the history of the Church when she was all that is here declared — lukewarm, poor, blind and naked — yet boasting that she was rich and wise and beautiful, only startled out of her delusive dreams of falsity by the merciful judgments of God. By reversal of fortunes—persecutions and distresses compelled to realize that she was miserably poor indeed and that her wretchedness was alone due to the absence of the same Jesus Christ from her midst.

"Behold, I stand at the door, and knock." He stands at the door of the Church's Being. He seeks admission into her councils, plans, purposes and operations. He stands at the door of the individual life of minister and layman, and seeks the fullest and frankest admission: He stands in grace and laden with abundance

"Admit Him, for the human breast
Ne'er entertained so kind a guest."

A GRACIOUS PLEADER

Consider further the character of the gracious pleader who seeks admittance. He is the "AMEN" the Lord Jesus Christ—not to be but already is and ever shall be the fulfilment of every promise made by God to His people.

He is the **Faithful and true Witness**. Man is concerned with phantasies and lies. Jesus comes as the truth to rest the weary heart and to satisfy the mind. He comes as the witness against all the falsity and error among the masses of which man in wandering has lost himself.

He comes as the "Way, the Truth and the Life." He is the beginning of the creation of God, not only of the material universe but also of that more glorious still — the Church — the new Heaven and the new Earth wherein dwelleth righteousness.

Think deeply on this great thought! The Lord Jesus Christ is the "AMEN" of the Divine counsel—the answer and the confirmation to every promise in the word and every divinely implanted thought in the human spirit.

The **Truth** which men are ever seeking amid the vanities of TIME. The beginning of the new creation through which alone all the noblest, highest and best aspirations of the individual and the end will be realized—the lifting up of Earth and Heaven—the bringing down of Heaven to Earth.

This, Brethren, is He who stands and knocks and pleads and in Himself brings the fullness of God for the perfection of our life, and the life of our Church.

THE LONG SUFFERING OF THE CHRIST

Consider finally the **Attitude** of this **Personage**. He stands "Behold I stand—and knock." His standing bespeaks His **grace, condescension and long suffering**. It implies heartless ingratitude on the part of those who refuse Him admittance. He knocks and pleads—standing at the door of our Being—the door of the human heart.

You have all seen Holman Hunt's conception of this text as a House, all grown over as to the door with ivy, and the Saviour with lamp in hand, his head wet with dew, and His locks with the drops of the night through long-waiting.

May we say not in the spirit of criticism which would be presumption, but in the light of certain modern tendencies that our conception of the text would be other than this.

We do not think the door ivy-grown and covered over as if no human footsteps had for years crossed the threshold. We imagine rather a stately mansion for such is man among the many works of God. It is night without and all is dark and dreary, but within are lights burning brightly, music and dancing and voices of merry and thoughtless guests.

At the **great outer door** stands the Master of the House—the friend and benefactor of those within.

He knocks and seeks admission—but the gaiety and mirth within—the feasting and the drinking and the dancing engage every eye, ear and thought, and He is unheeded and His **Knocks** are lost in the louder sounds within.

Yet does he not, as he might, force an entrance and claim His own: neither does he turn away in anger and leave us to our mad folly.

By and by the mirth dies down: the gaily festooned lights twinkle for a little and then go out:—

The tumult and the shouting dies,
Our pomp of yesterday is one with Nineveh and Tyre
And still standing, knocking and pleading is
That ancient Sacrifice: Jesus Christ of the
Humble and contrite Heart.

REAPING WHAT WE SOW

Brethren, the experience of the Prodigal is forever being repeated: After the abundance and the riotous living comes the famine and the sore want, the time of thoughtlessness to reflection and profound regret: to the sowing of the wind the reaping of the whirlwind. But will there be, is there going to be for us as a people, a nation, a Church—a returning to the Father's House? History has proved that the people who refuse to seek after that which is good, and true and beautiful perish.

You may remember the beautiful description given in the Song of Solomon. It is applicable to us as a

Church of the Living God. There the Beloved one seeks admission but the Bride delays to open until too late:—"I opened to my Beloved" she says "but my Beloved had withdrawn Himself and was gone: my soul failed when He spoke. I sought Him but I could not find Him, I called Him but He gave me no answer." Song V; 6.

Brethren, you and I live in days passing strange. "The whole head is sick and the whole heart faint." The world with its teeming millions is restless and dissatisfied and "if but a match be dropped into its combustible material" to use Carlyle's words "there may come the shattering explosion, the earth shivered into impalpable smoke."

The greatest leaders of men are looking to the Church to help in solving what appears at the moment insolvable problems. And the Church must give heed

to the Christ who is still standing, knocking and pleading at her door.

When Christendom is pervaded by the glory of the life and character of Jesus Christ, when it is marked off as a separate people with an elevation of **domestic, social and national** life, there will be few peoples in the world who will not long eagerly to live at peace and in sweet brotherhood the one with the other. Until then, we depend upon the forward work of Christ, upon the direct Scriptural interpretation of His life and character to win a way for Him when we fail and so achieve through the Church of Jesus Christ, the conquest of mankind.

"Behold, I stand at the door, and knock."

"Blessing and honour and glory, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. AMEN.

73rd General Assembly Digest

FIRST words of the new Moderator, the Rev. C. M. MacDonald of Lucknow, were "It is my hope that during my term of office, I may be of some assistance to the smaller churches, as distinct from the great churches of the cities." The election of Mr. MacDonald was conceded on the first ballot, as he had a clear majority over the other nominees, Dr. Wasson and the Rev. Henry Cousens.

Not since 1929 when the Assembly elected another distinguished leader, Dr. David K. Perrie, of Wingham, has the rural church been honoured. This action was again most fitting, since the new Moderator is Convener of the special committee on the rural church problem.

The Assembly was opened with a strong, deeply spiritual sermon "The Lordship of Christ." Dr. W. Gordon Maclean, in this, his retiring address as Moderator, pointed out that "the greatest leaders of our day are looking to the Church to solve the greatest questions that face our generation."

As Dr. Robert Johnston of Ottawa moved that a vote of thanks be extended to Dr. Maclean, there was a warmth of response by the Commissioners that showed their appreciation of the year of inspiration and power that the Church enjoyed under his leadership.

Dr. Maclean thanked the Assembly for the distinction conferred upon him. He said, To be called to preside over any court of the Church, is an eminent distinction—When the Church is as illustrious as the Presbyterian Church in Canada, the honour was overpowering.

PERFECT ARRANGEMENTS

CALGARY Presbyterians have every right to be proud of the fact that billets were provided for the 220 Commissioners—not only this, but the Reception and other committees handled the incoming Commissioners with dispatch and courtesy. Great praise must be accorded to the minister of Grace, Dr. Frank Morley, and his efficient committees. Tall, lawyerlike, J. W. Crawford, K.C., who wears a number thirteen shoe that pinches, gave unending time and patience in his care for the Commissioners.

The Church itself, newly decorated, was a fitting sanctuary for the service of Holy Communion which was observed on the Thursday morning. This service was conducted by the Moderator, assisted by Dr. W. Gordon Maclean and the Rev. G. Deane Johnston. The service was impressive and served as a fitting prelude to the business of the Assembly.

VISITORS TO ASSEMBLY

The Mayor of Calgary, Mr. John C. Watson, spoke cordially and briefly to the Assembly. He told the Commissioners that he could not give them the freedom of the City because he did not exactly know what that implied. The Mayor was followed by the Rev. H. H. Crump, Rector of Christ Church. Mr. Crump spoke on behalf of the Ministerial Association of Calgary, after a word of welcome to Calgary on behalf of the Ministerial Association and the Anglican Church in Canada. He spoke of the happy relationships that exist between his Church and ours. Some people

speak of "our unhappy divisions," but he said "our relationships are happy, and we should emphasize the things on which we agreed. I have never thought of the ecumenical movement in terms of uniformity, but feel that we are working together towards Christian Unity, not union," said Mr. Crump.

COMMITTEE ON CORRESPONDENCE WITH OTHER CHURCHES

IT WAS shown that fraternal greetings had been received from the Presbyterian Churches in Scotland, Ireland and the Presbyterian Church, U.S.A. A cablegram was also received from the New Zealand Presbyterian Church and from the United Free Church of Scotland.

It was reported that the Alliance of Reformed Churches will meet in Geneva in August, 1948, when Dr. George Donald, President of the Alliance, will give the opening address.

The Committee recommended that greetings be sent to the Presbyterian Church of South Africa on the occasion of its Golden Jubilee, and also the English Presbyterian Church of Mexico.

Congregations throughout our Church are requested to consider the sending of bundles to Britain, these bundles to consist of clothing and canned goods, and thus provide Presbyterian congregations in England, Ireland and Scotland, with some of the necessities of life in their time of great emergency.

—Please turn to page 150

The Moderator

Our newly elected Moderator, the Rev. C. H. MacDonald, is one of those ministers, who has often doffed his coat to do manual work for the Presbyterian Church. When the Synod of Hamilton and London planned a Young People's Camp at Kintail on Lake Huron, there was only a brief month before the opening of the first camp.

For the success of that undertaking a central building was necessary. They turned to Charlie MacDonald of Lucknow, who designed and erected the administration building within the required time. No later than this Spring his saw and hammer were busy with other buildings on that camp.

The new Moderator left school at the age of twelve. He began farming at Teeswater and reached young manhood and had married Miss Ellen Martin, a High School teacher, before he heard the call of the ministry.

Faithful in his attendance at the local Presbyterian congregation, he listened to the financial agent of Knox College, Dr. Gray, appeal for something more than money. He asked men to volunteer for the ministry. The closing hymn:

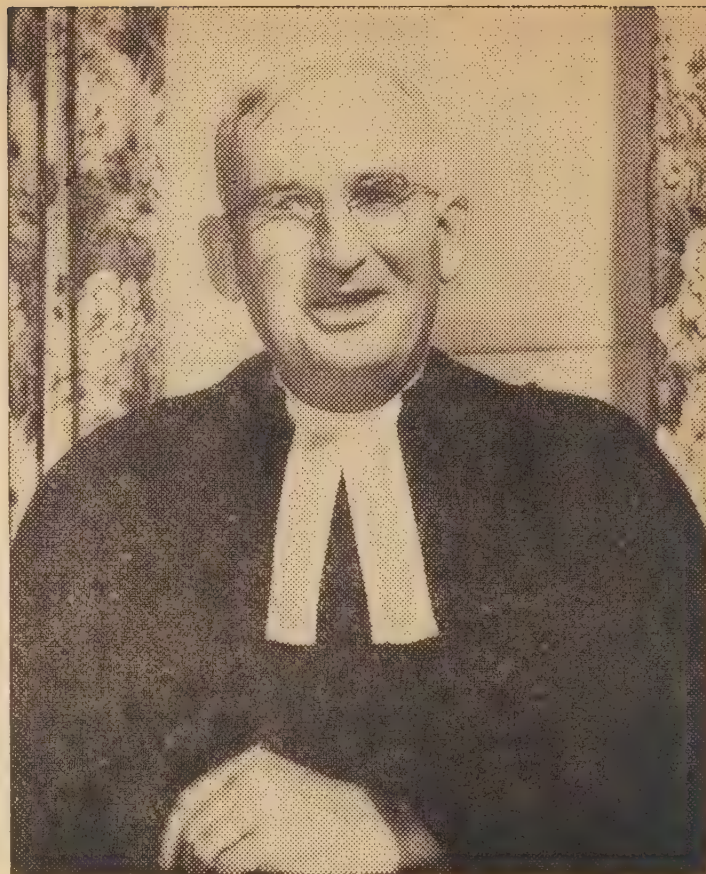
"Hark, the voice of Jesus crying,
who will go and work today,"

rang in his ears, as he drove the buggy home. His announcement at the dinner table startled his wife, "when we get the crop off, I will start to study for the ministry."

Mrs. MacDonald said, "Let me help." She gave him his first Latin lesson when he was picking apples and another when he was digging potatoes. The student made remarkable progress, but his wife took seriously ill and Mr. MacDonald started to the local High School in February. Between February and July his intensive study brought him Normal entrance—one of the three who were successful out of a class of seventeen.

He entered University College, and on account of his age, the Principal of Knox offered special consideration for a shortened course. He was grateful but did not accept and took three years in University before entering Knox, where he graduated in theology thirty-one years ago.

Always in rural charges, or country towns, he has never hankered after a call to the city. His first call was to Cree-more, a three point charge in Barrie Presbytery. After seven years he went to Penetanguishene and Wyebridge, and in 1925 was called to Lucknow and Dungannon where he has laboured for the last twenty-two years. This spring, the Board of Missions invited him to serve in our British Guiana Mission. There was a happy note in his voice when he announced acceptance. But the medical advisers shook their heads and pronounced against his living in that climate.



—Courtesy Calgary Albertan

The Moderator, Rev. C. H. MacDonald

One might pile up a long list of faithful services on behalf of our Church. He has borne the burden and heat of the day without sparing himself. He has served on many Boards; Administration, Missions, Deaconess, S.S. and Y.P.S., Evangelism and Social Action and the Senate and Board of Knox College. Four times elected as Moderator of Presbytery, he has also been Moderator of the Synod of Hamilton and London.

However, as the Rev. Richard Stewart of Goderich, said in his nomination speech, Mr. MacDonald's greatest assets are his wholesome Christian character, his pleasing personality, and his record of inspiring and consecrated leadership. His voice has gone far beyond the bounds of our Church, for he has led others into the service of the Master at home and overseas. His only son, Douglas, is minister at Tillsonburg and one daughter is Mrs. W. A. Henderson, the mistress of the Manse at Hillsdale, Ontario.

—J. McN.

HOSPITALITY TO MODERATOR AND OTHERS

The men of Grace Church with their Minister, Dr. Morley, presiding, showed their appreciation of the Moderator and past Moderators by a complimentary dinner to these, the Clerks of Assembly and others in the Sun Room of the Paliser Hotel.

Mr. John Denholm welcomed the guests on behalf of the group of men from Grace. Dr. Morley spoke, referring particularly to the long services to the

Church of Dr. Robert Johnston, Convener of the Board of Missions. Both the Moderator, the Rev. Charles MacDonald, Dr. Johnston and Mr. Clarence Pitts, said that the Presbyterians of Calgary had given all, one of the most marvelous receptions ever accorded a General Assembly. They had shown their great love for the Presbyterian Church by putting it into action. Each guest was presented with a picture of the Rockies, and Dr. Johnston received a small bronze figure.

COMMITTEE ON CHURCH WORSHIP

In the absence of the Rev. T. H. B.

Somers, the Rev. G. Deane Johnston provoked animated discussion on the subject of public worship. The reading of devotional literature and prayers was enjoined on all ministers in preparation for divine service. "The sermon should be," said this report, "a sacramental showing forth of Christ."

The study of the Westminster Directory of Public Worship and preaching for decision, was a great responsibility laid upon all ministers.

HOME RELIGION

The Rev. E. A. Thomson spoke in the absence of Dr. A. C. Stewart, Convener,

He said that the committee would like to see a more widespread use of "Every Day." Other pamphlets and booklets dealing with matters concerning the Church had been recommended by this committee, unfortunately some of these were out of print at the moment, but fresh supplies are being sought.

ADVANCE FOR CHRIST AND THANK OFFERING

In presenting this report, Mr. Bamber Hannigan stated that the returns from congregations demonstrated that a sacrificial spirit of giving was stirring a great portion of the Church. Ottawa Presbytery led all the others with 184 per cent of their allocation. Other presbyteries who had done splendidly were Superior 107%, Montreal 102%, Edmonton 101%, and Red Deer 100%.

The speaker said that the Presbyterian Church will not reach its full status, until we have across our Dominion a group of elders and laymen in every congregation as devoted and as consecrated as our ministers. Failure to reach our total objective must be unthinkable. Commissioners were entreated to return to their congregations and see that their objective is raised.

The Rev. G. Deane Johnston and Mr. Clarence Pitts moved consideration, and one recommendation expressed great appreciation of the work accomplished by the absent Convener, Dr. Wm. Barclay, and prayers were offered up for his complete recovery from his illness.

BOARD OF EVANGELISM AND SOCIAL ACTION

Dr. C. L. Cowan presented the report and said among other things:

"The Christian conscience of Canada is alarmed at the break-down in family life. In a certain district in Ontario, there was revealed a sharp upswing of family disruption, desertion, increased alcoholism, associated with social break-down, and a ratio of unmarried parents' cases of 49% greater than that of the

previous year. Such conditions are altogether too prevalent over all the country and demand more definite action by Synods and Presbyteries and this Board."

Concerning non-attendance at church, this was greatly regretted and alarming. The Chairman said Presbyterian congregations cannot allow churches to become concert halls, even to get Sunday evening crowds. . . The World cannot set the terms of church going; Christ has.

The number of Divorces was an all-time high. In Canada over 6500 Divorces were granted in 1946, over against 2461 in 1941. The Board asked permission to publish a booklet on home and marriage. In the United States there was one divorce for every three marriages contracted in 1946.

On Evangelism proper, Dr. Cowan spoke strongly on the necessity of bringing men and women and children definitely to Jesus Christ. Grow out of that what may, and much must, to bring the soul, under the spirit, to Christ, is the supreme responsibility. The evangelical outreach of today is astonishing and very heartening.

TREASURER'S REPORT

Very briefly, but concisely, Mr. E. W. McNeill presented the report of the Treasurer. This report is found printed in detail elsewhere and shows that while a healthy condition is revealed the extraordinary expenditures needed by an expanding church calls for deeper sacrifice on the part of every member.

OTHER WELCOME VISITORS

Two speakers on the Friday morning were given a hearty welcome by the commissioners. The Rev. Andrew S. Wood presented the claims of the British and Foreign Bible Society in the face of the world's clamant call for the Word of God. The Rev. Charles Reeve, president of the Southern Alberta Auxiliary, presented the Moderator with a suitably inscribed Bible.

The Rev. W. N. Byers, representing the Lord's Day Alliance, asked for the support of the Presbyterian Church in all their endeavours to obtain a lawful observance of the Sabbath. Next year is the Diamond Jubilee of this organization.

BOARD OF ADMINISTRATION

This report held the attention of the Assembly for a long period, when Mr. H. P. Wanzer, Chairman of the Board, presented a Budget for 1948 for their approval.

The allocations are to be forwarded through the Synods to Presbyteries not later than December of this year. Mr. Wanzer in speaking of the success of the Advance for Christ, urged an advance in the Biblical and doctrinal teaching of our Church. All congregations were urged to prepare plans to raise the total objective of two million dollars before December 1948.

Much interest settled around the election of the Rev. E. A. Thomson, to succeed Dr. MacNamara, in the important post of secretary to the Board of Administration — seven names were presented to the Assembly: The Rev. C. Ritchie Bell, Montreal, the Rev. J. M. Laird, Toronto, the Rev. Donald McQueen, Lindsay, the Rev. A. Neil Miller of Brampton, the Rev. J. MacBeath Miller of Edmonton, Dr. J. B. Skene of Vancouver and the Rev. E. A. Thomson. Mr. Thomson, the new secretary, has been the General Secretary of the Sunday School and Young People's Board since 1941 and was clerk of the Presbytery of Guelph during his ministry at Elora.

Dr. A. C. Stewart of Midland and Mr. Bamber Hannigan of Toronto were appointed to the Board of Trustees.

REPORT ON CHAPLAINCY WORK

In the absence through illness of Dr. Wm. Barclay, the Rev. Charles K. Nicoll presented the report. Gratitude was expressed for the safe return of all our Chaplains. In the permanent forces, we have four chaplains appointed, the Rev. E. G. B. Foote, O.B.E., Chaplain to the Fleet; Major John W. Foote, V.C., and Major J. Fred Goforth, M.C., in the Army, and Squadron Leader James Dunn in the Air Force. Major P. W. Murray and Major John Y. Fraser were recently appointed to Veterans' Hospitals.

PRESBYTERIAN COLLEGE ALUMNI

The Alumni Association of the Presbyterian College, Montreal, held a luncheon in Grace Church on June 6, with the Rev. G. E. Bingham presiding. Guests at the head table, who spoke briefly, included the Rev. C. H. MacDonald, Moderator of the Assembly and Dr. Gordon Maclean, immediate past Moderator.

An outstanding item of business, was the forming of a Committee to provide



A HAPPY MOMENT

The Prime Minister, the Right Hon. W. L. Mackenzie King, smiles as he declares the corner stone of St. Stephen's, Ottawa, well and truly laid.

a living memorial, in addition to a permanent plaque in honour of the men from the College, who gave their lives in World War II. The Rev. Henry Cousens was appointed Convener of the Committee and suggestions made were for either a bursary or some necessary equipment for the library.

Officers elected were as follows:

Hon. Pres., Rev. F. Scott Mackenzie, D.D..

President, Rev. G. E. Bingham.

Vice Presidents, Rev. A. G. Faraday (Halifax), Rev. Donald MacMillan (Toronto), Rev. S. J. Lookman (Brandon), Sec.-Treas., Rev. E. J. White.

Bibliographer, Rev. T. J. Watson.

Necrologist, Rev. H. A. Pritchard.

Plans were made to keep the Alumni in closer touch with each other by lunches at all Synod gatherings, with reports of these to be circulated by the General Secretary. A semi-annual meeting will be held in the Fall to develop these plans.

PENSION FUND

One of the matters carefully investigated during the year has been the possibility of bringing our ministers under the Government Annuity Plan, said Mr. Clarence Pitts, in presenting the report of the Pension Fund. None need have any suspicions in their minds about the condition of the Fund. For the first time in many years the Income Account shows a surplus of \$5,514.

Mr. Pitts paid high tribute to those congregations, who have taken seriously their payment of one per cent of amount back to 1943. Since this scheme became effective over \$56,000 has been forwarded by congregations.

Ministers, who have never connected themselves with the Fund, have been twice given the opportunity to become optional ratepayers. The second offer remains effective until January 31, 1948. The benefits offered are far beyond any scheme that can be obtained from regular insurance companies since the Church-at-large places monies for the benefit of annuitants.

THE TEACHING OF YOUTH

The evening programme of the Sabbath Schools and Young Peoples' Societies was presented on the Friday evening when the Rev. G. Deane Johnston was the principal speaker. Admitting in part the failure of church, home and Sunday School in the matter of Christian education, Mr. Johnston said, "the great task of our generation is to teach men the gospel of Jesus Christ."

Board Secretary, the Rev. E. A. Thomson, pointed out that although there was a decrease in Sunday Schools during 1946 of 25, that our Young People's Societies had 54, now totalling 523 societies with a membership of 10,523. A rapid increase in vacation schools is noticeable,

since these have increased fourfold over 1942.

The report was presented by the Rev. Richard Stewart, in the absence of the Convener, Dr. M. B. Davidson, devotions were conducted by the Rev. Phil Schisler and the Rev. Neil G. Smith spoke on behalf of Presbyterian Publications.

MESSAGE TO DR. HUGH CAMERON

The Assembly heard with great regret that the oldest living minister of the Presbyterian Church, Dr. Hugh Cameron of Ottawa, lies seriously ill in a hospital in that city. Dr. Cameron is also the oldest living Queen's graduate. The Assembly sent their sympathy and prayers to this fine servant of the Church.

NOTE: Within a few days after the passing of this resolution by the General Assembly, Dr. Cameron passed away at the ripe age of 92 years.

GENERAL ASSEMBLY BROADCAST

Through the courtesy of the Calgary Officials of C.B.C., the Moderator broadcasted a message on the Sunday afternoon, which was listened to with rapt interest. His closing words were:

"I enter upon the office and the duties of the Moderator in the same way that the Church arises anew to the challenging demands of our day, in the promise, 'My grace is sufficient for you, for My strength is made perfect in weakness.' Therefore, in the name of the Lord Jesus Christ I ask every member of the Church to believe that this promise is to you all—and in His name I invite you to join with us in making His transforming grace and purpose known unto all men."

PREACHERS IN ASSEMBLY CHURCH

The Assembly services in Grace Church were conducted by the Moderator, assisted by Dr. Morley, and the special preachers were the Rev. Dr. David Lang of St. John's, Nfld., and the Rev. Richard Stewart of Goderich. It was a day of great inspiration for all. Com-

missioners were heard in other Calgary churches of our and other denominations, and many ministers travelled great distances at the week-end to preach in Presbyterian pulpits in city, town and country.

KNOX COLLEGE ALUMNI

The Knox College Alumni Association met at Grace Church on Monday, June 9th. The Treasurer, Rev. Drummond Oswald, reported on the progress of the Thomas Eakin Portrait Fund, and it was urged that contributions from graduates of the College and others interested, should be made as soon as possible. Principal W. W. Bryden outlined a proposal for a Summer course in Theology to be held in 1948 for two weeks at Toronto. The Association unanimously approved the proposal. The officers of the Association for 1946 were re-elected. Honorary President, Principal W. W. Bryden, President Dr. N. R. D. Sinclair, Vice President, Rev. DeCourcy H. Rayner, Treasurer, Rev. Drummond Oswald, Secretary, Rev. Neil G. Smith.

GRIM SITUATION IN EUROPE

Dr. J. Hutcheson Cockburn, director of reconstruction for the Churches of Europe, paints a grim picture of the physical and religious destitution of the nations of Europe. He said to a gathering of ministers that there are clouds and thick darkness everywhere and that he believed that 30 years will not see a complete peace in Europe. "If we do have again a Christian civilization the greatest factor will be the contribution of the Christian Church." Dr. Cockburn told of providing 104 wooden churches each costing six thousand dollars from money provided in the United States and Canada. They have also supplemented the stipends of pastors in countries where inflation has caused the pastors to sell their books and family possessions in order that they might continue the proclamation of the Gospel.

STATISTICAL REPORT

| | 1945 | 1946 | 1946 Increase | 1946 Decrease |
|---|-------------|-------------|------------------|------------------|
| Number of Ministers on Presbytery Rolls | 733 | 739 | 6 | ..... |
| Number of Self-Sustaining Charges | 394 | 396 | 2 | ..... |
| Number of Augmented Charges | 138 | 146 | 8 | ..... |
| Number of Mission Fields | 182 | 167 | ..... | 15 |
| Number of Preaching Stations | 1,193 | 1,171 | ..... | 22 |
| Number of Elders | 6,510 | 6,727 | 217 | ..... |
| Number of Families | 87,244 | 88,361 | 1,117 | ..... |
| Sabbath School Pupils—All Departments | 72,337 | 72,295 | ..... | 42 |
| Communicants Received— | | | | |
| On Profession of Faith | 5,225 | 6,330 | 1,105 | ..... |
| By Certificate | 3,541 | 4,718 | 1,177 | ..... |
| Communicants on Roll, December 31st | 173,152 | 174,225 | 1,073 | ..... |
| Stipend paid by Congregations | \$1,057,432 | \$1,115,249 | \$ 57,817 | ..... |
| Mortgage Indebtedness, Congregations | \$1,214,932 | \$1,044,714 | ..... | \$170,218 |
| Raised, Congregational Purposes | \$3,039,094 | \$3,086,572 | \$ 47,478 | ..... |
| Received by Treasurer for Budget | \$ 363,983 | \$ 367,835 | \$ 3,852 | ..... |
| Raised, Other Misc. and Ben. Purposes | \$ 126,650 | \$ 369,376 | \$242,726 | ..... |
| Raised by W.M.S. | \$ 185,084 | \$ 190,678 | \$ 5,594 | ..... |
| Total Raised for All Purposes | \$3,719,500 | \$4,007,882 | \$288,382 | ..... |

The Advance of Presbyteries

PRESBYTERY OF OTTAWA — (11) — As of May 21, 1947.

| | Allocation | Amount Raised |
|-----------------------|------------|---------------|
| AYLMER | \$ 820.00 | \$ 954.25 |
| HULL | 1,720.00 | 1,724.00 |
| KINBURN | 560.00 | 593.00 |
| TORBOLTON | 360.00 | 360.00 |
| STITTSVILLE | 500.00 | 568.50 |
| VERNON | 800.00 | 862.00 |
| RUSSELL | 190.00 | 265.00 |
| WESTBORO | 1,160.00 | 1,291.00 |
| OTTAWA:— | | |
| KNOX | 12,200.00 | 15,650.00 |
| ST. ANDREW'S | 32,640.00 | 102,463.09 |
| ST. STEPHEN'S | | 869.33 |
| ST. GILES | 5,890.00 | 6,040.26 |
| BUCKINGHAM | 160.00 | 510.00 |
| GLOUCESTER | 420.00 | 522.24 |
| Fort Coulonge | 1,270.00 | 818.00 |
| Hawkesbury | 980.00 | 259.33 |
| Ottawa, Erskine | 10,460.00 | 923.50 |
| Bristol | 500.00 | 158.00 |
| Richmond | 790.00 | 645.00 |

| | |
|----------------|----------|
| Sundry | 200.00 |
| Kars | 570.00 |
| Manotick | 1,050.00 |
| Thurso | |

Totals \$73,040.00 \$135,676.50

PRESBYTERY OF VICTORIA — (46)—As of May 21st, 1947.

| | Allocation | Amount Raised |
|------------------------------|-------------|---------------|
| PORT ALBERNI | \$ 390.00 | \$ 613.12 |
| VICTORIA, St. Andrew's | 12,160.00 | 12,160.00 |
| Duncan | 450.00 | 116.00 |
| Victoria, Gorge | 850.00 | 737.98 |
| Knox | 520.00 | 309.50 |
| Erskine | 150.00 | 97.36 |
| Chinese | 750.00 | 205.50 |
| Hollywood, S.S. | | 6.50 |
| Victoria, St. Paul's | 1,510.00 | 426.99 |
| Nanaimo, St. Andrew's | 770.00 | 100.00 |
| Sooke | 410.00 | 194.80 |
| Esquimalt, S.S. | | |
| Totals | \$17,960.00 | \$ 14,967.75 |

Outreach of Canadian Missions

HOME MISSIONS EVENING

Our task today is to march forward in our missionary efforts. The signs are more hopeful than they have been for many years. At one meeting of our Board, we had 12 young people volunteer for foreign missions. "The spirit of the Church has got such an uplift, that the Board is conscious of its great opportunity," said Dr. Robert Johnston on Home Missions night.

ADVANCE IN TRAINING YOUTH

"The Church Camps are playing a large part in the training of youth," said Mrs. Daniel Strachan, W.M.S., "and will make greater progress as we become more conscious of the value of such training."

From Camp Geddie to Sylvan Lake, Alberta, we have camps across the Dominion. Here our young people meet together and many of them have volunteered to become ministers or missionaries because of the inspiration of these camps.

The best leadership is none too good for the most precious possession of our Church—her youth.

NEW CANADIANS

A large portion of the Anglo Saxon immigrants reaching our land has been war brides. Never was there such a demand in our Dominion as today for a solution of the immigration problem. Viscount Alexander says there are 300,000 Britains want to come to Canada. Holland declares she has two million.

We must be careful that the quality of the people coming in will not reduce the high standards of our country. Criticism has been levelled at our present

immigration policy, since so many of the Displaced Persons coming to Canada are not Protestant. Protestants must be prepared to open the way for those whom they wish to see enter our church. "We must train these new citizens and accept them into our social structure," said the Rev. H. R. Pickup, Director of Presbyterian immigration.

ECHOES FROM THE SEA

Ours is a great tradition in the Maritimes, stated the Rev. Hugh Creaser of Durham, N. S. We have had men like James MacGregor, Thomas McCulloch and John Geddie, who did marvellous missionary work. There are some flourishing parts of the Province where our church has few congregations, and we are also faced by the depopulation of rural districts. The economic prospect has been at times disheartening, and strikes have injured our people's spirit.

Out of 74 ministers in the Maritimes, 40 are young men. We could extend our work if we only had more ministers.

ADVANCE IN CENTRAL CANADA

Dr. W. A. Cameron, Secretary of the Board of Missions, stated that we have 565 preaching places receiving help from Home Missions. In central Canada is the heart of our Church, since we have 77% of our self-supporting churches in that section, but we have 43% of our augmented churches and 40% of our Mission fields in that same area. During the depression, heavy, constant grants were required, but today, many of the former weak churches have become self-supporting.

Problems that face us are smaller families in rural centres, and also many

peoples of different tongues, who are settling on farms. Our cities are becoming industrialized and new districts are springing up like mushrooms. Our Church must be prepared to lend money for sites and buildings.

WESTERN HORIZON

"Depression and the war years caused many casualties in our western Mission Field" said the Rev. J. Alan Munro, Supt. of Missions. The tide has turned and seven Western Presbyteries have raised 90% of their Peace Thank Offering. Two of our western Synods increased their budget allocation, voluntarily, and some of our western churches are now paying above the minimum stipend.

Cities like Saskatoon and Vancouver require new churches, and if we can only sacrifice to help them, it will repay us a thousand fold.

Our greatest need is men. We require training centres in Western Canada so that our congregations may have leaders and some who can act as lay preachers to fill our vacant pulpits.

There are men today preaching security, but we must fearlessly venture out to feed the hungry Presbyterians on our western prairies.

NEWFOUNDLAND

Dr. David Lang of St. John's, told the Assembly that he never saw such an opportunity for Christian work as they have today in Newfoundland, and he hoped that the Church in Canada will take a greater interest in that Island. "We may possibly be linked up to you politically, I do not know, but we should be linked up religiously more closely than ever."

Missions Beyond our Borders

AS THE Church is strong in foreign work, so will the Church be strong at home," said Dr. Robert Johnston in presenting Overseas Missions. In British Guiana our work is well established. A new day has dawned in Formosa for our Mission work. India's future may be uncertain, but the Jhansi and Bhil fields present us with a great challenge.

A VOICE FROM BRITISH GUIANA

Mr. A. H. Baburam, School Principal and elder from that country, spoke on evangelism in Church and school.

Christianity was confronted by the challenge of these East Indians at the time of their migration. It was the Presbyterian Church in Canada that answered their need. Our Church carried the way of Christian living to the people and our missionaries became the guides, philosophers and friends of the East Indians. Schools were erected and we are now reaching almost 42,000 with the gospel message. We teach the Scriptures right in the public school. The Church in British Guiana is developing within itself the germ of self-support.

MISS HAZEL REAVELY

Dr. Johnston introduced Miss Reavely to the Assembly. She spoke briefly and told of the thrill that she felt at her appointment to the Jhansi field.

EVANGELIZATION IN CHINA

Although the Christian Church has already made a great contribution to the 400,000,000 in China, there are huge areas where the impact of Christianity has not been felt. "The fact that China and the East are to play such a large part in the life of the world, calls us to greater participation," said the Rev. E. H. Johnson, Secretary of Missionary Education.

Much of China may, in the next years, come under communistic control and the present political chaos, means economic chaos. The doors today are wide open, and the opportunity is great.

The choirs of North Hill and St. Andrew's Presbyterian Churches led the praise on both Mission Nights, and were cordially thanked by the Convener.

EYES ON FORMOSA

The Rev. James and Mrs. Dickson were heard on a gramophone record. The interview was conducted by Mr. A. J. Stewart of Knox Church, Toronto, who showed excellent pictures of Formosa, as the message on the gramophone was heard. This was an interesting interlude and was very adequately prepared.

PICTURES FROM INDIA

The Assembly also had a special treat in the moving pictures presented by the Rev. Joseph and Mrs. Muchan. The pictures are of rare beauty and portray In-

dia's need of the gospel and her present way of life. As the pictures were shown, Mr. and Mrs. Muchan spoke about this country, where 80% of the people are illiterate and they have no less than 2300 castes.

REPRESENTATION TO DOMINION GOVERNMENT

The Board of Missions, under its Department of Immigration, directed the attention of the Dominion Government to the urgent need of housing. Some Commissioners criticized the Motion, but the Rev. E. J. White pointed out that many Ministers have to contend with the problem of young married couples who live in stores and horse stables and all sorts of undesirable environments. **The plea for Government action was passed by a large majority.**

WOMEN'S MISSIONARY SOCIETY

Mrs. John G. Inkster of Toronto presented brief reports of the Women's Missionary Society (W.D.) The membership of the Women's Missionary Society is now 38,079, and last year they raised over \$157,000 for the cause of Missions. Mrs. Inkster, who was supported by Mrs. Daniel Strachan, received a hearty welcome from the Assembly.

A brief report from the Women's Missionary Society (E.D.) was also received, showing that organization is in a most flourishing condition.

BOARD OF EDUCATION

The laurels of Assembly were awarded the retiring Dr. W. Orr Mulligan, retiring convener of the Board of Education, for his faithful and painstaking service during his period of office.

The Educational Committee asked for a special Committee to deal with the validity of Orders because of the numbers from other denominations seeking to enter the Church. Those entering must satisfy the Presbytery that they are familiar with our Church History and its forms and procedure.

It was also recommended that ministers ordained for special work must remain in that work. Twenty-one cases were considered—two of whom were received direct. Others were ordered special courses, and several turned down.

MISSIONARY AND DEACONESS TRAINING SCHOOL

"This Board is working on a small budget and there are some suggestions that have been made regarding curriculum that we cannot at present entertain," said Dr. Joseph Wasson. Our ultimate goal is a permanent staff and we are now doing the utmost we can with the facilities at our disposal. For our teaching staff, we have been dependent upon ministers, who, apart from the work of their own parishes, have given their time. With an additional professor, to be appointed at Knox College, we hope

to have Principal Bryden and other professors once more teaching in the school.

Mrs. Hughanna Ralston was heard, and spoke of the Golden Jubilee of the Deaconess Training School. A steady increase in the number of students has been noted in the last seven years, and last year, twenty were in attendance.

KNOX COLLEGE SENATE

Largest class in the last twenty years, graduated last spring, and all of the sixteen were excellent men. So far as we can estimate, there are about eighty men in Arts courses, preparing for the Ministry. Next year's class coming into theology is likely to be very large, and eighteen of these will be returned men. "The greatest need of the Church is men for the ministry," said Principal W. W. Bryden in presenting the 103rd Annual Report.

BOARD

Ninety-four thousand dollars in bequests have come to the College funds in the last twelve months. An arrangement with Victoria College may ultimately result in the Caven Library, which is now under joint management of Victoria and Knox, to come solely under the Knox Board. The general Assembly was asked for permission to continue the negotiations.

Dr. Donald V. Wade was appointed to the Chair of Philosophy of Religions, Christian Ethics and specific aspects of Homiletics and Pastoral Theology. Nineteen Presbyteries nominated Dr. Wade, the Board considered all the names, even explored the Old Land and the United States. Because of his fine philosophical background, the Board recommended Dr. Wade and particularly because of his training in theology. **The Assembly recorded the fact that this was a unanimous appointment.**

DELEGATES TO GENEVA

Dr. George H. Donald goes as the President to Geneva and three delegates will be selected to go to Geneva to the Alliance of Reformed Churches. Three alternates will also be chosen.

SENATE AND BOARD OF PRESBYTERIAN COLLEGE, MONTREAL

Major John W. Foote, V.C., was the name that the Assembly remitted to the Board for consideration as Principal of the Presbyterian College. The Board had forwarded the name of Dr. Robert Lennox, Professor of Old Testament, but Assembly favoured Major Foote.

Mr. J. S. Mitchell, reporting for the Board, emphasized that they were searching for men qualified for the vacant chairs and expressed the joy of the College at their return to Montreal.

Dr. Wm. Orr Mulligan, presenting the Senate report, told of the fine spirit in the College, where at least seventy-five Presbyterians—not all students for the ministry,—are in residence. The teaching throughout the year has been of a high standard and was greatly appreciated by the students.

BEHIND THE SCENES

Committees like the one to Strike Standing Committees, Rev. J. S. Wright, Convener, the Bills and Overtures, Dr. N. R. D. Sinclair, Chairman, the Board of Education, Dr. W. O. Mulligan, and the Business Committee, chaired by the Rev. R. H. Williams, did necessary and laborious work with great faithfulness. Those who so work, in addition to the other Assembly duties, are worthy of the gratitude of our whole church.

COMMITTEE ON ADMINISTRATIVE NEEDS

This Committee presented a voluminous report of twenty-eight pages. Dr. Peter Dunn, the Convener, was prevented through illness, from bringing the recommendations before Assembly. It fell to the Secretary, Rev. A. Neil Miller, to bring the matter before Assembly, which he did in a most efficient and telling manner. Most of the sections were remitted to the Presbyteries and the Boards concerned. The only exception to this was the section on the Board of Publications, on which immediate action was asked. Assembly sent this whole matter to a special committee, part of which was appointed last year to survey the whole field, prior to next Assembly.

CHAPLAINS AND SERVICE MEN MEET

Padres and Service Men of both World Wars met for luncheon in Grace Church. An interesting discussion on the interest shown by returned men in the local congregations, led to suggestions that young ministers and older ministers, wherever possible, ought to attach themselves to the Legion or to local ships, regiments or squadrons of the Navy, Army or Air Force. A message of sympathy was sent to Dr. Barclay in his illness. The question of the balance of denominations in the appointment of Chaplains was given an airing, and it was stated that an attempt should be made to see that our Church is well represented in service units. It was felt that although the young men had not returned to the pews in great numbers, thus far, that there will be a return as they become more settled in their civilian lives.

OVERTURE RE CANADIAN COUNCIL OF CHURCHES

This Overture from two Presbyteries, which allege that the Canadian Council of Churches was seeking an alliance with the Roman Catholic Church, was not granted, because there was no evidence presented to the Assembly that could be taken as indicative of any such intention on the part of this Council.

IONA CALENDAR FOR 1947

HAMILTON—Two friends of the Iona Community have several dozen Iona pictorial calendars, which they will forward to applicants sending a four cent stamp for the postage. Address Iona Calendar, 64 Sherman Ave. S., Hamilton, Ontario.

Overture re Christian Cooperation

ISOLATION is dead—whether it be in Church or State,” said Dr. F. Scott Mackenzie, in presenting Overture 28 from the Presbytery of Montreal. “All that I have said has nothing to do with Church Union — that is an old bogey, dragged out as a red herring again and again. I would not want,” Dr. Mackenzie said, “to be a member of a Church that would think and live in the fashion of the overture from the Presbytery of Quebec.”

“The spirit, the temper, the outlook of all the Churches, particularly our own, would be to look sympathetically on those who profess faith in the Lord Jesus Christ, and are deeply evangelical in their teaching. We get up in our pulpits and call for the United Nations to bring harmony and peace among the peoples of the World, and yet some dare to

live out of harmony with their Christian Brethren in our own Dominion, and the other Churches throughout the world.”

“This is asking for nothing,” he went on, “except the common acknowledged position of Presbyterians throughout the ages, and would not need to be presented at this moment, were it not for the special circumstances.”

Mr. Creelman said that he felt most people were in favour of co-operation, but thought that our membership in the Church of Christ in China had shaken some people who believed in co-operation.”

An amendment by the Rev. Stuart Coles to remit all overtures to Presbyteries and the Committee on the Articles of Faith, was decisively defeated. Only three members of a fairly large Assembly voted in favour of this amendment.

The Perry Rockwood Overture

YOUR Committee appointed to consider the overture presented by the Presbytery of Bruce beg leave to report that it is of the opinion that the overture raises three separate and distinct matters, which should be considered individually by the Assembly, as follows:—

(a) **Publicity**—Your committee calls attention of the Assembly to the lack of facilities existing at present for the Church to meet adverse publicity in the public press by any immediate authoritative statement correcting or explaining mis-stated or distorted facts, or matters of Church law.

(b) **Facts** — Your committee points out that the facts involved in the case in question are not within the cognizance of the General Assembly, and that no appeal having been taken by the minister involved, either to the Synod or as could have been done, to the General Assembly directly, it is not competent for the Assembly to review the evidence or make any such findings of fact as the overture calls for. The matter could have been brought before the higher courts of the Church by way of dissent and complaint by a member of the Presbytery hearing the case, or by way of an appeal by the minister involved, but the decision of the Presbytery having, according to press reports, been unanimous, and the minister instead of appealing having withdrawn himself from the Church and the jurisdiction of its courts, both of these avenues are closed, and the judgment of Presbytery must be treated as final under the provisions of section 82 of the Book of Forms.

(c) **Issues** — The issues involved in the matter appear to your committee to be whether the Presbytery of Halifax and Lunenburg, whether right or wrong in their judgment of the facts, had jurisdiction in the matter and acted properly and under the law and rules of the Church in hearing and determining the complaint. Under the general rules of the Church found in the Book of Forms, sec. 82 et seq. the records of the Presbytery will, as a matter of course, be reviewed by the Synod of the Maritime Provinces at its next meeting, and the Synod is charged with the duty and responsibility of inquiring into the regularity of the proceedings minuted, and may instruct or admonish the lower court, and order any portion of the minutes deleted, but it is provided that “a judicial sentence may not be reversed, nor may a question, the decision of which has become final, in a matter affecting a private party, be revived.”

Your committee recommend that in view of the above, the matter be left with the Synod of the Maritime Provinces to deal with in the regular course of its business.

The overture of Bruce Presbytery petitioned that the General Assembly take such steps as it deemed necessary to make a statement in regard to this case.

General Assembly Digest
continued on page 157



1 The Moderator of the 1947 Assembly with some past moderators. 2 The Clerks of the Assembly. 3 Dr. and Mrs. Frank Morley receive at the Garden Party at the home of Mrs. Gunn.

Dr. David Long
St. John's, Newfoundland

4 Far East, Far West, and Centre Meet
Rev. T. H. McAllister
Victoria, B.C.

Dr. W. G. Maclean
Winnipeg, Manitoba
Courtesy of S. G. Coultis.

LONDON LETTER

by *Kenneth Slack*

THE General Assembly of the Presbyterian Church of England met at Newcastle-on-Tyne from May 5 to May 9, being presided over by the Moderator, the Right Rev. James Rae, M.A., B.D. The dominant note was—as in a previous letter I suggested it would be—that of thanksgiving for the Centenary of our Overseas Missions. A picturesque feature of the observance was the handling of congratulatory scrolls to the Moderator from the daughter Churches in Malaya, Formosa and China. The Church of Christ in China sent a special delegate, Principal T. L. Ch'en, from the Lingtung Synod. The Assembly particularly rejoiced in the cable of greetings from our sister Church in Canada who have so notably shared with us the work of evangelization in Formosa.

Two major matters of decision were the proposals for union with the Congregational Churches, and a call to make 1948 a Year of Advance. The former proposals were debated in camera since the Congregational Union of England and Wales was meeting later in the month, and there was felt to be some danger of garbled reports reaching the press to the endangering of such later discussion. It may be revealed, however, that though some division showed itself—both in our Court and the Congregational Assembly—in both the obvious decision was taken to remit the proposals to the churches. If your cor-

respondent may hazard an estimate of the present situation, I might say that the younger men in Presbyterianism tend to be less enthusiastic for union, and the older men in Congregationalism more critical of the creedal basis of our Church.

The Assembly decided unanimously to make the year 1948 a Year of Advance, and called upon the Church to seek, under God, to add 10,000 new members to her Fellowship. Having wonderfully succeeded in raising a great fund of £250,000 to meet post-war needs of reconstruction, it was felt that we should concentrate on our primary task of evangelism. It was felt, too, that the time had come to move from conferring on evangelism to the actual practice.

The Assembly honoured its veteran elder, Dr. S. W. Carruthers, with a presentation of a bust on his attaining his jubilee as an elder. Dr. Carruthers' services to world-wide Presbyterianism include editing the definite edition of the Westminster Confession of Faith, and collecting the most complete series of the early editions of that document. He has been Secretary of the Business Committee at three World Presbyterian Councils.

During this month one of the best known of all our ministers, the Rev. Dr. Herbert Gray keeps his jubilee. His books will doubtless be well known to many Canadian readers.

Bundles For Britain

ON Easter Sunday, Dovercourt Road, Toronto, the Rev. Ross K. Cameron, minister, announced to his people that a fund entitled the "Aid to Britain Fund" would be opened, asking individuals to place their offerings of clothing, food and money in boxes at each of the doors of the church. Up to the present time they have sent \$600 worth of food and \$500 worth of good clothing.

It is impossible to send large packages of food to an individual in a congregation for distribution in Britain, therefore, we wrote to the ministers of churches in England, Scotland, and Ireland asking them to forward us the names of individuals in their congregations, and to these individuals we send boxes of ten pounds weight. They, in turn, take them to the church and under the direction of the minister they are distributed equitably to the congregation. In the case of clothing a large

packing case can be shipped by freight to the minister of a congregation.

The cost of mailing parcels is exceedingly high, therefore, we have an arrangement with a large canning company through a wholesale grocer and a ten-pound parcel of canned goods is delivered in Britain for \$2.04. This, of course, is possible because of the generosity of the wholesaler in cancelling his commission.

We hope to be able to continue this service as long as it is needed by the British people and we trust that this information may be of value to other congregations who may be contemplating such worthwhile Christian service.

The Editor of the Record will be delighted to supply the names of Presbyterian ministers in England, Scotland or Ireland with whom correspondence can be begun, with a view to sending Bundles to Britain.

GENERAL ASSEMBLY (Continued)

THE PRESBYTERIAN RECORD

THE RECORD held the spotlight for a few hours when their report was heard. The Rev. De Courcy H. Rayner, in presenting the report said, "The Record is at last coming into its own," and showed that not only had two thousand new subscribers been added in the past year, but on the trial subscriptions, 428 new subscriptions in groups have been received from 20 churches. The advertising income had increased 100 per cent.

Dr. McNab thanked the entire Church for their cordial co-operation and the Record secretaries for their great helpfulness and enthusiasm. It was pointed out that the paper was still too small but the committee hoped for an increase in the number of pages, a better quality of paper and improved type. Our intention is to make it a paper for the family.

The crux of the debate was an offer of Presbyterian Publications to take over the editing and publishing of the Record and all church publications, for a trial period of three years, with their own staff. This offer was made through the Committee of Administrative Needs.

Presbyterian Publications had made a previous offer of sale to the Administrative Needs, asking that the Church pay \$45,000 for the goodwill and take over publications. This was then withdrawn and the trial offer named above substituted.

The recommendation of the Record Committee opposed any merger that would mean losing the entity of the official Church paper. A prolonged debate in the Assembly resulted in a refusal to take action on the request of Publications, and committed the whole matter to a special Committee to study the publications of the Church, similar to the one proposed by last Assembly. The Committee was named by the Moderator, with Rev. C. K. Nicoll of Oakville, convener.

Dr. John McNab was appointed Editor for the ensuing year.

THE ARTICLES OF FAITH

Criticisms from Presbyteries all over the Church, have been most illuminating. These submissions show that the examination of these articles have been of inestimable value to the thought life of the Church. Principal Bryden, stated in his presentation, that the submission of Hamilton Presbytery, through Dr. J. G. Berry, was one of the most scholarly documents received.

BUDGET AND STEWARDSHIP COMMITTEE

Charts were presented by the Rev. A. Neil Miller towards the close of his presentation of this report. Mr. Miller said that the financial needs of our

Church could be met by preaching the doctrines of faith and then reaping the fruits of that faith. **All Presbyterians were urged to do their utmost to raise the full allocation in every congregation,** and we are asked to use the charts provided and other current literature.

The temporary appointment of an assistant Secretary for the Board of Administration and Budget and Stewardship Committee for a period of 12 months, was referred to the Board of Administration, if in its judgment this appointment was considered for the raising of the budget.

NEEDS OF RURAL CHURCHES

The Moderator, Rev. C. H. MacDonald, spoke of the exodus of Ministers to the Cities and the decreased church attend-

ance because of the smaller population in rural areas. The Committee, after carefully examining all existing conditions, made the following suggestions to congregations; that provision be made for car expenses for ministers with more than a one-point church; language training was suggested, where there are groups of non-Anglo Saxon people; in order to keep the intellectual life of the Ministers constantly geared to their work, frequent ministerial conferences in Universities or Agricultural Colleges were recommended. The Committee also felt that we ought to provide plans for the social life of isolated communities, and hoped that the amenities of civilization might hold the young people in rural areas.

RECRUITMENT FULL-TIME SERVICE

Dr. Joseph Wasson mentioned that literature had been forwarded to young people showing an interest in full-time service, and in some instances personal contact had been made with these enquirers. Over 200 young people, many of them ex-service men, are looking forward towards the ministry, or other church vocations. Over 200 contacts have been made and these names have been handed to our colleges.

RADIO BROADCASTING

"Two test series of broadcasts were carried on in the last year," stated Dr. J. B. Skene, in reporting on the extension of broadcasting within the Presbyterian Church. A survey in western On-

—Continued on page 163

The Kirk in Conclave

by Roman Collar

TO USE the common parlance — it is **some** Kirk! I prefer "some" to "great", which latter makes me squirm. Indeed, were I compelled by Government regulations to use a descriptive adjective, neither would be chosen; a "game" church would be my choice. It has been wrestling on toward its haven against wind and storm and tide. Born or reborn—both are right!—in a time of stress, the Kirk has had a rugged experience since, and the end is not yet! In my life-time I've heard men begin a requiem over it. Indeed, there are those within its ranks who oddly persist in saying that it is **dead**, but who—bless their heart—in learned debate and service, give happy evidence that it is very much alive. But what human is always consistent?

Now that is not a very profound way of opening an article on the General Assembly, recently held in Calgary, and if the Editor feels like eliminating the above paragraph, which must stand barnacle-like amid his scholarly contributions, it is all right. So we'll try again.

Calgary is all, and more, than its estimable citizens say that it is. Even the capable host, Dr. F. S. Morley, not long a resident, could not help but say that Calgary is the best Canadian city, and the people were the best, etc., etc. And I, even I, with an experience that goes back decades, must confess that the West is all that is claimed for it. Hackneyed as it is, I do repeat, that a more generous people do not exist — outside of Scotland; and that is no joke.

Assemblies intrigue me. The crossing of dialectical swords, the uncovering of new "greats" in the Church, and the fact

that in Presbyterian Assemblies, there is a sound sense that will not be, — though the Commissioners might and do advise eloquence in presentation—swayed too far along certain lines, has always stirred me to admiration. We may move slowly, but we move. We are always careful where we put down our feet.

One man, though he might not wish it, was in the spotlight, the Rev. A. Neil Miller, whose presentation of the Administrative Needs Report, was able, calm, impressive. It was not surprising that many Commissioners desired to have him as Dr. MacNamara's successor; but the choice fell finally on the Rev. E. A. Thomson, the popular Secretary of Sunday Schools and Y.P.S. It can be said, we believe, that the quiet competency and the Scottish birthright of caution, will fit him for his very responsible position. Tributes will be paid to Dr. MacNamara, but this scribe would like to say that the retiring Secretary has the affection of the Church as a whole. He served through a most difficult period, and when the history of the 1925 struggle comes to be written, his name will not be the least outstanding among towering leaders.

We must mention the sermon of the retiring Moderator, Dr. W. G. Maclean. It was one of the most powerful, yes, and moving, that we have heard in many a day. We shall never forget the scene—a crowded church; a tense atmosphere; as a quiet, cultured voice, heard in every part, fell upon the ear. **Every word was as clear as the dropping of a pebble in the still waters of a pool.** And when Dr. Maclean was through, everyone was aware that there was One, our Lord, patiently knocking at the door of the Church and the individual heart. It set the tone of the Assembly.

The Assembly found that laymen can do exceedingly well in presenting their reports. Who could but feel proud of Mr. B. Hannigan, calm and clear, incisive, yet friendly, as he reported on The Advance for Christ and Peace Thank Offering. He was happy that so much had been accomplished, but felt that, to "go over the top", all must work together. Then too, the Board of Administration had a good reporter and advocate in its Convener, Mr. H. P. Wanzer. Here, one should pay a tribute to men such as these, as E. W. McNeill and "Clarence" Pitts, etc., from whom no effort is too much to expect on behalf of their beloved Church. All honour to them.

The Calgary Assembly was an earnest, honest, hard-working body of men. They had trying problems—problems not yet solved — but the Commissioners were patient as a rule and sought the way out under God. Some men were constantly on their feet, and, while criticized by others, they did much to straighten out tangles. We had the occasional slip, such as naming a professor, "Dr. Scott Mackenzie King." It was the cause of a hearty laugh.

As a religious journalist, I have noted with satisfaction the fine coverage the daily press gave the Assembly. A word of thanks is due to the excellent reporters who did so well, and who, one was relieved to note, did not report all, but all that was necessary.

The heart of the Church is sound. It knows that the world needs the Gospel, that no Godless materialistic philosophy will satisfy. This writer, then, will be surprised if great good does not come from the Calgary gathering. We think that this year more emphasis will be placed upon essential, rather than on secondary things. The day of squabbling is passing. And it is high time.

General Assembly of the Presbyterian Church, U.S.A.

by J. D. Smart

AT A time when the Senate and Congress are busy cutting taxes and slashing in pieces important government programmes which are important in the safe-guarding of natural resources and for the welfare of all classes of the population, the General Assembly of the Presbyterian Church in the U.S.A., meeting in Grand Rapids, Mich., has been imbued with the opposite spirit. It has taken action to strengthen and enlarge the whole programme of the Church at home and abroad during 1948 and has passed a budget of more than 17 millions for benevolences, which is more than twice the amount contributed by the churches in 1946. In addition, 4 millions are yet to be raised to complete the 27 million dollar Restoration Fund.

For some days there was a reluctance on the part of many commissioners to pass such a budget, but when they were shown that failure to do so would mean retreat in some parts of the Church's work because of sharply rising costs and an inability of the Church to take advantage of important opportunities, the vote was unanimous.

The nominations for Moderator were carried through with more dignity than has been evident in some recent years. The choice of an elder, Wilbur LaRoe, as Moderator was a happy one. A lawyer in Washington, he has long devoted a considerable portion of his time and energy to Christian work. He guided the Assembly with a strong and sure hand, with fear or favour of no one, and with a simplicity and abrupt sincerity in his remarks which was refreshing.

The Assembly has had elders as Moderators in 1919, 1927, 1939 and 1947, four times in the 29 years that the law of the Church has permitted it. The southern Presbyterian Church has elected elders to this office at least eleven times. The practice is a healthy one, emphasizing in the mind of the Church the responsibility of the eldership and offsetting the ever-renewed tendency to look solely to the clergy for leadership. It was fitting on Monday evening that Charles P. Taft, a layman who is president of the Federal Council of Churches, addressed the Assembly on the place of the Church in the present-day world, giving some of the sanest counsel that has been heard of late.

Henry Sloane Coffin, recently returned from a lecture tour in Asia, warned

the Church that America's actions in the East are turning the peoples against her. A bill granting relief for the Philippines recently had a clause added to it that Americans should be given "equal rights of exploitation" in the Philippines. Also, such acts of injustice as the setting free of men in South Carolina who admitted lynching a Negro are reported widely through the East.

A full report was made to the Assembly concerning the new programme of Christian teaching* which is being prepared to be introduced in the Church in October, 1948, and action was taken calling upon all churches to make preparation for it. Dr. John Mackay of Princeton Seminary, gave strong support to the proposals showing the necessity and importance of a fresh approach to the Bible and doctrine in teaching. A statement concerning the basic principles of curriculum was adopted by the Assembly, and church sessions were ordered to make a careful study of it during the coming year.

An announcement which causes general regret is the resignation of Dr. Harry Cotton from the presidency of McCormick Seminary in Chicago, on account of ill health. McCormick has been growing in strength in the mid-west, and in Biblical scholarship stands higher, perhaps, than any other in the Church. Its faculty is strengthened by the appointment of L. J. Trinterud, until recently religious book editor of the Westminster Press, to be associate professor of church history.

* of which Dr. Smart is editor-in-chief.

Varsity Presbyterian Fellowship

A group of Presbyterian students on the University of Toronto campus have banded together to form a flourishing new organization known as the Presbyterian Fellowship.

Seeking especially to interest non-theological students in their Church, but backed by the approval and vigorous leadership of many theological and deaconess students, the fellowship has, for two years sponsored a many-sided program of spiritual, intellectual and social activities. The features of this past year's work were a series of discussions on Presbyterian Doctrine and Polity, relief work for European students, and as-

Seed Thoughts

MAN'S spiritual nature is not keeping step with his intellectual progress, but lags farther and farther in the rear. He is growing cleverer but is he getting better?—A. J. Gossip.

* * *

If you think you see the Ark of the Lord toppling, you can be perfectly certain that that is due to a swimming in your own head.—John Newton.

* * *

The past is with God, and the future is with God and so is the present. But we do not feel that so much.

—Ebenezer Erskine.

* * *

Every man needs two conversions: the first of his heart and the second of his pocketbook.—Martin Luther.

* * *

Words are good, but there is something better. The best is not to be explained by words. The spirit in which we act is the chief matter. Action can only be understood and represented by the spirit.

—Goethe.

* * *

I find that religion is like a nail; the harder you hit it the deeper you drive it in.—Soviet Commissar of Education.

* * *

Religion is the individual's attitude toward God and man as expressed in faith, in worship, in life and in service.

—Charles Foster Kent.

* * *

Let no dark corner of the earth be dim. Send out the light—tell all mankind of Him.

—Grace N. Crowell.

* * *

Ours is no weak Christ but a Christ of Power.—The Apostle Paul.

* * *

There are no common things in spite of what men may say and do, but all things are glorious, because God made them. Men make them common and unclean by the use that destroys their simplicity, robs them of their right to serve only the people's health, and twist them to a pattern they can never in beauty fit.

—Alfred J. Armour.

sistance to a similar Presbyterian Student Fellowship getting under way at McMaster University, Hamilton.

More than 1200 students have been contacted on the Toronto campus, as a reminder that their Church, though lacking an Arts College, is interested in them, and wants them to take their place as useful Christians in the "Church of their Fathers."

Travelling With the Moderator

A FEW days ago, I had a long talk with the Moderator about his year's work. To explain just what a Moderator is and what he does, I shall have to tell you first about the General Assembly.

Every year, during the first week in June, Presbyterian ministers and elders chosen from every part of Canada meet together. Together, they talk about the work of our churches, not only here in Canada but in distant countries, where our missionaries are working. They call this meeting a "General Assembly." To preside over it, just as you choose a president for your mission band or C.G.I.T. group, they choose a "Moderator." He's a minister who has served the Church long and faithfully, and to be elected Moderator is a great honour.

But presiding over that June meeting only begins the Moderator's work. For the next eleven months, he journeys all over our country, visiting large churches and small ones, helping and encouraging them. Perhaps the Moderator with whom I chatted, the Rev. Dr. W. Gordon Maclean of Winnipeg, preached in YOUR church last winter.

What a busy twelve months he has had! Since June, 1946, when he became Moderator, he's been at home in Winnipeg for only five Sundays. He has preached or spoken over 300 times—to churches, to Sunday Schools, to men's clubs, even to high schools. He's travelled from Bermuda and Newfoundland as far north as Peace River, Alberta, and as far west as Prince Rupert, B. C. (You'll have to get out your map to discover what THAT really means.) He's slept in over 200 different beds—some of them more comfortable than others! He's gone by train, bus and airplane, and in all kinds of weather.

Being a Moderator might be easy if it meant just preaching in large, comfortable city churches. But when he visited the little town of Moosomin, Saskatchewan, in February, he arrived in a howling snowstorm. Soon it turned into a blizzard; the roads were blocked; the trains snowed in. Electricity was cut off and in the small hotel there was no heat and only candles to light the rooms. From Thursday night until Sunday morning, Dr. Maclean was storm-stayed in that hotel. He spent the days sitting in the lobby, wrapped up in coats and blankets, listening to the old farmers talk about other famous blizzards.

He remembers, too, sitting up all night in the Moose Jaw station, waiting for a delayed train to arrive.

Very different was his visit to the tropical little island of Bermuda. One December day he boarded a plane in New York and less than three hours later found summer again in the island's capital, Hamilton. The Presbyterian churches there were founded nearly sixty years ago, but Dr. Maclean was the first Moderator to visit them. He was welcomed warmly. In his six days' stay, he spoke many times, at church services, men's clubs, and one morning, to a girls' school. The Governor of the island entertained him at lunch and dinner.

Rocky, misty Newfoundland resembles Bermuda only in being an island, too. The Moderator flew down to the Old Colony through a snow and sleet storm. He went first to St. John's, but he travelled also to Grand Falls, in the centre of the country, where there are great pulp and paper mills. One of the things he liked best about "Newfie," as the sailors call it, was speaking to the pupils of the St. John's High School at their regular assembly.

One adventure came his way when he was flying from Edmonton up to the Peace River country, where today's pioneers live, and where we are building new churches and mission stations. About 45 minutes of flying, and the pilot turned the plane about and headed back to Edmonton. Something had gone wrong with his machine. Back they went to the airport, found another aircraft, and took off again. This time they made it safely.

How many of you have heard of John Geddie, the first foreign missionary of the Presbyterian Church in Canada? One hundred years ago last fall, John Geddie left his home near New London, Prince Edward Island, to become a missionary to one of the islands of the South Seas. Near his birthplace today stands the Geddie Memorial Church and last October, a special service was held to recall his departure for the faraway Pacific. Dr. Maclean went to the Island to preach at that service. Never in his life, he said, had he seen so many automobiles gathered in one spot. John Geddie would have rubbed his eyes in astonishment and would have decided that his church people had suddenly become very wealthy!

Travelling, even the strenuous travelling which a Moderator must do, isn't anything new to Dr. Maclean. In the



Courtesy Calgary Albertan

The Retiring Moderator, Dr. Maclean, greets the New Moderator, Rev. C. H. MacDonald

First Great War, he served as a chaplain with the Seventh Indian Division. That post took him to France and later to Palestine. There he had the thrill of entering captured Jerusalem with the British general, Allenby, in 1917. He volunteered for service a second time in the second war, left his Winnipeg home, and was stationed in England for several years as senior Protestant chaplain with the Second Division of the Canadian Army.

On his black gown, he wears gaily-colored service ribbons. But he's even more proud of his two sons who joined the services, following in their father's steps. Today they are both studying at McGill University, Montreal. One plans to become a lawyer, the other, a doctor.

Dr. Maclean spent his childhood on a Scottish farm and planned, when he grew up, to go to India and enter the government's service. But his mother had the old Scottish hope that one of her sons would become a minister. Slowly his thoughts turned to the church, and for many years now he's carried on the church's work. Since 1932, he has lived in Canada.

This month, a new Moderator takes up the task which he lays down. But as Dr. Maclean unpacks those travelling bags, shakes the wrinkles out of his gown, and turns again to his work in Winnipeg, the friends that he has made all over Canada wish him Godspeed.

—O. M. H.

ON THE RECORD BOOKSHELF



THE AFFIRMATION OF IMMORTALITY, by Dr. John Haynes Holmes. The MacMillan Company of Canada. Price \$1.50.

This is the Ingersoll Lecture on the Immortality of Man for 1946, delivered at Harvard College. Many outstanding men have delivered this lecture, but it is the opinion of your reviewer that none could have dealt with this theme of the ages in a manner that was so characteristically his own as does Dr. Holmes. The spirit of his own outlook breathes through the book. Not a few of his statements will be unacceptable to many, but the very sincerity of their expression will evoke much thinking. Admitting the "low estate of the immortal hope . . . due to the materialistic trends of the modern age", the writer sets himself to challenge "the refusal of a purely religious concept to fit itself into the framework of our physical methodology of thought." The writer has himself definite conceptions regarding this theme, and to read the book is to stimulate one's thinking on a theme that is always engrossing.

Summerside, P.E.I.

—CHARLES CARNEGIE.

* * *

A SCIENTIST'S APPROACH TO RELIGION, by Carl Wallace Miller. Price \$2.00.

This is a readable little book, containing fresh illustrations from Physics that throw light on spiritual problems. In the nature of the case it does little more than point to Deism. No approach along scientific lines can prove Christianity to be true; for Christianity is a revealed, not a natural religion.

Perhaps its most serious limitation is due to the fact that the writer, as a physicist, is more at home dealing in terms of force than in the category of personality. As a result, his conception of God does not get far beyond "A Force, not of ourselves, that makes for righteousness." But Christianity cannot be set forth adequately in abstract, non-personal terms. One can welcome this book as a sign that serious scientific minds are recognizing that spiritual needs cannot be sidetracked, and yet recognize that it is far from speaking the last decisive word. —D. C. HILL.

THE CHURCH AND CHRISTIAN EDUCATION, by Paul H. Vieth. Yale Divinity School, Bethany Press, St. Louis \$2.50.

IN THIS publication some will observe a lack of understanding of the Canadian scene; others will discover here and there certain grammatical errors; still others will be disappointed because, in their words, it is not a "go-getter" manuscript. Nevertheless it is a good book. It is recommended to ministers and Churchworkers both as a source book in Christian education and a volume containing helpful observations and suggestions. It discusses Christian education yesterday, today and tomorrow.

It goes carefully into the various curricula offered in the S. S. and leadership training fields. It regards a solution of the problem of Christian education within the homes both of Church people and non-church people as a primary necessity and offers an effective approach to the same. Appended to the volume is an extensive classified bibliography on Christian education which will prove valuable to those who wish to pursue the subject further.

Dr. Veith describes Christian education as "the process by which persons are confronted with and controlled by the Christian gospel." Man is recognized as a "fallen" creature. "He cannot effect his own deliverance but must depend upon resources beyond himself . . . It is not the Christian faith if we deny that man, though a child of God is a sinful needy creature, or if we deny that God in his grace and power has met that need through Christ. This is the human situation in which Christian education has its setting. With the help of all that has been learned about the nature of man it seeks to guide growth into Christian channels. . . . The Church itself is the only adequate agency of Christian education. . . . The minister is the one person who can and must assume the position of leadership. . . . It is not the home OR the Church as primary teacher; but the home AND the Church as partners in the task."

—E. A. THOMSON.

It is not every question that deserves an answer.

THE SELF YOU HAVE TO LIVE WITH, by Winnifred Rhoades. J. B. Lippincott Company, 254 pp. \$2.75.

This book puts upon the individual the responsibility of solving his own problems, holds before him high ideals and points the way to their achievement. Life's most urgent task is the growing of a soul. Keep before your mind the kind of soul you want, and make life's vicissitudes contribute to its development. In six clearly defined steps you may choose how you will take what life brings, turn mal-adjustment into adjustment, and create for yourself a good world of thought and emotion, regardless of an outward experience of frustration, struggle and pain.

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—Please turn to page 162

A book that has shaken the conscience of the Christian world

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All who are concerned with the problem of religion in relation to modern life will want to study this book for themselves. It is the official report of a Commission on Evangelism which caused tremendous discussion when first published in England.

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RECORD BOOKSHELF

—Continued from page 161

for conquering it. A nourishing and enlarging religious conviction is a necessity, a religion that not merely believes in God but practises His presence and, through meditation, worship, prayer and the study of the Bible, lays hold upon His wisdom and power. The thought is practical and stimulating and is expressed clearly and convincingly.

—ELSIE MATHIESON.

Malvern, Ontario.

* * *

WHO HAS SEEN THE WIND? by W. O. Mitchell. The MacMillans in Canada. Price \$2.75.

This first novel attempts two things, to give the reader a glimpse of life on the prairie, but particularly to show what goes on in the mind of a growing boy. The prairie is vividly sketched, and the varied types that live in the community, all the way from the prairie outlaw, "The Ben," to the banker's wife, whose power is based on the prestige of her husband's position.

Brian O'Connal, around whom the story centres, is a boy with an inquiring mind. He wants to know about everything from gophers to God and he learns about these things, particularly about nature, from his swearing, homesteader uncle, and he finds the Presbyterian minister in the Saskatchewan Manse, whom he asks about God. The climax of the story perhaps lies in the author's description of a prairie tornado, but the book closes with an unsatisfied Brian seeking, searching for an answer to the riddles of his young life.

—JOHN McNAB.

* * *

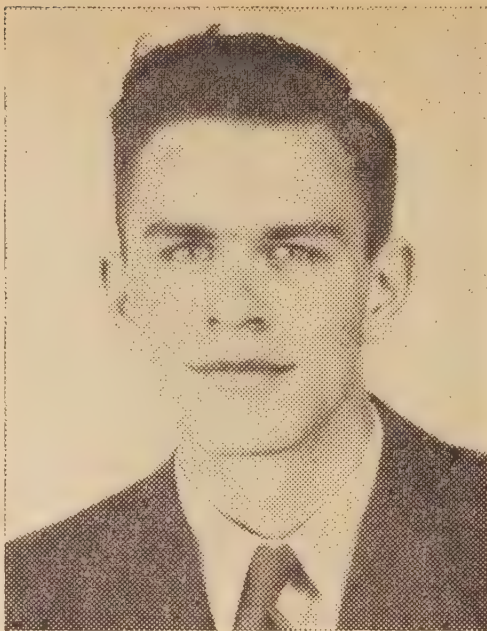
HEAR OUR PRAYER. Illustrated by Helen Page, Prayers selected by Sharon Stearns. (Garden City Publishing Co., Inc., New York, 60 cents.)

Hear Our Prayer, a collection of prayers for children, should find a ready welcome among Christian parents interested in teaching prayers to their children. The illustrations, which are designed to catch the interest of any child, give value to this book.

This book is suitable for children between three and six years of age, and should be helpful to youngsters making their first steps in reading. Purchasers should remember to specify the **Protestant Edition** when ordering this book.

—OWEN CHANNON.

DELEGATE FOR OSLO



Mr. George Hopton is a student for the Christian Ministry in his third year arts at Waterloo College. He is President of the Student Council, and is one of two student assistants, in St. Andrew's, Kitchener, where his father is an elder. Mr. Hopton replaces Mr. Tom Cunningham of Orillia, who is unable to attend the conference.

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RESTFUL HOLIDAYS

**"Is this the
healing of sweet
Nature's hand,
through
sun-drenched
trees?"**

Good health is the norm, and sound balance in life depends much upon so relating our minds and bodies to the primal sanities of nature that our functions are preserved and continued vital, active and pleasurable.

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Bible-life programme for adults during all of August; with a separate 'teen-age Bible-life camp for those above eleven years of age. Constructive, educational features, linked close to God's association with the outdoors. All-day motoring trips to the Ottawa Valley and Gatineau National Park; including all the interests and beauties of nearby Ottawa city, only a few miles from Carlsbad. July space very limited; but full choice of rooms for August to those who correspond early. Single, double or twin-bed rooms; also three-guest rooms; and dormitories for boys and girls. Well-managed children accepted at reduced rates. A special rate for six-weeks period, commencing after Aug. 5th. Rates for all purses, depending upon location of rooms; we invite your inquiry.

**"COME TO A PLACE APART
AND REST A WHILE."**

GENERAL ASSEMBLY DIGEST CONTINUED

—Continued from page 158

tario, revealed that from 40,000 to 50,000 listened in on the weekly broadcast. Vancouver had a similar experience and two test series for the season 1947-1948 were approved.

CHURCH ARCHITECTURE

It was moved from the floor of the house, that this Committee, which had been dropped, should now be restored, since many buildings are likely to be erected as soon as materials are available. The Assembly approved of this recommendation and a committee was appointed.

NEXT MEETING PLACE

An invitation was received from the Session of Knox Church, Toronto to meet there on the first Wednesday of June, 1948. This cordial invitation was accepted.

BOARD OF MISSIONS

The report of the General Board of Missions was presented by the Chairman, Dr. Robert Johnston. It was a report of renewed expansion, both at home and abroad. Because of this, expenditure had been greatly increased, though every effort had been made to avoid being a party to creating a deficit again. In Canada, new fields have been entered, and in the Orient, Formosa has been reopened and our first ordained missionary has entered Yunnan. The recommendations adopted by the Assembly looked toward the opening of schools for leaders among the youth and the erection of a residence on the campus of the University of B. C. The Department of Rehabilitation becomes now that of Immigration under the same direction as before. The stipend of catechists was increased to \$1400. The greatest need of the Church was stated to be that of additional workers. The Board had been heartened by the large number of young people offering for service overseas. The Rev. E. H. Johnson was appointed for one year to the associate Secretaryship of Missions, and Presbyteries are to be asked for Nominations.

BOARD OF EDUCATION

Both in Halifax and Saskatoon, the Assembly decided to have someone appointed to supervise and train the Presbyterian students at both Universities. At Saskatoon, a Dean of Residence will be appointed; the cost in both cases not to exceed \$2,500.

The 73rd General Assembly rose at 9.30 p.m. Thursday after the Moderator had spoken most feelingly and our Calgary hosts thanked for the warmth of their reception, their gracious hospitality and their unceasing care and courtesy throughout the entire period of the Assembly.

Impressions on Assembly Meetings

by P. M.

THE 73rd General Assembly has come and gone. The Moderator, the clerks and all the commissioners have departed, and Calgary—finest City of the Plains—(Excuse me, Winnipeg, Edmonton, et al) has done herself proud.

It was a friendly Assembly, where Easterners beheld with astonished gaze, the advanced civilization of the West. The mid-west is a friendly place. I was met repeatedly on the streets by cheery greetings from perfect strangers—a frivolity frowned upon in my own city. A friendly city creates even a friendly Assembly. Before it rose, even J. B. Skene and Stuart Coles were getting together.

Personalities were fewer than hitherto, and some gay gladiators of the past were missing, but there were some up and coming new performers. In the matter of endurance oratory, it is the opinion of this adjudicator, that the 1947 Oscar, should go to Coles of North Bay, whose risings up and sittings down amounted almost to setting-up exercises.

The clerks were there again, as painstaking, efficient and picturesque as ever. It amounts to an almost perfect mechanism—one knows all the law, the other knows all the prophets, but they bring us through gloriously.

Like most recent Assemblies, it was a pedestrian gathering, trudging doggedly through much routine in a colorless fashion. Perhaps the Assembly rose to the uplands, for a time on Wednesday, when Dr. Scott Mackenzie dealt with Overture No. 28 On Christian Co-operation, in a scholarly and statesmanlike fashion, and he carried the Assembly with him in impressive and overwhelming measure.

The rest of the time was dull. The Assembly failed to deal adequately with the field of Evangelism and social action, and was discreetly silent on the widening gulf between the Church and Labour. Every successive Assembly affords increasing evidence of the trend of Presbyterianism to the villas of the well-to-do.

Nothing ever comes up for instance, about the workings of our mediaeval and outmoded settlement system—which is not meeting the church's need anywhere, and militates against effectiveness and progress, in both pulpit and pew. One heard a lot about it in the lobbies, from elders as well as ministers, but, as with the weather, nothing is done.

Some outstanding elders livened proceedings. Clarence Pitts, friend of humanity, and especially of the Church, was on hand, piloting the Pension fund through troubled waters, with the able, and at times, emotional assistance of W. H. MacInnes, and his constant companion, the bulging briefcase. H. P. Wanzer, Chairman of Board of Administration, is

a quiet, effective figure in Assembly, and his banker's face, touched with benevolence, inspires confidence.

Neil Miller was there, fully equipped with facts, figures, charts and graphs, ably assisted by E. H. Johnson, never far away from any Assembly. Our solid Treasurer, Mr. McNeill, was on hand with wise and cautious counsel, and looks better than ever, and everyone went away satisfied and happy, though Alberta sun did not quite live up to his reputation.

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OBITUARIES

THE REV. PERCY McK. SAMPSON

The Presbytery of Miramichi records its deep sense of loss in the death of the Rev. Percy McK. Sampson which took place at Millerton, N. B., on April 11, 1947. Mr. Sampson was born in Quebec City on August 17, 1881 and shortly thereafter moved with his family to Sherbrooke, Quebec, where he received his early education in the local public schools.

He was ordained by the Presbytery of Montreal in 1925 and inducted into the charge of Athelstan and Elgin where he laboured for ten years until 1933. Coming to the Presbytery of Miramichi in 1937 he served his Master faithfully in Sunny Corner and then in the combined Fields of Sunny Corner and Millerton until his death.

Always faithful in attendance upon the Courts of the Church, Mr. Sampson had served as Moderator of the Presbytery of Montreal and more than once as Moderator of Miramichi Presbytery. Of his works which shall remain, perhaps none will bear such rich fruit as the Summer Bible Schools he has conducted here for the past ten years. Reaching out into a scattered area, areas often uncharted, to bring in children with no local opportunity to hear the Gospel, he was a true Home Missionary.

The funeral service was conducted in Grace Church, Millerton, with the Rev. E. H. Bean, Moderator, presiding; assisted by the Clerk, the Rev. D. C. MacDonald and Mr. Strachan. Interment took place in Sherbrooke, Quebec. Mr. Sampson is survived by his wife.

* * *

REV. ANDREW WALKER

Citizens of Lloydminster were saddened by the passing of the Rev. Andrew Walker who died on April 24. Mr. Walker came with his family to Canada in the year 1919, beginning at Findlater, Saskatchewan. He had successive charges in Moosomin, Tisdale and for the last 16 years in Lloydminster. A man of sterling character and ready Irish wit he was much beloved in Lloydminster which he has served with faithfulness of purpose. His sterling character was recognized also by his brethren in the ministry and he became the moderator of the Synod of Alberta. Mr. Walker has always taken a great interest in the Young People and in the spiritual and moral welfare of the communities in which he served. He is survived by his wife, one son and four daughters.

* * *

REV. JAMES A. MacLEAN

The Rev. James A. MacLean, D.D., died April 7 in the 58th year of his ministry. Born in Stormont County, Ontario, May 30, 1860, he received his early education at Finch and Cornwall and later proceeded to McGill University and the Presbyterian College, Montreal.

After graduation he spent three years at New Richmond, Quebec and eight years in New Brunswick. Early in the century he went to the University of Nebraska where he received his doctorate. Dr. MacLean afterwards served in Bristol and Inverness, Quebec; and at Dalhousie, Newbury and Moose Creek in Ontario. The last 16 years of his active ministry from 1930 until 1946 were spent in Argyle, Crinan and Duff's, Dunwich.

At the time of his death he was believed to be the oldest active minister in our Church. He was a man of deep faith and his preaching was characterized with a sound evangelical note. The Presbytery of London conducted the funeral in Knox Church, Dutton with the Rev. A. C. Young and the following ministers assisting: Rev. Wm. Sutherland, Rev. R. Bruce, Rev. J. C. Davies, Rev. R. R. Gordon, and Rev. W. L. Nichol.

Dr. MacLean is survived by his widow and one daughter.

MR. JOHN F. NIXON

A stalwart soldier of Jesus Christ and an outstanding elder in Westminster Presbyterian Church, Sault Ste. Marie died suddenly on April 12. Mr. Nixon was one of those manly Christians with a deep sincerity and lasting loyalty to the best interests of the Kingdom. He was laid to rest in West Korah Cemetery. His brother Mr. George Nixon, M.P. sits in the Federal House.

* * *

MR. JAMES McMULLEN

The congregation of Knox Church, Havelock, suffered a severe loss in the sudden passing of one of its highly esteemed elders, Mr. James McMullen. Associated with the congregation for many years and most constant in his Church attendance and his attention to

the duties of his office, he was the type of elder, that a church can ill afford to lose. The service was conducted by his minister, the Rev. John Davey, B. A.

* * *

E. J. ANDERSON JAMES McNIECE

St. Andrew's, Welland, suffered the loss of two of its outstanding elders, Mr. E. J. Anderson, who was the senior elder, died suddenly on January 31. Mr. Anderson was 70 years of age and was a former member of the Legislative Assembly.

Mr. James McNiece, who was in point of years the oldest member serving on the Session, passed away in his 77th year. Mr. McNiece had been ill for several months and prior to retirement had been an Inspector of public schools.

Both of these stalwarts will be missed by this congregation.

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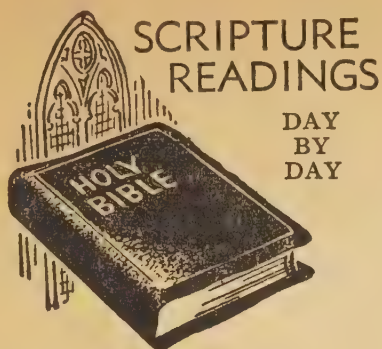
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 July 3—Acts 9:10-18.
 July 4—Galatians 1:11-24.
 July 5—Acts 22:17-21.
 July 6—Romans 1:13-17.
 July 7—Matthew 16:13-18.
 July 8—I Corinthians 1:4-13.
 July 9—I Corinthians 1:21-31.
 July 10—Acts 20:17-27.
 July 11—Acts 20:28-35.
 July 12—I Peter 5:1-4.
 July 13—I Timothy 3:12-16.
 July 14—II Corinthians 11:17-33.
 July 15—Acts 16:6-12.
 July 16—Acts 16:13-15.
 July 17—Acts 16:25-34.
 July 18—Acts 17:16-21.
 July 19—Acts 17:22-31.
 July 20—I Corinthians 2:1-9.
 July 21—Matthew 25:14-19.
 July 22—Ruth 1:14-22.
 July 23—Proverbs 22:20-29.
 July 24—Acts 4:32-37.
 July 25—Matthew 5:43-48.
 July 26—Romans 12:6-21.
 July 27—Hebrews 2:1-10.
 July 28—Joshua 1:1-9.
 July 29—Matthew 5:1-12.
 July 30—Romans 5:1-10.
 July 31—Psalm 19:7-14.
 Aug. 1—Hebrews 11:32-40.
 Aug. 2—Ephesians 6:10-20.
 Aug. 3—I Corinthians 15:20-26.

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LESSON — JULY 6

How Paul received the Gospel
 Galatians 1: 11-24

Golden Text: Romans 1:16

LESSON — JULY 13

Paul Writes to a Divided Church

I Corinthians 1: 4-13, 21-25

Golden Text: I Cor. 3:21,23

LESSON — JULY 20

Paul the Missionary

II Corinthians 11:17-33

Golden Text: I Cor. 2:2

LESSON — JULY 27

Paul Pleads for Self-Dedication

Romans 12: 6-12

Golden Text: Romans 12-21

LESSON — AUGUST 3

The Christian Warrior

Ephesians 6:10-20

Golden Text: Eph. 6:10

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CBC—World Church News — Every
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CBL—Morning Devotions, 8.15 a.m.
week of July 7—Rev. Gilbert D. Little,
Kingsway Presbyterian Church, Kings-
way, Toronto, Ont.

CFAB—Windsor, N. S., Sunday, July
13, 11.00 a.m. (E.S.T.).

CFCO—Every Sunday, 1.15 p.m. —
Chatham Presbytery.

CHEX—First Sunday each month,
11.00 a.m., Peterborough, St. Paul's.

CJAT — Trail, B.C., Every Sunday,
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CKCR—Every Sunday, 6.30 p.m.—St.
Andrew's, Kitchener.

CKNX—Wingham, Ont., Tuesdays, 8.00
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CHOK—Sarnia, First and Third Sun-
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CKOC—Hamilton, Ont., Joint Services
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CKVL—July 6, 11.00 a.m.—First Pres-
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INDUCTION

Baddeck & Middle River, N.S., Rev. T. J. Watson, June 3, 1947.
Edmonton, Alta., Rupert St., Rev. Glenn Campbell, May 31, 1947.
Hartney, Man., St. Paul's, Rev. James D. C. Jack, May 7, 1947.
Marion Bridge, N. S., Rev. R. S. Quigley, Ph.D., May 13, 1947.

DEATHS IN THE MINISTRY

Rev. Hugh Cameron, D.D., Ottawa, Ont., June 12, 1947.

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PRESBYTERIANS**

by Jacques A. Smith

**ASSEMBLY AFFIRMS
TRUE PRESBYTERIANISM**

by F. Scott Mackenzie

ARIUS WAS A PRESBYTER

by Roman Collar

A SONG IN THE HEART

by H. Beverley Ketchen

A QUESTION OF PRINCIPLE

by C. C. Cochrane

**REFLECTIONS ON
THE MARIAN CONGRESS**

by Robert Good

THE NIGHTMARE OF FEAR

by David Lang

CALGARY ASSEMBLY

Editorial



—Photo by Rev. Joseph Muchan

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Established 1876

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On The Record

OUR CONTRIBUTORS

DR. F. SCOTT MacKENZIE, Professor of Systematic Theology at the Presbyterian College, Montreal, gives a resume of his address before the General Assembly.

ROMAN COLLAR, who needs no introduction, links the story of Arius with the situation in Truro.

Rev. C. C. COCHRANE, B.D., of Georgetown, Ontario, writes on religion in the Public Schools.

REV. ROBERT GOOD of Erskine Church, Ottawa, gives some reflections on the recent Marian Congress at Ottawa.

DR. DAVID LANG who writes on "The Nightmare of Fear," is minister of our Church in St. John's, Newfoundland, and was for many years an outstanding preacher in cities of the U.S.A.

The Editor's Mail Box

Brief letters are invited. Publication does not necessarily imply agreement with the views expressed.

DEAR EDITOR:

May I be permitted to congratulate you on the July Record? It is by far the best and most comprehensive account of the General Assembly that has appeared since I came to Canada, and that was twenty years ago. It was so satisfying that one felt one was almost there in person. And that is most important for men so far away from the centre of things as we are in the Maritimes. Altogether, a first class piece of reporting and editing. Lang may your lum reek!

You know, men are hungry for news, not the petty parochial doings of this and that church, although that must have its place, but the bigger news of what is going on in the church at large across the world. Your London Letter and your Philadelphia Letter meet a great need. Is it not possible to have an Edinburgh Letter too? You see, the more you give us the more we want.

—C. J. ST. CLAIR JEANS.

Saint John, New Brunswick.

An arrangement made for an Edinburgh Letter has fallen through temporarily, but we hope soon to secure a correspondent.—Editor.

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FROM AUSTRALIA

WHILE I am writing to you in your capacity as Convener of the Committee on Correspondence may I take the liberty of referring to yourself as Editor of the Presbyterian Record. I think the warmest congratulations are owing to you for the excellent magazine you are now putting out. It is a great advertisement for all associated in its production and what I know would mean much more to you, for the Presbyterian Church in Canada.

F. MAXWELL BRADSHAW.

62 Riversdale Road,
Hawthorn, Victoria, Australia.

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Dear Editor:

YOU will be glad to know that for the August issue and those which will follow it has been possible for us to secure a No. 1 book paper. This is a whiter sheet than the paper previously used and, in the view of your Board, will make the Record more readable.

We have also been able to secure a sufficient increase in the paper quota for the Record, not only to take care of the many hundreds of new subscribers which you have received, but also to permit an increase, starting in October, to a thirty-two page issue every other month. For the time being we are limited to the current twenty-four page issue on alternate months but even this expansion involves a considerable additional paper tonnage.

We are hopeful that as the months go by we will be able to institute additional changes which will parallel, in some degree, the continuing improvements in editorial content.—W. H. CRANSTON, Publisher,

Midland Press.

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Over One Thousand Trial Subscriptions came from
One Hundred Churches for the Record.
Was yours in this Advance?

Why We Have French Canadian Presbyterians

by Jacques A. Smith

IT IS IN order to answer to the need of a great multitude that our Presbyterian Church takes interest in guiding these thousands of Canadians who have broken away from the Roman Church in recent years.

Our Presbyterian System meets and answers the desire of my compatriots for emancipation; I speak of this from a knowledge of the case and also from personal experience. I believe that more than any other system the Presbyterian one brings with most facility a knowledge of the Gospel to the people of French culture.

Sixteen years ago I was still under the tutelage of the Roman faith, the absolute omnipotence of the Pope, to whom the individual must remain passively subject; it is the death knell of all the souls who were created free by God.

You can readily understand why the Presbyterian Church answers to our aspirations to be members of the church of Jesus Christ without being slaves of a dictator.

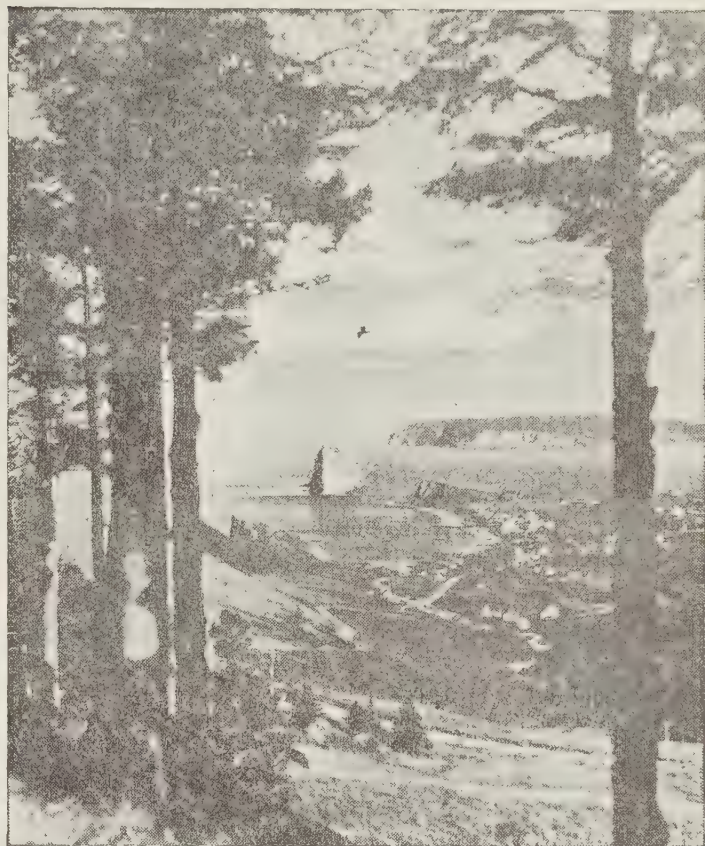
I regret that the Protestant attitude regarding the Roman Church has changed since the time of the Reformation. Very few tracts, in fact practically none, are printed nowadays against the eternal enemy of Protestantism. There is a strong tendency to attenuate the differences and to lay stress on the resemblance.

However, let us not forget that Paul had to make use of controversy, that Jesus made use of it, and that if our Protestantism exists, it is due to the courageous and valiant controversy of our reformers.

Christians must not content themselves with being saved, they must become rescuers! It is up to us, preachers of the Gospel, to announce this doctrine with burning tongues. It is impossible for a church, faithful fervent and zealous, to remain stationary and sterile. Let us never forget, that only a living church can evangelize; it alone can communicate divine life.

It is not uniquely in the Garden of Eden that it was not good for man to be alone! The Christian worker who feels himself upheld by the communion and fraternal sympathy of a living church will escape this danger. A single lump of coal does not feed a whole fire.

Dear readers, as you read these lines beware of your personal deductions which may perhaps bear a resemblance to the Roman dogmas; "Roma locuta est, causa finita est." Take time to think over and know this cause of evangelization to which God permits us to collaborate in many ways.



Gaspe—near Perce Rock

We struggle on without privileges, without auxiliaries or factors; broadcasting is not permitted us because we are Protestant French Canadians; the newspapers ignore us; we are few missionaries in a vast field, with few resources and often we are not understood by our brethren and friends. A few even go so far as to reproach us by saying or intimating, "Why did you not remain in the Church of Rome? . . ."

When one thins out in this manner false semblances in order to see things in stark reality, one can easily realize the great and mighty obstacles to be overcome by whoever undertakes to pass from Romanism to the Bible. Moreover to thus break away from Rome is not to zreak away from Catholicism but to enter it!

There are souls firmly moulded straight and sincere, which are neither contempt, nor calumny, nor the cares for material life, can hold under the heavy yoke of Rome. They are ready to uphold all struggles to arrive at the city of rest.

Dear friends of Protestantism, who can sing the faith of your fathers but who have not known their experience of these inner struggles to obtain the truth in Him who tells us: I am the way, the truth and the life, pray for your young brothers and sisters who are undergoing these experiences in times similar to the Reformation.

A Song in the Heart

Someone has said that when you get to the heart of religion you find a song and when Arthur Stringer, a Canadian novelist of distinction, wrote that "a song in the heart is worth two in the book," I think that he must have had in mind what Jesus meant by the abundant life.

By a song in the heart we do not mean the mere light-heartedness of the thoughtless, the superficial gaiety of the frivolous, the cheerfulness of the irresponsible and easy-going. That depends on fair, perfumed breezes and a cloudless sky. Let there be a drizzle from the east, and the song dies as a dream dies. Arthur Stringer was not thinking of Micawber or Mark Tapley or even Browning's "Little Pippa."

The real singing heart is independent of circumstances. It defies the barometer. The song may not be a gay rollicking one: it is more like the gentle murmur of a stream in a shady place. It implies the cheerful assurance that "the Lord God omnipotent reigneth" and the conviction that "all things work together for good to them that love God."

Job experienced a cataract of disasters but he could say, "the Lord gave and the Lord hath taken away: blessed be the name of the Lord." Nehemiah's life was a constant struggle. His was no "cloistered life," far from the madding crowd. His work was done in the teeth of difficulties, but he could say, "The joy of the Lord is our strength." Paul was not sitting on a flowery slope in June when he wrote "Rejoice in the Lord always, and again I say, Rejoice." He was in a clammy Mamertine prison, the victim of mad prejudice and cruel tyranny.

Jesus had it preeminently. It was just because He "went about doing good" with a song in His heart that the sour-faced Scribes and Pharisees regarded Him with a suspicion that grew into malicious hostility. He could not understand the cold November-like austerity of their religion. He could not help pitying the songless dullness of their lives. That is why He said "I came that you might have life more abundantly."

Jesus went about wondering at the beauty of God's mind and the generosity of His love. He could not look at a wayside flower without thinking of the Father's care. To do the Father's will was like sitting at a rich banquet with a heavenly orchestra playing. "Man of Sorrows" though He was, His was a radiant ministry. His entrance into a room was as though another candle had been lighted.

Even in the Upper Room as the shadows lengthened and the evening fell He led the disciples in a song



London Chorister Sings from the Heart

of thanksgiving. When to His followers His gallant, chivalrous ministry appeared as "Love's Labour Lost" He cried exultantly "Be of good cheer for I have overcome the world." And "for the joy that was set before Him He endured the Cross, despising the shame."

Of all the music sent up to God none can be sweeter than that of a song in the heart. It is the highest tribute that one can pay to Him who is our Refuge and Strength and a very present help. To have it is to be rich beyond the dreams of avarice for it means a "joy which the world can neither give nor take away" and "a peace that passeth all understanding." It is indispensable to triumphant living. When John Bunyan made his pilgrim go singing all the way from the City of Destruction to heaven's gate He manifested the inspiration of spiritual genius.

Now the singing heart, like mercy, is twice blest. What a blessing it was to Robert Louis Stevenson! He had a life-long struggle for health. Much of his writing was done in bed yet how gaily and triumphantly he lived! With a song in his heart. One of his brave, gallant, constant prayers was "Go with us to our work: give us morning faces and morning hearts." Hating cynicism and pessimism, he said "I thank God that such a disaster has never befallen me yet for I still believe in God and man and life and all the illimitable possibilities of this amazing world."

Carlyle says "Give me the man who sings at his work," implying that such a spirit is essential to good workmanship. I dare say that the mechanization and organization of industry has taken much of the romance out of it. The masses of the world's workers

engaged in mass production, can hardly know the joy of Jesus the Carpenter or Adam Bede:

Still the humblest son of Martha has a chance to make an honourable contribution to the world's commonwealth and a song in the heart is not out of the question if he can say with Wordsworth of duty,

"Stern lawgiver, yet thou dost wear
The Godhead's most benignant grace,
Nor know we anything so fair
As is the smile upon thy face!"

There can be no song in the heart for the time-server; for the man who thinks only of his wages; for the man who surrenders his individuality and his freedom to the leaders of his union or pestiferous agitators.

That master mason Hiram, we may be sure, sang at his work. "Upon the tops of the pillars was lily-work: so was the work of the pillars finished." The nurse who gives those gracious delicate little extra touches, not specifically called for in the routine of professional duty reaches up to Carlyle's ideal, which I dare say was the ideal of Him who said "If a man compel thee to go a mile, go with him twain." When Paul said "Whatsoever you do, do it heartily as unto the Lord" he meant that by so doing, you would not only do it conscientiously and thoroughly but happily too."

Well to be sure "a song in the heart is worth two in the book." What is the secret of it? What inspires it? It is not a mere matter of temperament or sunny circumstances. The poor widow who dropped her two mites into the Temple treasury must have had it and

her standard of living could not have been high, in the economic sense of the term.

It grows out of a faith like that of the Psalmist who could say, "I have made Thy Statutes my songs in the days of my pilgrimage." It is the fruit of experience that "the Commandments of the Lord are gracious and in Keeping of them there is great reward." It is the natural, inevitable possession of one whose supreme purpose in life is to "do justly and love mercy and walk humbly with God."

To have a song in the heart we must cultivate the habit of looking on the bright side of things, of recognizing the numberless good things that are to be enjoyed without money and without price, of realizing that

"While there are nettles everywhere,
The tall green grasses are more common still;
And the blue of heaven is larger than the
Clouds."

There is much to be thankful for even on the darkest day. Every cloud has a silver lining and at almost every turn there is occasion for "a new song." One can hardly believe in the wonderful promises of God, in His thoughtful, generous care, in His gracious and loving will and His power to overrule evil for good without a feeling of joy, serenity and peace.

If we trust in Him and do all the good we can, making the best of everything, thinking the best of everybody and hoping the best for ourselves,

"The night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And silently steal away."

Assembly Affirms True Presbyterianism

by Frank Scott Mackenzie

IT WOULD be difficult to overstate the importance of the action of the recent General Assembly in approving by almost unanimous vote, an overture from the Presbyterian of Montreal calling for a clear declaration of the position of the Presbyterian Church in Canada in the matter of its relation to other Christian communions and to various forms of co-operative effort in meeting the demands of the present time. In this connection the General Assembly now stands on record in the following terms:

"The General Assembly, while maintaining steadfastly, in harmony with the re-affirmation made by the General Assembly in 1925, its adherence to the ancient and historic standards of the Presbyterian faith, nevertheless places itself on record as interpreting these standards in harmony with the best traditions of the Church, that is to say, as not only encouraging but enjoining as a duty the fullest possible co-operation with all other Christian bodies, for the glory of God and the triumph of His purposes among men".

This clear and unambiguous pronouncement, while stating nothing beyond what is involved in the Reformed doctrine of the Church and what in fact has always been characteristic of the best Presbyterian tradition, is nevertheless of the greatest significance in view of present con-

ditions within the Presbyterian Church in Canada. It will be welcomed by many whose minds have been needlessly disturbed by the fear that in so much common counsel and common effort with our brethren of other communions in these post-war days, our own Church is in danger of being false to its peculiar mission and betraying its trust. Nothing in point of fact could be farther from the truth.

* * * *

Genuine Presbyterianism has always carried with it a true catholicity of spirit; and never was such a spirit more urgently demanded in the world than it is today. It is a matter for profound thankfulness and a source of great encouragement that our Church now stands on record, through this Assembly pronouncement, as repudiating utterly the designation of a mere isolated sect, and declaring in such emphatic terms its position as a constituent part of the holy, catholic and apostolic Church of Christ in the world. For this is our tradition and our heritage. And we know now, with a certainty which leaves no room for doubt, that we shall prove worthy of such a heritage in our recognition

The tendency toward sectarianism within the Christian Church is something which must always be reckoned with. No age or generation is entirely free from it. In the case of the Presbyterian Church in Canada, because of unusual circumstances associated with its more recent history, there may perhaps be a peculiar susceptibility to this tendency and therefore a greater need to guard against it. But wherever it appears in the Church or whatever be the attending circumstances, it is an evil thing, and its effect is paralyzing. It is of the utmost practical importance that our people should be fortified against any such departure from the faith of their fathers by thorough instruction in the Reformed doctrine of the Church and an adequate appreciation of what this doctrine signifies. For with such knowledge they will not easily be drawn aside from the line of our historic witness and from the way in which the Church of Christ is called to march under the one Captain of our salvation.

Reference has already been made to a condition within the Church which made it necessary for the General Assembly to state clearly and unequivocally the Church's position in this respect. The condition referred to has been created in large measure by the mistaken notion that those who opposed the Church Union movement in 1925 and who continued the Presbyterian Church in Canada had thereby also disowned all association with other Christian denominations, and had set the Church on what has been described as "a new phase of its history, free from all alliances or affiliations with other ecclesiastical bodies".

This absurd claim has been made repeatedly, chiefly it is true by men who have come into the ministry of the Church since 1925 but who nevertheless ought to have known better. It was indeed set forth in the very words just quoted as the basis of another overture to the General Assembly, asking for the withdrawal of the Church "from all organizational affiliations with all ecclesiastical bodies outside of itself, except the Alliance of Reformed Churches adhering to the Presbyterian form of government". This overture fell in the Assembly because nobody appeared in its support, but nevertheless it indicates a point of view which has been

So far as the Presbyterian Church in Canada is concerned, all that the crisis of 1925 did was to reduce its numbers and its material wealth. **Otherwise, the Church continued as before, with no change whatever, committed to no new ideas or policies, but only to the same catholicity of spirit and outlook so characteristic of the finest Presbyterian tradition, and implied indeed in our accepted doctrine of what the Church essentially is.** This emphatic verdict of the General Assembly will certainly clear the air in this respect, and should remove any confusion or uneasiness caused by such distorted and misleading counsel.

Let no one doubt the essential soundness, and spiritual vigour of the Presbyterian Church in Canada. The General Assembly of 1947 was in itself a most convincing manifestation of this fact. We belong to a Church which is proudly conscious of its own integrity, of the unparalleled opportunities which lie before it, and of the important place which in the providence of God it is called to fill in this young land. And everywhere there is a disposition of eager readiness to face the challenge and meet the demands of this day and age in a manner worthy of those to whom such a trust and responsibility have been given.

We believe that as a Church we have indeed something worth while to contribute toward the furthering of the purposes of God in this chaotic and distracted world. And without affecting in any way our firm adherence to the ancient and historic standards of our own Church, we shall nevertheless make this contribution generously, in the closest possible fraternal fellowship with all our brethren in Christ, who equally with ourselves desire to establish his dominion to the uttermost parts of the earth. Thus we shall honour, not only the finest traditions of our own beloved Church, but what is of much more importance, the plain teaching of the New Testament itself, recognizing that the vocation wherewith we are called demands our earnest and constant endeavour to keep the unity of the spirit in the bond of peace.

Assembly Miniatures on Closing Day

Page 174 THE RECORD August, 1947

Column For Laymen

MISSIONARY ADVANCE IN HAMILTON

by J. Rowland

LAYMEN of the Hamilton Presbytery were privileged in October, 1943, to hear a stirring address given by Dr. W. R. Quinn, medical missionary working among the Bhil people of India. Speaking on the work carried out by our Church in that great country, Dr. Quinn ended his remarks with this challenge, "The people of India and of the entire world, are in sore need of the saving Gospel of Jesus Christ, what are you going to do about it?"

In answer to that challenge the assembled group appointed a committee to consider ways and means whereby we, as Presbyterian laymen could more effectively advance the missionary cause of our Church. From the deliberations of that committee there came into being the society now known as **The Hamilton and District Presbyterian Mens' Missionary Society**. Our meetings are held in St. John's Church, Hamilton, on the third Tuesday of each month. Our membership is comprised of representatives from twelve churches in Hamilton, and two from outside the city limits.

Our aim is to give the laymen of our Church a greater knowledge concerning the work and needs of the Christian Church throughout the world. Through our missionary enterprise we are striving in both a spiritual and material way to advance the spreading of the Gospel, "Both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth."

Each month we are privileged to hear an address by a prominent Christian Missionary worker. These speakers are not necessarily connected with the Presbyterian Church; we do, however, whenever possible give precedence to those of our own Church. We have had the privilege of hearing all of our missionaries who during the past three or four years have been home on furlough.

Six months ago the Rev. James Dickson who had returned from a survey of our Church in Formosa, gave inspiring news of the advance made in that country. His address was illustrated by motion pictures taken during his last survey. Following the speaker's address a period of discussion is held. This

gives the men an opportunity of clarifying any questionable points raised by the speaker. An offering is received at each meeting. With the exception of a portion used to defray the speaker's expenses, this is placed in a fund used to maintain a bed in the Mission Hospital at Jobat, India. One feature of every meeting is prayer.

During the years that lie ahead our prayer is, that other Presbyteries will form societies such as this. Thus can we as laymen of the Presbyterian Church in Canada do a more effective work for the Advance for Christ throughout the world. Further information concerning this Society may be obtained from either: the Chairman, Mr. J. Rowland, 36 Carrick Ave., Hamilton, Ont., or Secretary, Mr. F. Tester, Box 123, Dundas, Ont.

Portrait of Geddie - From the South Seas

September 20, 1946

Dear Rev. G. M. Lamont, B.A.

I received your letter on August 15, 1946 and I had done what was told in the letter in reading it to the congregation and synod. I do not know much English I was learned from Joseph Annand who came from Canada 40 years ago. The people here are very glad and very please to hear the letter when I read it to them and all say thank you for helping us in God's rich blessings. I am the man who gave the Bibles to some America boys who came here in the war time. Now I am going to tell you about Geddie's words of greetings here is the memory of Dr. John Geddie still today he arrived here in 1848 there was no light when he came ashore here They were all in the heathen ways none in the light he had a great trouble in teaching the people and to bring them to Jesus, he taught some of them and sent them to visit the other Islands. The Aneityumise loved John Geddie and honoured him and John Inglis who helped him was honoured him and the New Hebrides missionaries were all honoured him too, after that he had to build this old church here 5 thousand Aneityumise with him to build it. before he came here no one in the light of God till 24 years and so every man was in the light of God when he went away home to Australia in the year 1872 and light was here and till now we are now still keep it up and trusting in Jesus' name. I am yours in the Light.

Joseph Yusifo, Aneityum,
New Hebrides.

The old Church which builded by Dr. Geddie the length of it 102 ft
Broad 41 ft
Height of the wall 11 ft
And it is 98 years now.

Nations Gather to Plan World Evangelism

DELEGATES FROM forty-five nations gathered in the most representative gathering of Christian missionary leaders ever held in North America, at Whitby, Ontario, from July 5 to 18. This was the first meeting of the International Council, since war began, and its purpose was to re-examine all missionary principles and policies and to evolve an over-all strategic plan for the winning of mankind to Christ.

In the picturesque setting of the Ontario Ladies' College the meetings were held. There are three German delegates chosen from Russian, American and British zones. One of these, Dr. Carl Ihmels, professor at Leipzig University, proudly states that his family has had an unbroken record in the Christian ministry since the Reformation. Three of his sons are now pastors in Germany. There is a man from the Fiji Islands, there are two from Indonesia, one from the portion that has broken away and another from the Dutch governed section. They represent all world nations, except Japan, whose delegate could not obtain a visa.

It is a gathering of United Nations that one looks over in the College dining room. And the group is banded together in that finest of all fellowships. One Canadian National telegrapher on duty there, after listening and noting the spirit of the conference said to Dr. Camargo from Mexico, "Why can the United Nations not work together like this?" and Camargo replied, "They could, if they had all found Christ."

Our September issue will carry further reports of this remarkable gathering, with pictures of several delegates, and an article by Miss Laura Pelton, our Canadian Presbyterian delegate.

An interesting service was held on the opening Sunday in St. Andrew's Presbyterian, Whitby. The delegates filled the central seats of the Church and the Very Rev. John Baillie, D.D., past Moderator of the Church of Scotland, delivered an impressive sermon on "The Lost Unity of Mankind." The minister, the Rev. David Marshall, who presided, was formerly a missionary of our Church in British Guiana.

PULPIT AVAILABLE

The congregation of First Presbyterian Church, Seaforth, Ontario, has a very fine oak pulpit which it desires to donate to any church having need of the same. Write the Rev. Richard H. Williams, Seaforth, Ontario.

The Irish Letter

by A. F. Scott Pearson

THE General Assembly of the Presbyterian Church in Ireland opened on Monday, June 2. It began on a very high level. The crowd that occupied the Assembly Hall to capacity heard Dr. Byers, the retiring Moderator, making an eloquent and impressive plea for personal evangelism especially among the young who, he lamented, were leaving the churches of our sister isle high and dry. He advised adults to encourage the young to join one of the many youth organizations and even to go with them to these if possible. Some, alas! think that the organizationitis which has prevailed in the churches in Britain is just one of the causes of the lapse the ex-Moderator deplored. The good — and such organizations are good—can be the enemy of the best, and loyalty to a branch or twig of the Church-tree may undermine loyalty to the Church itself.

The new Moderator, Dr. Boyd, represented the growing trend of suspicion regarding oecumenicity when he advised his hearers **not merely to be interested in ecclesiastical movements having, like the Council of Churches, headquarters in Switzerland, but also to promote Christianity in Ballycloughy.** The fascination of the dim horizon and the cult of a diluted Christian common denominator may enervate the local church and weaken devotion to a denomination, which, like a distinctive personality, has its own contribution to make to the Christian cause. Although there were many other

interesting public meetings throughout the week, for instance, the missionary and youth nights, none of them touched the heights of spiritual power and vision manifested on the opening night. Many of the special speakers were drawn from Scotland, Mr. Vernon of Hyndland, Mr. Symington of Melrose and others.

The business meetings of the Assembly were a delight to the faithful ecclesiastics, but many of the real leaders, preachers and workers of the Church were conspicuous by their silence or even their absence. Indeed, it was very noticeable that these men are inclined to leave the motions and resolutions to another type of churchmen, the committee men, who revel in points of order, debating victories and legalistic enactments. No high statesmanship revealed itself, but the ecclesiastic statement showed shrewdness, skill in manoeuvre and, time and again, the clear cut plan which had been well arranged by an efficient coterie beforehand. A few such men tended to monopolize the debates from the beginning of the week to the end. These few have drawn into their circumtabular oligarchy one or two younger men of the sort who acquiesce and are regarded as "safe." Thus preparation is made for the hard core of ecclesiastical continuity in a constitution apparently free, spontaneous and democratic. Church history often shows this phenomenon, succession without apostolicity.

The new code with the exception of one item, was accepted by the Assembly with impatient alacrity. It was generally realized that to discuss all the new paragraphs seriatim would take a long time. So democracy exercised the guillotine. The item excepted was that forbidding ministers to hold paid public appointments along with their charges. A compromise resolution was now adopted, according to which ministers require permission from their Presbytery and the Business Committee before they can hold two offices, both of which are paid and of a whole time kind. The debate on this question tended to become personal. Both sides had particular ministerial members of Parliament, who are also ministers of the Church, in mind. The question of principle was blurred by friendship and animosity as well as by the finessing that finds exits from dilemmas in formulae.

The delegates from sister churches were warmly welcomed and Dr. Armour from Canada was greeted with acclamation as one of our own. The Moderator of the Scottish Assembly, Dr. Matthew Stewart, congratulated the Irish Christians on having more successfully resisted the "drift back to paganism" than the English and Scottish churches. The atmosphere in the smoking room was not so thick as usual. Mr. Dalton's budget, which has increased the price of tobacco to about 4/- an ounce, has made a virtue out of necessity.

LONDON LETTER

by Kenneth Slack

Probably very few of the other Presbyterian Churches realize how small our Church in England is. We have less than 70,000 members and only 340 sanctioned charges. Indeed, I believe that the Presbytery of Glasgow is larger than our General Assembly. All the more creditable to those who have directed our Church Extension policy, therefore, is the fact that we have founded thirty-five new Churches in these war years. Partly this has been made possible by the very cessation of building that many would have regarded as prohibiting such extension. Acting upon the conviction, however, that the Lord God dwelleth not in temples made with hands, our Church Extension Committee has gathered Christian fellowships in the most unlikely meeting places. One congregation meets in part of a swimming pool building, several meet in wooden huts

(one of which used to house chickens), one has a large villa with two rooms thrown together to make an assembly hall, and some meet in schools and hospital rooms.

Probably the next stage is one of consolidation rather than further advance. The securing of even the simplest permanent buildings is going to prove difficult both in Government priorities and finance. Then there will be the next stage to face — the vast new housing estates that must spring up in the next decade. It is likely, however, that the new war-time technique will prove invaluable there, for in the past permanent buildings have sometimes been erected too soon when the most strategic site was not yet capable of being determined, or else the cost caused us to come too late into an area which needed the Christian Church from its very beginnings.

The Assembly has now appointed two

full-time Church Extension agents, one for Northern and one for Southern England. It will be their function to plan the next advance as well as to further the new causes already in existence. We are convinced that unless we constantly extend in the contemporary situation we are bound to decline. Not only so, but our rate of extension must be as fast as the growth of new areas or those who move out to them will have found patterns of living in which the Church has no place before ever we claim their allegiance.

BEQUEST RECEIVED

PLAINSFIELD, N. S.—The treasurer's office has received bonds and a cheque totalling \$2,354.82 from the estate of the late Mrs. Bessie Sutherland Langille of Plainsfield, Pictou Co., Nova Scotia. Mrs. Langille expressed in her will that this be equally divided between Home and Foreign Missions. This money was forwarded through the good offices of the Rev. W. Lloyd MacLellan of New Glasgow.

The Calgary Assembly

"THIS General Assembly," said a Calgary business man, "is the biggest thing that ever struck Calgary." The business man was not a Presbyterian and the remark was made to a well known United Church minister. For a city noted for its annual Stampedes and other gatherings, it was a wholesome tribute, even if some take it with the proverbial grain of salt.

Our Church should not, however, miss the implications about the value of this Assembly to our cause throughout Canada. The publicity received in the press, both East and West, particularly in Western Canada, has made our pilgrimage, despite the additional expense involved, well worthwhile. Comments from those not privileged to attend were that not in many years has the Presbyterian Church in Canada had such a remarkable press. The excellent coverage by the representative of the Canadian Press, who is one of our own ministers, was a contribution for which our Church is deeply indebted.

Some reflections on that journey west were deepened into convictions as one attended the sederunts. Everyone is interested in the intelligent dispatch of business, but conversations with a number of laymen revealed that these were largely unacquainted with the business that was to be transacted. Consequently, questions were asked again and again which a prior study of the reports might have answered and valuable time been saved the Assembly.

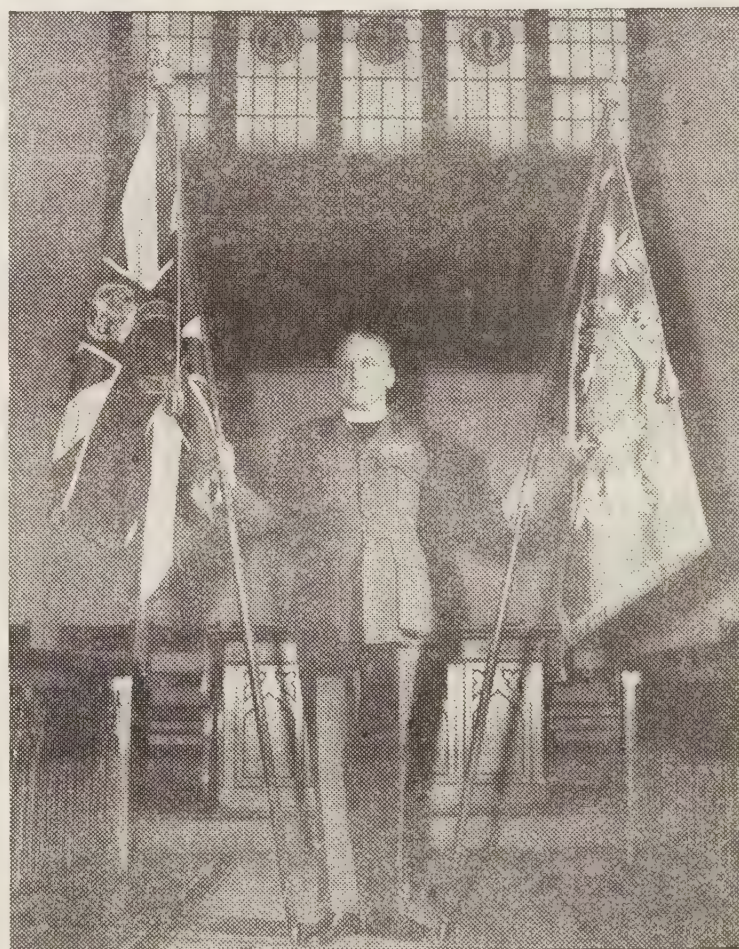
This leads to a suggestion in connection with the Stitched Minutes. A plan should be considered of forwarding to all Commissioners a copy of the Minutes for study from ten days to two weeks prior to Assembly. There are other Canadian Churches that make such provision prior to their Synods, or Councils. Apparently the Assembly Clerks are held back yearly by the late arrival of reports, or other documents.

Similar provision re forwarding ahead should be made with regard to all voluminous reports, like that of the Committee on Administrative Needs. This 28 page report, with much well-gathered material for the Commissioners to absorb, required more time to study than one could find in the brief intervals of supposed relaxation between sederunts.

The Assembly was swamped by a flood of Overtures, 82 Overtures plus seven petitions. One Presbytery, we were told, had passed eight in one day. Seemingly, much that could be decided by Presbyteries, if a careful analysis were made, or even a reasonable investigation instituted, is passed on to Assembly, where the Overture sometimes falls for lack of someone from that Presbytery willing to assume its care.

Even meetings for the public should receive further careful study. One elder at the 1946 Assembly pointed out that the General Assembly is primarily an administrative body, and asked that the number of evening meetings be curtailed. Missions had two evenings, one Home and the other Overseas, both excellently planned and highly inspirational, but in our day when the emphasis is upon a mission without frontiers, why not combine all into one great evening? The Assembly needs time. Thursday was the closing day of Assembly and due to the number of ministers and elders returning home, either to Sunday duties or employment, the heavy docket of business for that day was borne by little more than a quorum.

The 73rd General Assembly was a fine cross-section of our Church. It was classed by many as, "A Good Assembly." One valued contributor, P.M., in our July issue said that it was "a pedestrian Assembly." Perhaps it did not resemble the soaring eagle, but it had its feet on the ground and, "made haste slowly." Nevertheless, the percentage of one minister in six is a very small representation of the whole Church. Moreover, it means that ministers and congregations have a long while to bide their turn. In a democratic Church adequate representation in the highest Court of our Church must be forever safeguarded.



Rev. J. Logan-Veneta returns Colours to the Cameronians in St. Giles, Ottawa.

—See page 183

A Question of Principle

Being a Reply to Kenneth M. Glazier
in the January Record
by Chas. C. Cochrane

THE PRINCIPLE raised by the writer's overture to the 1946 General Assembly (now sent down to Presbyteries as a remit) ought to be clearly understood. It is completely obscured by the title of Dr. Glazier's article in the January issue: "Should We Teach Religion in the Public Schools?" The question is not, and never was, whether We should teach religion in the Public Schools, but whether the State shall be permitted to do so. It is really the question whether the State shall have the right to determine what the children shall believe concerning God; and therefore whether the State shall have the power to determine the character and the faith of the Church of Jesus Christ for years to come. It is a question of principle.

THE MAJORITY VOTE

"The introduction of a Protestant course of studies in our public schools is prejudicial to the democratic liberties of our religious minorities" is a clause which, as Dr. Glazier has noted, refers to Jews and Christian Scientists—but also to Roman Catholics. For political purposes it might be quite safe to pass off the claims of the Jews and Christian Scientists as having been honoured under the "right of withdrawal". But this does not alter the fact that both groups are being required to pay taxes for the support of a religious enterprise contrary to their religious consciences. If present population trends continue, the Roman Catholics will shortly be in the majority. In the event that that Church should insist on a course of Roman Catholic doctrine for the children, would Dr. Glazier still contend that "a policy which would be for the benefit of the majority must (not) be neglected because a minority might object" and that to resist would be a "violation of democratic principles?" The plain fact is that deep matters of faith do not admit of settlement by 'majority vote', and therefore ought not to be exposed to the vagaries of the political arena. In short, the State has simply no business meddling in the affairs of the Church; and there is no more opportune time than the present for the Church to say so.

CHURCH AND STATE

Dr. Glazier has quite misunderstood "the historic conception of the complete separation of the functions of Church and State", and has proceeded to deal with it as though it meant "the com-

plete separation of Church and State". It is this distinction which marks off the Reformed doctrine from the view held by the Lutheran and Baptist communions. We have at no time held the view attributed to us in the Record's January article, and expressed in the words: "... that the Church and the State are two entirely separate entities which have no dealings with one another". Nor does the Presbyterian Church hold that view. It is true, of course, that the State has promoted the interest of piety in a variety of ways, and without denominational bias—including its failure to require religious tests for public office. All those enactments of the State listed by Dr. Glazier are, however, of a strictly permissive and protective nature. None of them constitutes an attempt on the part of the State to determine what Gospel shall be preached or to usurp the Church's place in preaching it!

If Dr. Glazier had intended to support our contention that all religious instruction should be under the supervision of the Church, he could scarcely have done better than to quote (as he did) the example of the State employing ministers as chaplains in the prisons and in the armed forces.

CHURCH AS INSTITUTION

In opposition to the general principle of State Religion in the schools, we have said that it is to the Church alone that "the teaching of the Gospel has been committed by Jesus Christ". The Westminster Confession of Faith (23:3) agrees. By way of refutation Dr. Glazier has stated that "the Church as an institution did not exist when our Lord committed the Gospel to the world. Our Lord committed the teaching and preaching of the Gospel to men, to individuals". If we take these words at their face value, and if we assume* with Dr. Glazier that the Church now exists as an institution, we shall have to ask whether Jesus Christ did not foresee this possibility. Does Dr. Glazier seriously mean that Jesus did not anticipate the "institutional" existence of the Church, and that if He had, He would have given some different directive? Furthermore, our Lord certainly committed the teaching of the Gospel to men; not, however, to men indiscriminately nor individually, but to men having first submitted themselves to the judgment, and accepted the salvation, of the very Gospel they proclaimed; that is, to men created new in Christ Jesus by God's Holy Spirit; and therefore to men as members of that fellowship which later assumed what Dr. Glazier calls an institutional existence.

"A member of the Church may also

be a teacher in a public school". This statement takes no account of the fact that a teacher in a public school may not be a member of the Church. And, if we are to insist that teachers shall be members of the Church, we revert to the questionable practice of making "religious tests for public office". "The priesthood of all believers" does not mean "the priesthood of all educated citizens."

THE CONFESSION

We do not agree that reference to the Westminster Confession in this case is "far-fetched"; indeed we cannot think what else a Confession is for. Nor can we agree that it should be ignored on the ground of antiquity alone. Its writers did have a Church and a State, and they were concerned to set down a principle to guide relations between them. And a practice of quoting the Confession against itself, in order to escape its witness, makes no contribution to its interpretation.

We are indeed in favour of co-operation between Church and State; but not to an exchange of their respective functions, in which the Gospel of Jesus Christ would be committed to the care of an admittedly near-"pagan culture."

* This assumption is false. It is the world and not the Church, which regards the Church as an institution. The Church knows itself to be a fellowship. Dr. Glazier also reveals his adherence to the Baptist notion of the Church as a "collection of individuals". On the contrary, there never was a time when the New Testament Church did not have corporate existence. Consequently, it is incorrect, both historically and theologically, to say that the teaching of the Gospel was committed to "individuals"; it was committed to the Church.

The Quickening Spirit

by D. L. Ritchie

Spirit of life and love and power,
God's agent with enriching dower,
Creative messenger of grace
To our much-loved, but wayward race.

Pour on thy Church thy highest gift,
The soul to feel, the will to lift,
To witness, watch, and to endure,
While keeping the True Witness pure.

Reveal to her the Christ enthroned,
Triumphant now, for he attained,
And vanquished sin and death, and reigns,
Man's priest-and-King as John maintains.

Reveal Him as the Prince of Peace,
Whose Way alone can give release,
From strife and war and war's foul ways,
And tune to brotherhood our days.

Endue our world in deep distress
With energy of righteousness,
And gird thy Church to lead the van,
To meet the conquering Son of Man.

Arius Was a Presbyter of Alexandria-

This article by ROMAN COLLAR, a well-known Presbyterian minister-journalist, has appeared, except for a slight revision, in other journals, and is printed in *The Record* at the request of some Maritime ministers.—Editor.

So Dr. George P. Fisher, Church historian, accurately described the renowned Arius. The latter's peculiar emphasis was that Christ was a created being, not in time, yet "once He was not." So Arius was deposed by the Bishop of Alexandria in 321.

Recently, minds, ecclesiastical and other, were tuned in, not to ancient Alexandria, but to modern Truro, N. S., Canada. In Truro, a young Presbyterian minister met with serious difficulty over certain of his utterances. His Presbytery, learning of the trouble in his congregation, appointed a Fact-finding Committee. On the report of that Committee, the Presbytery gave judgment that what the young cleric did was "divisive." But there was no parallel with Arius. **There was no pronouncement on doctrine, for there were no doctrinal charges.**

One thing is clear, namely, that in this case, which assumed an importance out of all proportion to its origin, the issue must not be clouded. It seems that it has, and some may think it supreme egotism on my part to attempt clarification. Anyway, and emphatically, the minister's doctrinal position has not been questioned by his Presbytery. He may have been guilty of unbalanced emphasis (a friend is quoted as saying at his trial, "I've often told him that he lacks the Gospel of love"); but he has been free to preach the "old-fashioned" Gospel in all its power and fullness. Therefore, to say that he is a "martyr" is not only stretching language, but also truth, to the breaking-point. When it comes to preaching, there is no check on any Presbyterian minister save that of the Scriptures, and the secondary standard, The Confession of Faith. He has all kinds of "room to roam around."

LIMITS ON FREEDOM

But a Presbyterian minister has limits placed on his freedom as a Churchman. He belongs to an organization which has its laws, and before he becomes a minister of the said Church he must consent to obey these laws. Otherwise, there would be chaos. If he should choose to disregard these, that is his responsibility. He, as a "Presbyter", is a member of a body, of which his congregation is a part. No congregation in the Presbyterian Church is unrelated; by the very nature of things it cannot be. It is governed by its courts—from Session to Assembly. Hence a local

Church cannot say to a Presbytery, "mind your business and we will mind ours!" The Presbyterian Church is one body, but has several parts. The Presbyter, or minister, is a unit in the Presbytery. He cannot be a Presbyterian minister without a commission from a Presbytery. There can be no "lone wolves" in the Presbyterian system.

To get some idea of what happened at Truro one must look up the **Rules and Forms**. We make choice of the applicable rulings, first in regard to the Presbytery.

"It belongs to the Presbytery to regulate matters concerning the performance of public worship It should enjoin the discontinuance of novel practices calculated to cause division or strife in any congregation."

Another: "In case of a complaint against a minister, brought because of 'a multitude of smaller things laid together as several acts of negligence or other unsuitable actions,' the Presbytery is enjoined to make a visitation."

Another: "Every minister of the Church is under the care and subject to the authority of the Presbytery."

"It belongs to the Presbytery to depose from the ministry those who teach corrupt doctrine, are of a scandalous life, or are given to schism."

"It is the duty of Presbytery to receive all petitions, appeals, complaints by Kirk Sessions."

The above show clearly what position Halifax Presbytery had to take in respect of the complaints that came up from the Truro Church. It had to receive them, hence the Fact-finding Committee.

RULES GOVERNING SESSION

Among the rules that govern Sessions are:

"The Session cannot entertain a complaint against its moderator (minister)."

"All processes are to begin before the Presbytery."

The minister "is accountable only to his Presbytery. The elders, or any number of them, may bring his conduct or teaching before the Presbytery by petition."

And to complete the picture, we take from the Book of Common Order two questions that must be put to every man before Licensing, Ordination and Induction:

"Do you believe the government of this Church by Sessions, Presbyteries, Synods, and General Assemblies, to be founded on and agreeable to the Word of God, and do you engage as a Minister of this Church to maintain and defend the same?"

"Do you promise to . . . submit yourself in the spirit of meekness to the admonitions of this Presbytery, to be subject to it and the superior Courts, to follow no divisive course, but maintain according to your power the unity and peace of the Church?"

To the above the Minister-to-be must answer, "I do."

The Truro case, then, has to be examined in the light of that background, and to commend or condemn the participants without it is both unwarranted and unfair. Certain commentators have allowed their emotions to distort their wisdom. A man was once rebuked in these terms: "Are you not afraid of the Day of Judgment?" His acute answer was: "It is the day of no judgment that I am afraid of!"

PRIVATE JUDGMENT

One can conceive of a situation in the Presbyterian Church wherein a minister could claim the right of private judgment. The Confession of Faith confirms that right—"God alone is Lord of the conscience" (22: 2). But that does not confer on the minister "the right to divert a congregation from its loyalties on the basis of his own private judgment." (W. L. Lingle). That is too frequently forgotten. In a congregation the minister is the Presbytery's executive. I can imagine — though a kind heaven forbid!—myself setting up my judgment over against the whole Church; that is that I, I alone have the mind of Christ; I, I alone, am guided by the Spirit of Christ. Once let me take that stand, I am apt to become a very difficult person, indeed. None should forget that perfection in private judgment is not a common gift of God.

Further, the minister who has conscientious convictions in certain matters should attempt to right "wrongs" by every constitutional method in the Presbyterian system. Charges against ministers, the Colleges, certain statements made about the Council of Churches and the Church of Christ in China, approval of which has been given by the General Assembly, made in the Truro Church, which allegedly caused local division and hurt, are the crux, it seems, of the whole matter. These matters, Halifax Presbytery contended belonged to the Courts of the Church. "Gospel preaching" was not interfered with. For a Presbytery to say to a minister, "Remember the rules of the Church", is not to "gag" or make a "martyr" of him, but to counsel and guide him.

The Assembly at Calgary, after dis-

—Continued on page 180

cussion of an Overture dealing with the Truro case, concluded that the matter now rests with the Synod concerned to finalize, that is, to review Presbytery's Minutes on the trial.

As I see it the Presbyterian system is eminently just. If the highest Court approves of something that a minister does not, then for him there is the Presbytery in which to put his case. If he fail to get satisfaction there, he may go to the Synod and plead his cause with all the passion of his nature. Unsuccessful there, the Assembly. At present, these do not agree with the minister at Truro. But the different points of view do not prevent him from preaching the whole Gospel as lovingly and as wisely as he can. He can preach the "sinful state of man," "Ye must be born again," the "sacrificial death of Christ on the Cross," "the Resurrection," the "Coming of Christ," "the Judgment," the "doom of the wicked" and the final "glory of the Redeemed," and kindred doctrines, to his heart's content. No Presbyterian Church Court will say him, nay, but will rather rejoice in his evangelistic fervour; but on matters of policy, things that belong to his ecclesiastical peers and courts, the laws are clear. His own vows, even, definitely preclude him from trying to sway his congregation from the Presbyterian Church. If the Truro minister's actions have been divisive, the Presbytery which inducted him there may try him. It has. The Presbytery, too, has to render an account concerning its congregations. Like the minister it does not stand apart from the body, the Church.

Reports have it that the minister involved has set up a new Church organization in Truro. That is the culmination of "divisive" acts and charges, another "rent in the body of Christ." To many this is tragic beyond speech, and by none to be lightly regarded, whether provoked or a natural growth of a bent of mind, when the forces of the Devil are so menacing. None questions the sincerity of the minister involved, but after the headlines and the hurrahs cease—and they are almost at an end now—and the "martyr's crown tarnishes" we pray God that the reflections may not be bitter. All that we can think of now as we conclude it — It is a thousand pities that young Timothy of Truro had not a wise Paul at his elbow at the turning-point in his career. All of us will live to learn that the Kirk that has Christ for its Head will not, cannot die. *Nee Tamen Consumebatur!*

CAMP PICTURES

The Editor offers a First Prize of \$3, two other cash prizes for best camp photo. Send to Presbyterian Record, 100 Adelaide St. West, Toronto.

The Nightmare of Fear - A Reply

by David Lang

IN JUNE Philadelphia Letter, in the Presbyterian Record, with the above title, there is quoted "Julien Bryan, a noted lecturer" who has just returned from Russia as saying: "Nowhere did I find anyone thinking of war, talking of war or looking for war. But the moment I stepped off my plane in New York I found myself in an atmosphere that suggested the nation was on the brink of another war."

The implications of the article are that while the peoples of Europe are very peace loving we of the English speaking peoples are war-minded and seek for World War III. Nothing could be further from the truth. No people in the world hate war so deeply and so universally as do the people of the United States and Canada. Of course there are some things more precious even, than peace. Survival first but also righteousness and "the four freedoms"—which we ourselves have long enjoyed—belong to these. **How trustworthy is this lecturer, Julien Bryan, who returns to upbraid us?**

On July 4th, 1940, I happened to be at Chautauqua, New York, in the great amphitheatre where lectures and concerts are given. Mr. Bryan began his lecture on Poland by saying, "I am going to begin my lecture tonight by making a prophecy" (let us remember that this was shortly after the providential escape of our army from Dunkerque and while the devastating "blitz" was still continuing in England) "and my prophecy is this, that in the next few weeks Britain will be overwhelmingly defeated and brought into subjection to Germany." He then proceeded with his lecture on Poland. A number of times he stated that he could not reveal to his audience how it was possible for him to enter and leave Poland and obtain his pictures. We remember that at that time western Poland, with Warsaw, was under the iron heel of Hitler and his gang of criminals, and only with their consent could he enter and leave Poland. **Of course they were repaid when he went to and fro in the United States and told the people that Britain was soon to be defeated.** At that very moment Britain stood alone in the world in splendid isolation and defiance against the forces of tyranny and aggression and seemed to say with Scott, "Come one come all, this rock shall fly From its firm base, as soon as I."

When the lecturer was finished there was an opportunity to ask questions. I walked to the front of the vast amphitheatre, which held some five or six thousand people, and said to Mr. Bryan, "As it happens I was in your audience last year when you made another prophecy: that the war would not break out

in Europe in 1939. You know now, how mistaken you were. Tonight you have made another prophecy, that Britain is soon to be overwhelmingly defeated. Don't you think you are just as mistaken tonight as you were in your prophecy a year ago?" He fumbled for words in reply and said, "Well—well—I hope so."

Now he comes from Russia to tell us that we of the English speaking peoples are the aggressor nations today. The fact is that it is inconceivable that we should start a war of aggression because the people and not the government are the supreme authority, **while in Russia not the people but a little oligarchy in the Kremlin controls the destiny of one hundred and ninety million people.** We can know their plans and purposes by their actions only, and their obstructive and expansive tactics, their spies and traitors, their "fellow-travellers" have very naturally made the rest of the world suspicious of the Kremlin. God in his mercy has given us deliverance in two world wars when we were unprepared. Can we expect a third deliverance if we sink back again into slumber, into isolationism and pacifism?

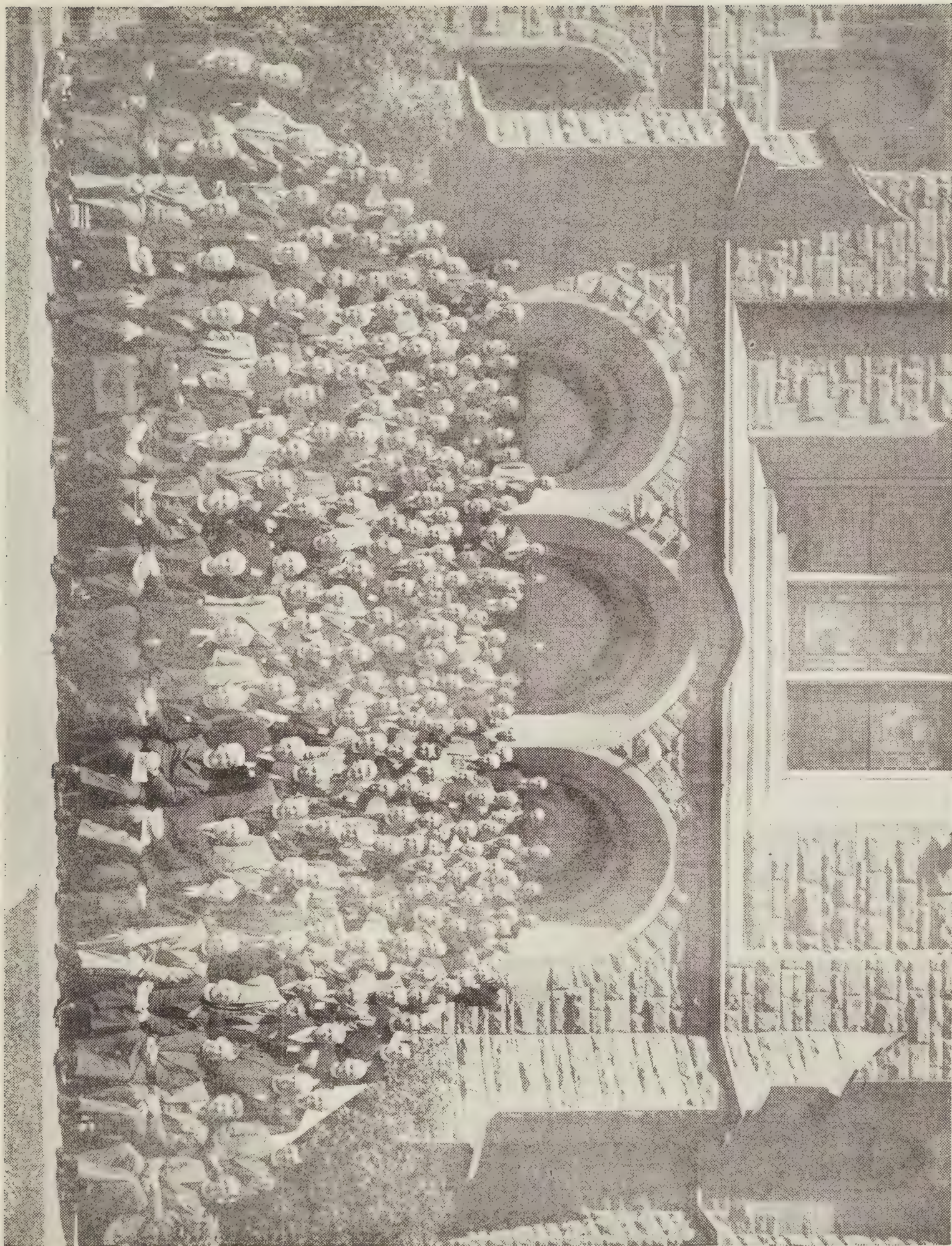
The fearlessness we need today is the fearlessness of preparedness, not the fearlessness of the "ostrich" which refuses to see the danger, but the fearlessness of the lion, which is strong, vigilant, and ready. As a Church we should rejoice that the Canadian government has been so vigilant, alert and active and has sent many of the traitors and spies to their well-deserved punishment.

We are most fortunate in having such fine, firm Christian statesmen as Ernest Bevin in Britain, George C. Marshall, Secretary of State, and President Truman in the United States who, like the solid rock, to the surging sea have said, "Thus far shall thou go and no farther and here shall thy proud waves be stilled." **The policy of appeasement with tyrants is futile. Strength and firmness alone ensure for us security and peace.**

APPOINTS NEW SECRETARY

Dr. J. B. M. Armour, General Secretary of the British and Foreign Bible Society in Canada and Newfoundland, announces the appointment of the Rev. W. M. B. Wheelock, B.A., S.T.M., as District Secretary for its New Brunswick and P.E.I. Auxiliaries. He succeeds the Rev. J. M. Murchison, who has retired on account of ill health.

STENOGRAPHER WANTED for Board of Missions. Write Dr. W. A. Cameron, 100 Adelaide St. W., Toronto.



THE 73RD GENERAL ASSEMBLY AT GRACE CHURCH, CALGARY.

Reflections on the Marian Congress

by Robert Good

THE MARIAN Congress invaded Canada's Capital attracting hundreds of thousands of persons from the four corners of the world. Hotels took on the aspect of medieval monasteries as high Roman Catholic dignitaries thronged in foyer and lobby. Ottawa streets swarmed with Congress-badged crowds, while trams and busses in the city transported nearly two million passengers in five days. Never, outside of Rome itself, has one been able to see so many Cardinals, Bishops, Monsignori, et. al., and so many of the proletariat kneeling in city streets seeking the blessing.

The Congress was officially opened at the Basilica by Cardinal McGuigan of Toronto, who, as Papal Legate, acted as personal representative of Pope Pius XII. Churches, assembly halls and theatres all over the city were used to present programmes and pageants. The focal point of the Congress was Lansdowne Park where a 20-foot statue of the Virgin Mary, spotlighted atop a 136-foot Repository Tower, served as a beacon gleaming against the sky. Here 500 priests distributed communion to more than a hundred thousand persons at one Pontifical High Mass.

Mary, of course, was the centre of attraction and adoration. In his sermon, read at the opening of the Congress, the Pope's personal representative sounded the required note. "May the holy joy of this Congress be a prelude to the exulting joy of the Church on that day yet to come when the Church, through her Supreme Pontiff, will officially crown Mary with her final diadem of glory and PROCLAIM HER ASSUMPTION A DOGMA OF THE FAITH." Apparently for the Roman Catholic, the modest maiden of Nazareth is to be exalted above the Son of God Himself, and placed on a high pedestal never before claimed for her, not even by Christ Himself or the Apostles.

It was not without significance that much attention was given to the place women and young people must occupy in the Church of Rome in the days to come. Young people were warned against the secularist and the pagan, and the overt references left no one in doubt that Pagan and Protestant were to them synonymous terms. Members of the Catholic Women's League were urged to take a greater interest in Canada's Immigration Policy and in welfare programmes. All the world's labour troubles were deftly laid at the door of the Communist.

Pope Pius had instructed Cardinal McGuigan to remind those attending the Congress that "we are counting greatly on Canada, so vigorous and flourishing, in the serious project of rebuilding all

things in Christ and re-establishing the world in a state of prosperous order." The Pontiff asked, "What is more necessary and desirable in our time than liberty, and the right use of liberty for the glory of God and the advancement and safeguarding of the true faith? "

Cardinal Spellman urged 75,000 persons gathered at the Repository to, pray daily to Jesus, THROUGH MARY, for peace." "We need not fear for the future," he said, "if with trustful hearts we implore her powerful intercession. Our beloved Pope has proclaimed his powerful plea for peace, begging that good be not surrendered to evil, or right to might."

In climatic finale to the five days and nights of religious ceremony and pageant, came a fireworks display . . . (The most lavish and spectacular ever seen on this continent) when, with \$75,000 worth of fireworks, scenes from the life of the Virgin Mary were depicted in sky-rockets, pinwheels, and whizz-bangs. On this closing Saturday night more than 200,000 streamed from Lansdowne Park at 1.30 a.m., to make their final purchases of religious trinkets and soft drinks and to pass along the city streets with noise and jubilation. Citizens of Ottawa (R.C., or Protestant) living near the centres where religious ceremonies were held did not enjoy much sleep that week. But then, it was a great religious gathering calculated to give people, even the non-Roman, many things to think about.

Conveners of Assembly Standing Committees

Board of Administration—Mr. H. P. Wanzer, Oakville.

General Board of Missions—Dr. Robert Johnston, Ottawa.

Board of S.S. and Y.P.S.—Rev. C. J. MacKay, Toronto.

Board of Knox College—Mr. R. M. Sedgewick, Toronto.

Board of Montreal College — Judge Gregor Barclay, Montreal.

Pension Board—Mr. C. M. Pitts, Ottawa.

Missionary and Deaconess Training School—Dr. Joseph Wasson, Toronto.

Presbyterian Record Committee—Rev. W. J. Walker, Galt.

Board of Education—Dr. J. F. Wedderburn, Kingston.

Committee on Church Worship—Rev. T. H. B. Somers, Charlottetown, P.E.I.

Historical Committee — Rev. C. E. Kidd, Gananoque.

Committee on Correspondence — Dr. John McNab, Toronto.

Board of Evangelism and Social Action—Dr. C. L. Cowan, Hamilton.

Committee to Strike Standing Com-

mittees—Rev. G. S. Lloyd, Cornwall.
Chaplaincy Service Committee—Rev. C. K. Nicoll, Oakville.
Canadian Council of Churches—Dr. J. M. Macgillivray, Sarnia.
Radio Broadcasting—Dr. J. B. Skene, Vancouver.

Recruitment for Full-Time Service—Dr. Joseph Wasson, Toronto.

Church Architecture—Dr. S. C. Parker, Toronto.

Another Long Pastorate

Two correspondents have drawn our attention to the pastorate of the Rev. Thomas Sedgewick, known as Sedgewick of Tatamagouche. He was the son of Dr. Robert Sedgewick, minister of Musquodoboit, and was born in Aberdeen, Scotland. A graduate of Pictou Academy and West River Seminary, he was ordained and inducted at Tatamagouche on September 19, 1860. He faithfully performed his duties for over 49 years and on October 31, 1909, he preached his farewell sermon and closed his active connection with the congregation.

Dr. Sedgewick was Moderator of the Maritime Synod in 1885; became Clerk of the General Assembly in 1886, and was elected Moderator of the General Assembly in 1893. He was a faithful and distinguished servant of the Church.

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MEMORIAL ORGAN DEDICATED

LUCKNOW—The 57th anniversary of the Lucknow Presbyterian Church on May 11 was a red-letter day in the history of the congregation, when the memorial organ was dedicated by the Rev. C. H. MacDonald, minister of the church for more than two decades.

It is noteworthy that on this important occasion, those whom Lucknow claims as her own, had a very special part in the programme. The Rev. W. A. Henderson, son of Mr. and Mrs. J. W. Henderson of Lucknow, delivered forceful sermons morning and evening, while Mrs. W. A. Henderson and Cameron Geddes, were guest soloists.

The dedication of the memorial organ saw the fulfillment of an ambition that has been cherished by the congregation for some time. In conducting the impressive ceremony, Mr. MacDonald dedicated the memorial organ to the Glory of God in gratitude for those who had safely returned and in solemn remembrance of Harold MacTavish and Charles Jewitt, who gave their lives in the cause of truth, justice and freedom.

* * * *

GLENGARRY PRESBYTERY INDUCTS NEW MINISTER

CORNWALL—The Rev. Maurice D. McNabb was inducted into the pastoral charge of Woodlands, Farran's Point and Aultsville, May 7 at a special meeting of the Presbytery of Glengarry of the Presbyterian Church in Canada. Mr. McNabb acted as student minister on this charge during the vacation period of 1945 and for the last year has been an ordained missionary on the charge.

* * * *

CAMERONS CLAIM COLOURS

OTTAWA—In a moving and impressive ceremony at St. Giles' Presbyterian Church May 11 the Cameron Highlanders of Ottawa claimed their Regimental Colours. Colour and escort parties were led in solemn procession to the front of the church by Honorary Colonel and Chaplain of the regiment, the Rev. J. Logan-Vencta, OBE.

The formal declaration of the officer commanding was "... these colours, which have rested in this church during the time the battalion was in action overseas are now about to return to their former resting place. . ."

... They will afford an inspiration for patriotic service to all who may associate with the battalion. . . We thank Almighty God for His providential care

in granting us victory over our enemies."

The chaplain replied . . . "During the years in which the Colours rested in this sanctuary, the prayers of a faithful people ascended to Almighty God . . . for all who served in the battalion overseas . . ."

* * * *

UNVEIL MEMORIAL

FORT WILLIAM—A memorable service was held in First Presbyterian Church on Mothers' Day, when a memorial plaque was unveiled in honor of the young men and young women of the church who served in the last war, two of whom paid the supreme sacrifice. The ceremony was performed by the minister, the Rev. J. Stanley Flook, assisted by Mrs. H. L. Gallinger and Alister MacDougal. Out of a congregation of a hundred, thirty-four served their God and country.

* * * *

CELEBRATES 21ST ANNIVERSARY

RENFREW—On Sunday, May 11, there was celebrated the 21st anniversary of the dedication of our present building. Dr. Stuart C. Parker of St. Andrew's Church, Toronto, who had dedicated the church 21 years ago again occupied the pulpit. In the morning his subject was "The Propaganda Age," and in the evening "Commending our Faith to Others."

On Monday evening, the congregation gathered in the Kirk Hall. The Rev. F. R. Meredith, minister, presided over the ceremony. The singing of the Psalm "I joyed when to the house of God," a prayer of thanksgiving, was followed by the burning of the last evidence of the congregation's bonded indebtedness. Mrs. K. M. Sharpe held the lighted taper which ignited the bond in the hands of T. F. Barnett, Sr. A chosen representative of each organization of the congregation stood on the platform. The singing of "Praise God from all blessings flow," concluded this ceremony fittingly.

As a record of this occasion Mr. Meredith made a handsomely bound book containing the history, extracts written by members, and a section in memory of those who have died in the 21 years. The beloved treasurer, R. D. Scott, was unable to attend owing to a fracture sustained a few hours before the burning of the mortgage.

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PROGRESS IN NEW WESTMINSTER

HAMILTON—New Westminster Church observed the 21st anniversary of the opening of the present Church building on Sunday, April 27. Rev. James Ferguson, of Barrie, a former member

of New Westminster, was the special preacher at both services. His sermons were timely and inspiring and many favourable comments were heard. Mr. and Mrs. Ferguson were enthusiastically greeted by their many friends of former days in New Westminster.

Four years ago when the present minister, Rev. T. G. Marshall, was inducted, the active roll was 470, today it is 752. The Sunday services are well attended, and there is a note of enthusiasm in all the organizations of the congregation.



Rev. J. R. Graham, M.A.

70 YEARS OF SERVICE

TORONTO — Chalmers Presbyterian Church, celebrated its 70th anniversary on May 4. The Rev. A. A. Lowther, M.A., B.D., preached at the morning service when the Scriptures were read by His Worship, Mayor Robert H. Saunders, K.C. and the Rev. R. H. M. Kerr, B.A. preached in the evening. The minister, the Rev. J. R. Graham, M.A., B.D., was present at both services. On this occasion special Anniversary Bulletins were mailed to former members and friends containing a brief history of the church. The response and attendance of so many and the spirit of Christian fellowship was gratifying.

The dinner and entertainment on the following Monday evening was an outstanding event with many returning to join again in the fellowship. Neighbouring ministers brought greetings and at the close of the evening 22 representatives participated in a candle-lighting service stating the purpose of their organizations in Chalmers Church. Chalmers appreciates the opportunity the Record gives of sending this message to former members and friends throughout and beyond the Dominion.

Across the Dominion

SPRING RALLY OF YOUTH

The Young People and members of St. Andrew's Presbyterian Church, Aylmer, acted as host to the Young People of the Ottawa Presbytery and District on the occasion of their Annual Spring Rally. A banquet was served by the "Aunt Het" Club. Eleven Societies were represented, twelve members coming from Hawkesbury, one of the most distant points in the Presbytery.

"Living for Jesus" was the theme of the Rally. This was presented effectively through the words of the hymns, "Dear Lord and Father of Mankind," "When I Survey the wondrous Cross," "Jesus, and shall it ever be" and "Beneath the Cross of Jesus."

An introduction leading up to each hymn was given by Gordon Wright, placing before the Young People the challenge and meaning of living for Jesus.

The worship service was conducted by Lorne Lemoine. Afterwards the Rev. G. H. Sparks, S.S. & Y.P.S. Convenor, presided over the election of officers. Our new President is Gordon Wright.

* * *

DR. AITKEN INDUCTED

HILLSBURG—On April 11, at St. Andrew's Church, Rev. George Aitken, Ih.D., was inducted into the pastoral charge of Hillsburg and Price's Corners. The service was in charge of Rev. John F. Nute, B.A., Th.B., of Orangeville. Mr. Nute preached the sermon, Rev. J. McKenzie narrated the steps leading to the induction, Rev. A. M. Boyle gave the charge to the minister and Rev. H. K. Caslor addressed the congregation. Dr. Aitken is not a stranger to the Presbytery of Orangeville as he was, for a number of years, pastor of Caledon East

* * *

MEMORIAL DEDICATION

LAKEFIELD—A service of dedication of memorial gifts and donated tokens was held in St. Andrew's Presbyterian Church. The Rev. C. G. Boyd of Peterborough was guest preacher. The minister the Rev. L. M. Sharpe conducted the dedication ceremony of the following gifts: Baptismal Font in memory of Mrs Emma Rose; a piano, a bequest of the late Wm. Adams; drapes for the Choir Alcove, given by R. Davis in memory of his mother, Mrs. Jessie Davis; mortarboards for the Choir, presented by C. Duff, in memory of his aunt, Miss Isobel Duff.

Also received were an Honour Roll donated by the congregation, setting forth the names of members who served with the Armed Forces Overseas; and choir gowns, purchased by the St. Andrew's Ladies Association.

NEW DAY IN RELIGIOUS FILMS

J. Arthur Rank, British film producer, who is the head of Religious Films, Limited, told a gathering of representative religious and educational leaders that in July they were planning to produce religious pictures in one of the finest studios in the world.

Technical men have been gathered together, all of whom have felt the power of Christ in their own life and thus have made large sacrifices in salary to take a part in the making of religious films.

Most of the religious films have been produced by little bands of people, doing a fairly good job, when one larger organization with equipment could do a much better job. Mr. Rank also stated that they were planning to make strips of still pictures that could be used with the teaching of the lesson in the Sunday School. His point was that the pictures could only be of lasting benefit with the lesson exposition or story that

the teacher must tell before showing the picture, otherwise the pictures will not get the story across to the students. He told the audience that 1300 churches in Great Britain have ordered projectors and are now awaiting production. Mr. Rank is a director of Hanson Movies Ltd., Toronto.

Have you interested your friends in
the New and Enlarged Record?

Associate Secretaries

wanted for the Religious Education Council of Alberta, one to specialize in Girls' Work, one to specialize in Children's Work. Salary range \$1,500 to \$2,000 per year. Duties to commence Fall term. Write Personnel Committee, Religious Education Council of Alberta, 301 I.O.O.F. Bldg., Calgary, Alberta, for application forms.

The Time is Now

to place
your Film Bookings

for use
during the Fall and Winter Months

May we suggest that you
contact us immediately regarding
our Religious films from the
libraries of

Religious Films Limited

LONDON, ENGLAND

*The 16 mm. Sound Film is a most
important visual aid in Religious
Education; it deserves your serious consideration*

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THE MARITIMES

MEMORIAL OF STAINED GLASS

HALIFAX, N.S.—On Easter Sunday, in St. David's Presbyterian Church, a stained glass window was unveiled and dedicated. The three panels picture the scene in the garden and the hour of Resurrection.

This memorial was a gift of the Evening Circle of St. David's and was dedicated to the memory of those of the congregation who laid down their lives in the second world war, and as a tribute to all who served their King and country. Mrs. A. C. Campbell unveiled the window and C. L. Torey accepted the gift on behalf of the Kirk Session. Friends and relatives of those who made the supreme sacrifice were remembered in the prayers of dedication. The Rev. Frank Lawson conducted the service of worship.

* * *

ORDINATION OF ELDERS

LUNENBURG, N.S.—During the morning service on May 18 at St. Andrew's Presbyterian Church, there was set apart by the minister, the Rev. Alexander Allen, four members to the office of ruling elder, W. T. Powers, C. A. Deal, R. R. Schwartz, and W. F. Seaboyer. After the ordination service Harold Morash, a member of the Session, on behalf of the congregation presented each new elder with an inscribed copy of the Book of Forms. It was a solemn occasion with a large congregation in attendance. This strengthening of the spiritual leadership at St. Andrew's was a fitting climax to the recent complete renovation of all church property, including the church itself, the church hall, and the manse.

* * *

Maritimes Experiment in Evangelism

Through some misunderstanding no report was received by the Record of the Evangelistic Campaign conducted in the Pictou Presbytery last Fall. Such news is better when it is fresh. But the example of this Presbytery may still inspire other Presbyteries or Synods to organize similar campaigns.

During the months of September, October and November 1946 the committee of Evangelism in the Presbytery of Pictou held special services in 25 different churches. The evangelist was the Rev. Victor E. Ford of St. Andrew's Church, Hamilton, Bermuda. The services were well attended and were greatly blessed by Almighty God. Over 80 persons made decisions for Christ and there were hundreds of re-dedication of life.

This campaign was financed completely by the free will offerings taken at each service and these were most gratifying. The Committee had no funds on starting out but feeling sure that God

would bless the Services the Campaign was launched in faith and the receipts from these churches was over \$1000. The Presbytery is deeply thankful to God for the blessings that have followed this campaign. It was backed by much prayer and earnest faith and it is hoped that other Presbyteries will be encouraged to launch similar evangelistic services.

* * *

MORTGAGE INDEBTEDNESS REDUCED

FREDERICTON, N. B.—St. Andrew's Church was originally a strong "minority group." During the years of depression it suffered serious losses, both in members and in financial resources. Since that time the congregation has carried a load of debt on its church property, amounting to \$30,000.00, apart from \$5,000.00 loaned by the Church Extension Fund. On the \$30,000.00 it has paid interest every year at 4% or more.

At the January annual meeting, Dr. A. Pierce Crocket generously offered to add a dollar to every dollar given by the congregation, on or before Anniversary Sunday, June 22. The offer was gratefully welcomed; a "challenge fund" bearing his name was instituted; a circular letter was printed, and taken personally by the elders and trustees to all the members and adherents who could be reached. Every lover of the church, young and old, worked and gave with a will.

Some of us, who knew how frugally many of our people must live, hardly dared to hope that what was done could be done. At a reception held in the church hall after service on Sunday evening, 22nd of June, it was announced that \$10,000.00 had been contributed. This sum, plus a like sum given by Dr. Crocket, reduces the debt by \$20,000.00.

Praise be to God!

* * *

GIFT FOR AGED MINISTERS

ST. ANDREW'S, N. B. — Enclosed please find cheque for \$60 for Ephraim Scott Fund to be used as you think best. It might help out in giving to someone who needs. Our Record is very much praised and very many have spoken of it.—From One who is glad to help.

The Presbyterian Peace Memorial Camp, Lake St. Francis near Lancaster, Ontario, will be opened this summer.

WANTED

a piano or organ, radio, furniture for recreation hall, hymn books, and other furnishings. Persons wishing to supply articles or contribute funds for same please write the Rev. W. H. Reid, 5928 Fifth Avenue, Montreal 36.

The British and Foreign Bible Society

IN CANADA and NEWFOUNDLAND
Central Office: 122 Bloor St. W.
Toronto 5

In Germany ninety per cent of the young people joining the Church lack Bibles. In the **British Zone** it is estimated there are over 3,000,000 children in the higher and elementary schools, and they are without the Word of God.

In China, India and Africa millions are learning to read. They must be supplied with the Scriptures. The cost will be prodigious.

Reports from **most parts of the world** all tell the same story of unprecedented need for Bibles.

You can help the Society by sending an offering through your local **Auxiliary or Branch**.

A communication on **ministers income taxes** has been addressed to the Editor. There is no name nor address. It is impossible to print any material except the author reveals his identity to the editor.

QUEBEC

MEMORIAL ORGAN DEDICATED

RIVERFIELD—A new Minshall Organ was dedicated Sunday, May 25, in memory of those who gave their lives in World War II. The Rev. Professor Robert Lennox of the Presbyterian College, Montreal was guest preacher. In the evening a community service was held with the neighbouring United and Presbyterian Congregations of Howick and Georgetown in attendance. The Georgetown Choir was in charge of service of praise with Mrs. Wallace Logan as guest organist. The Rev. Dr. Donald V. Wade, minister of First Presbyterian Church, Verdun, was guest preacher. Members of the Howick Branch of the Canadian Legion were in attendance. The senior elder, Mr. Archie Craig, who is 94 years of age, was present at both services. His daughter Mrs. Chester Orr, is organist. The Rev. William C. McBride B.A. is the minister.

ONTARIO

TAVISTOCK MARKS 67TH ANNIVERSARY

TAVISTOCK—St. Andrew's Presbyterian Church was filled Sunday afternoon, June 8, 1947, when a service marking the 67th Anniversary was held, with the Rev. B. L. Walden of St. Andrew's Presbyterian Church, Stratford, as guest preacher, and the student minister, Donald H. Powell, in charge.

During the service of praise and thanksgiving three selections were sung by the quartette from Knox Presbyterian Church, Stratford, Alex. Ferguson, Joseph James, Henry Jackson, and Ross Hyde, accompanied by the organist of St. Andrew's, Miss Marguerite Caister.

Basing his discourse on Deut. 8:2, Mr. Walden said that anniversaries are varied and many, and that we remember the anniversaries of both World Wars and the anniversaries in our own lives. Pointing out that anniversaries provide a time to remember and reflect, Mr. Walden said that it was the same as regards the Church for it is a place of remembrance and conversion. "We have a tryst with God, and the greatest thing for a Christian to do is to exalt Him. The Church is the symbol of the Cross, and is the light and witness in the world."

* * *

ORGAN INSTALLED AND DEDICATED

DURHAM—The Presbyterian Church on Sunday, May 25, dedicated to the service of God a beautiful pipe organ. The Rev. P. W. MacInnes, under whose leadership the church has made marvellous progress, was unable to be present at the service to the great regret of his people and Dr. Palmer of Palmerston, occupied the pulpit and conducted the dedication service. Mrs. J. H. Harding, who for the past 20 years has officiated as organist, presided at the organ console. Before the dedication, E. S. MacArthur, Chairman of the Organ Committee, whose splendid work came in for special mention, read his report which referred to the wonderful success of the church under Mr. MacInnes' ministry; new manse bought and fully paid for, church renovated, and now their new organ. He thanked the people for their generous response. In the evening the service was conducted by Gordon MacInnes, son of the minister, and at both morning and evening services the Choir assisted by the Kitchener Male Quartette were heard in appropriate musical items.

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WINDOWS DEDICATED

COLLINGWOOD — Sunday, June 1, two beautiful windows were unveiled and

dedicated to the memory of the eight young men of the congregation who gave their lives in the Second World War. Mrs. Alex. Hurst, unveiled the windows and the minister, the Rev. J. R. Greig gave the dedicatory prayer. H/Major Rev. J. Y. Fraser gave a very inspiring and comforting message for this special occasion. Rev. A. W. Downer of the Church of the Redeemer, Anglican, pronounced the benediction

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NOTABLE ANNIVERSARY SERVICES

WINCHESTER—The 52nd anniversary of St. Paul's Presbyterian Church was observed on Sunday, June 1. The guest preacher was Professor the Rev. R. B. Lennox, M.A., Ph.D., of the Presbyterian College, Montreal. Professor Lennox gave an inspiring message in the morning on the theme, "The Fellowship of the Church." In the evening he interpreted effectively the message of the Old Testament prophets for the present time, taking as his text the words of Isaiah, "Watchman, what of the night?" Special music was provided for the services by the Choir of St. Paul's under the direction of Miss C. L. Irving, organist. The services of worship were conducted by the minister, the Rev. Wallace MacKinnon.

* * *

CHURCH REDECORATED FOR ANNIVERSARY

MILLBROOK — Grace Presbyterian Church marked its Golden Jubilee since the erection of the present building. Added interest to the anniversary came because the church was re-opened for services after an artistic and attractive redecoration.

Millbrook is proud of its Presbyterianism which began in this district 113 years ago. The first minister was the Rev. James Douglas, who came from Ireland and was inducted in the year 1834. The present minister is the Rev. Walter Patterson, who conducted the services and was assisted by the minister of St. Andrew's United Church, the Rev. G. C. McQuade, whose congregation had withdrawn its services for the entire day.

Dr. A. C. Stewart, past-Moderator of the General Assembly and minister of Knox Church, Midland, preached morning and evening. His sermons were inspirational in character and he emphasized in both discourses the importance and necessity of surrender to Christ. The church was beautifully decorated with summer blossoms and a special service of song was rendered by the choir, with Mrs. Samuel Johnston of Peterborough as guest soloist.

* * *

GOLDEN JUBILEE CELEBRATED

LONDON—Knollwood Park celebrated with their minister the Rev. Walter Moffat his Golden Jubilee in the Presbyterian ministry. Ordained June 1, 1897

his fiftieth anniversary fell on a Sunday. The morning and evening services were taken by Mr. Moffat. There were several baptisms at the morning service and for him it was a busy day in which he marked his long years of service. Mr. Moffat retired a few years ago but heard the call from Knollwood Park, where he has assisted them in the paying off their mortgage and the redecorating of the Church.

THE PRAIRIES

BENALTO, Alta.—A unique occasion in the history of Benalto Presbyterian Church was celebrated when the foundation stone for the new church building was laid by the Rev. R. A. Sinclair of Innisfail. The service was conducted by the Rev. D. L. Crocker, the minister, assisted by the Rev. C. E. Bray who preached the sermon, and the Rev. Ian MacSween. Visitors were present from the congregations of Evarts, Eckville, Innisfail and Sylvan Lake.

The Board is most anxious to secure about 10 seats for the new church and should any congregation have seven or eight foot pews they wish to dispose of please communicate with the Benalto congregation.

A Gift that endures

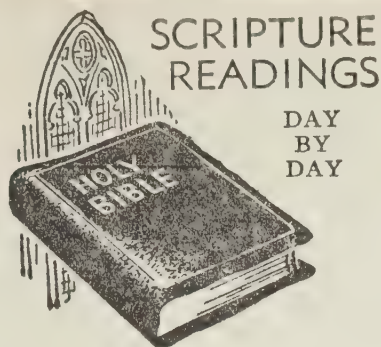
in your last will
and testament remember
the Presbyterian Church

Her Evangel, and Far-Flung
Missions
Her Colleges
Young People's Work, and
Pension Fund for Ministers or their
Widows

FORM OF REQUEST

I give and bequeath to the Trustee Board of the Presbyterian Church in Canada, the sum of _____ Dollars, free of Succession Duty, for the general work of the said Church.

If the gift or bequest is for the benefit of some department or institution of the Church, it should be named, such as Home or Foreign Missions, Knox College, the Presbyterian College, Montreal, Missionary and Deaconess Training School, Pension Fund, Dr. Ephraim Scott Fund, Penmarvian, Morgan Memorial House, Church Extension Fund and Church and Manse Fund.



August 1—Hebrews 11:32-40
 August 2—Ephesians 6:10-20
 August 3—I Corinthians 15:20-26
 August 4—Amos 5:16-24
 August 5—Micah 6:1-8
 August 6—Philemon 1-9
 August 7—Philemon 10-17
 August 8—Philemon 18-25
 August 9—Galatians 3:22-29
 August 10—John 8:28-36
 August 11—Acts 28:23-31
 August 12—Philippians 4:1-9
 August 13—Colossians 3:1-15
 August 14—II Timothy 4:1-4
 August 15—II Timothy 4:5-18
 August 16—Hebrews 12:1-6
 August 17—I Corinthians 15:53-58
 August 18—Mark 1:16-22
 August 19—I Peter 3:8-18
 August 20—Mark 5:35-43
 August 21—Mark 9:1-10
 August 22—Mark 14:32-42
 August 23—Mark 14:66-72
 August 24—Mark 16:1-8
 August 25—Mark 3:9-16
 August 26—Mark 1:29-39
 August 27—Mark 10:23-31
 August 28—Luke 5:1-8
 August 29—I Peter 2:1-10
 August 30—I Peter 2:11-17
 August 31—I Peter 2:18-25
 Sept. 1—Galatians 1:11-19
 Sept. 2—James 1:1-6
 Sept. 3—James 1:17-27
 Sept. 4—James 2:1-8
 Sept. 5—James 2:14-23
 Sept. 6—James 3:1-13
 Sept. 7—James 5:10-20.

Missionaries Set Apart for Bhil Field

The Designation Service for Rev. and Mrs. G. K. Agar, appointed as missionaries to the Bhil field in India by the Mission Board, was held in Knox Church, Harrison, where for the past four years Mr. Agar had ministered with great success. The Moderator of Saugeen Presbytery, Rev. A. T. Barr, Ph.D., presided and after praise and prayer officially set apart Mr. and Mrs. Agar to the work in the foreign field to which they had been called. Rev. A. E. Toombs, himself a missionary about to return to India, addressed the newly designated missionaries and warmly welcomed them into the Mission family. We need, he said, in

India, stout hearts, firm faith, and the vision that only Christ can give. Today that land offers a peculiar challenge, not due to any failure on the part of the British Government, but through the failure of the Church of Jesus Christ to carry the Gospel to the people of India.

Dr. W. A. Cameron, Secretary of the Mission Board, expressed the thanks of the Board to Saugeen Presbytery for arranging the Designation Service. He spoke of the Mission work whether at home or abroad as one work. We must get away from the idea that our work in one place is more important than that which we are called to do in another place. "All of us," he said, "whatever our occupation are engaged in God's work, for the success of all work is dependent upon God." God, he said, had spoken to Mr. Agar saying "I want you to go to India and serve me there" and he had answered that call.

In the field to which Mr. Agar goes, Dr. Cameron pointed out that three missionaries had died and Mr. Agar was the first appointed by the Board to fill a vacancy. A hard task awaited our missionaries today amid the unsettlement in India, but there must be no retreat, God has not sounded a retreat. Following the Dedication Service a social hour was spent in the S.S. Hall when Mr. Agar was the recipient of an address from the Knox congregation accompanied by purse, and Mrs. Agar received suitable gifts from the various ladies' organizations. The Saugeen Presbytery Young People also presented to Mr. Agar, a purse, and in the accompanying address spoke of the splendid work he had done as Convener of the Presbytery's Sabbath School and Y.P.S., and there followed greetings from local and visiting ministers.

COMMISSIONED FOR FOREIGN SERVICE

MISS Hazel Reaveley was designated to the Jhansi Field, India, in a beautiful and most impressive service in First Presbyterian Church, Edmonton, on June 16.

The sermon was delivered by her minister, the Rev. J. MacBeath Miller, who chose as the text, Mark 16:15, "Go ye into all the world and preach the gospel to every creature." Mr. Miller's subject was Christ and the Frontier, and he pointedly stressed, "that all church members should accept responsibility for missions at home as well as Overseas. Today the frontiers of illiteracy, disease and economic failure are the frontiers of sin to the Christians." Nothing could have been more fitting than the matter and manner of the address.

The Moderator of the Presbytery, the Rev. John Herbison, presided and other Edmonton ministers assisting in the ser-

vice were the Rev. Gordon Troyer and the Rev. Glenn Campbell. After the designation of Miss Reaveley by Mr. Miller, Mrs. R. H. McMicking, provincial president of the W.M.S., presented her with a Bible.

Miss Reaveley is proceeding to Jhansi under appointment by the W.M.S., and one of her tasks will be the teaching of illiterate adults. Trained at the Missionary and Deaconess Training School and also at Scarritt College, Nashville, Tennessee, Miss Reaveley possesses great natural gifts that should aid tremendously in her acquiring the language. Organizations from First Presbyterian Church heaped gifts on the young missionary. Cheques, a lantern projector, personal showers came not only from missionary groups but Session, managers and almost every organization provided necessary equipment to assist Miss Reaveley in her great task.

Scottish Letter

The Church of Scotland General Assembly has been considered by many as a historic assembly and one of its decisions that there be no retreat in Foreign Missions work will go down in history. It was a crowded Assembly that made this decision, which shows that Scottish people are still interested in Foreign Missions.

The Very Rev. Dr. John White made an impassioned plea for Church Extension in the homelands. This was perhaps the outstanding speech of the Assembly, members rising to their feet and surging forward in their enthusiasm. Two special missionaries for the deepening and reviving of the religious life of the Church were appointed. The Moderator stressed a twofold task of the Church, its duty to those in its fellowship and its alertness to those indifferent or antagonistic to our faith.

A long period was spent in discussing the Church's attitude to Atomic Warfare. It was evident that the Church was divided in its views regarding the restriction or limitation of the use of the atomic bomb. The Assembly finally resolved that the governments of Great Britain, the United States and Canada should be called upon to make a public declaration that they will not use the atomic bomb as a weapon of offensive action.

The Assembly accepted the proposal for the new translation of the Bible into contemporary English. It was felt that a new translation would be of great assistance in proclaiming the Gospel to those to whom the language of the Authorized version is unfamiliar and obscure. The other Churches of Great Britain and Ireland have promised co-operation in this task.

ON THE RECORD BOOKSHELF



TREASURES OF THE KINGDOM—Edited by T. Everett Harre. Published by Rhinehart and Company Inc., New York - Toronto. Oxford University Press, Toronto 2. Price \$4.50.

IN THESE troubled times when the spirit of defeatism stalks the earth, mankind's supreme need is for Faith, Hope and Love. With this in mind, T. Everett Harre has compiled an anthology of stories by modern and classic authors which bear upon the varied problems, trials, sufferings and tragedies that are common to all.

He has chosen Henry Drummond's "The Greatest Thing in the world" as a suitable prologue. Many other priceless gems such as Van Dyke's "Other Wise Man" and Tolstoy's immortal "Where Love Is, There God is also" are included. Jerome K. Jerome's "Passing of the Third Floor Back" has been a favourite ever since J. Forbes Robertson first played The Stranger in the year 1907. In this materialistic age it needs to be read again.

There are extracts from "Ben Hur" and Marie Corelli's "Barabbas". Canada's own Ralph Connor is remembered in an extract from "Black Rock". There are selections from Anatole France, Honore de Balzac and a host of others of many nationalities.

The perusal of this volume will help to lift our spirits in these troubled days. The theme for the collection might be—"God is love, and he that dwelleth in love dwelleth in God and God in him."

"The Treasures of the Kingdom" is an anthology of spiritual stories "for such a time as this."—A. N. McMILLAN.

* * * *

TOWARD CERTAINTY by Robert H. Gearhart, Jr. (Association Press, \$1.50)

This readable little book sets forth in popular terms some of the problems which perplex our generation, confronted as it is with the threat of extinction by atomic force. From his 25 years of pastoral work with young people Dr. Gearhart has learned their doubts and uncertainties.

Beginning with man's relationships to God, the author points the path toward belief of a positive and personal nature. The book is based upon logic, but it does

not fail to emphasize the place of individual experience. To quote from one of his illustrations, "the best part of any man's faith is not what he believes or holds to; it is that which holds him."

The book, published by the International Committee of the Y.M.C.A., provides a summary and questions to aid discussion, which make it useful for Bible Class or Young People's work.

—DeCOURCY H. RAYNER.

* * * *

BRIEF FOR BEAUTY by Reba Hudson, The MacMillan Publishing Company of Canada, Limited. Price \$1.50.

Here is a tiny volume of verse like a resplendent jewel set in some crude metal unworthy of its lustre, beauty and value. The verse is the jewel, the age its setting. At a time when material progress and physical achievement threaten to engulf us, we are in dire need of that sweet soulfulness so beautifully expressed by Reba Hudson in "Brief for Beauty." Let us hope she may develop her muse still further and yet produce more Canadian verse of the same high order. In time we shall learn its value and appreciate the contribution made to a higher and worthier national objective.

"Here I see an angel in the setting sun
Whose ruffled pinions are the wide-spread clouds,
Holding against the steady thrust of night

The garnered glory of departing day:
Too gorgeous for belief, too clear for doubt,
Too bright for seeming and too beautiful
For eyes that have not looked upon the Lamb
Who makes His ministers a flame of fire."

—R. G. STEWART.

* * * *

THE AUTOBIOGRAPHY OF A CHINESE WOMAN, by Buwei Yang Chao, put into English by her husband Yuenren Chao. (Longmans, Green & Co., Canada). 318 pp. \$4.50.

Starting off in lively fashion Mrs. Chao gives us a quick introductory summary of herself. Though she calls herself first of all 'a typical Chinese woman,' the unfolding of her life experiences would seem to contradict this. Not to many Chinese women is given the op-

portunity to be as well educated, as widely travelled, and as modern minded as she.

Beginning life already engaged to a cousin, and being handed over to a childless aunt for adoption are just the start of an unusual and interesting life. A person whose life is planned by others often becomes a weak character, but this certainly is not true of Mrs. Chao, who later breaks the family engagement, studies in a foreign land, becomes a doctor, and eventually marries a man of her own choice.

While living in China she travelled in twelve provinces. She tells a wonderful story of managing a party of twenty-eight persons during the Japanese war — shepherding them from the raids of Hankow to the comparative safety of Changsha. "I arrived at Changsha," she says, "quite hoarse from directing such a campaign!" Her voice she calls a second alto which often is to her advantage for she says, "When I argue with someone and our reasons are equally good, I usually win."

We get personal glimpses of the political situation in China before, and during the Japanese war, which help clarify our view of the complex situations abounding there. This book gives fresh insight into Chinese life which should aid in better understanding between China and the West.

—CATHERINE JOHNSON.

* * * *

"THE QUEST FOR INNER PEACE,"

William E. Park, D.D. (The Macmillan Co. of Canada, Limited. Price \$2.50).

The author of this book makes what one feels to be a sincere endeavour to give practical, definite direction to those who, in a time of wide-spread unrest, long for a quiet mind. The first chapter, from which the book receives its title, offers three means to that end:

1. **Faith in God.** "A faith in God is a belief that life is meaningful and that is prerequisite for a tranquil spirit."

2. **Worship**, when "we do stop trying to control things . . . and put ourselves in the hands of One who can control us."

3. **Love.** "Inner peace is always the result of love."

These general principles are followed by a study of the faults in thoughts and conduct most likely to result in spiritual discord.

Although Dr. Park disavows faith in psychology, it will be found, I think, that he makes liberal and skilful use of its findings. The reader who is faced with spiritual problems, and who is willing to exercise self-criticism, will find the author at times more concerned to cure than to comfort, and will like it!

The book is written in a clear, direct style,—sometimes light, never frivolous,—usually serious, never dull.

—DONALD MacMILLAN.

OBITUARIES

REV. HUGH CAMERON, D.D.

"The Rev. Dr. Hugh Cameron, teacher and minister of religion, friend of the poor and afflicted, churchman and leader among his brethren, whose ministry among men bore the marks of fruitfulness and honour, has gone into the presence of the King to whom he early gave his life and to whose name he bore unflinchingly a faithful witness," said the Rev. J. Logan-Veneta at the funeral of Dr. Cameron.

At the time of his death he was recognized as the oldest graduate of Queen's University and possibly the oldest Presbyterian minister, as he died at the age of 92 years in an Ottawa hospital. He received his Bachelor of Arts degree at Queen's when he was 21 and graduated in theology three years later.

His churches were Glencoe and Watford and for 32 years he was minister of Knox Church, Morrisburg. In 1920 he retired to Ottawa but continued to serve his Church in many capacities, particularly as a supply pastor. From 1925 until 1942 he was Clerk and Treasurer of the Ottawa Presbytery. His long and faithful services were recognized in 1930 when Knox College conferred upon him the degree of Doctor of Divinity.

At the centenary celebrations of Queen's University in 1941, Dr. Cameron was invited to give his recollections of the progress of Queen's. Even at his advanced age, this was a stirring address. Dr. Cameron for many years was the official Presbyterian visitor to Ottawa hospitals.

The interment took place at Cataraqui Cemetery. He married Miss Martha D. Rose of Kingston in 1880, who passed away in 1918. Surviving are his daughters, Miss Amy R. and Miss M. Gertrude Cameron; and two sons, Archibald R. Cameron and Mr. Justice Charles A. Cameron of Belleville.

* * *

REV. THOMAS A. McAFEE, D.D.

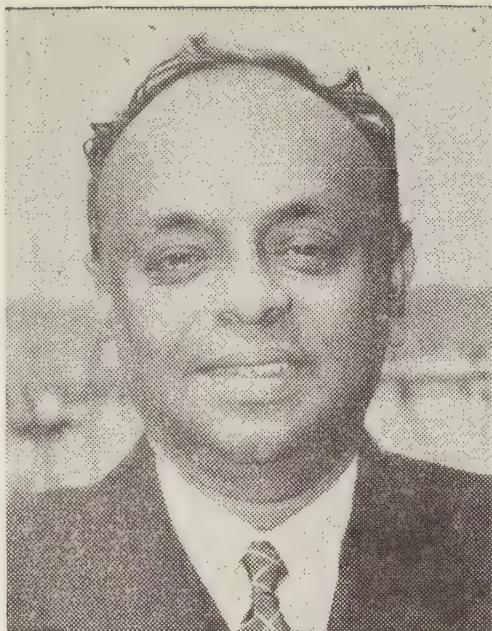
A well known church leader in Western Canada passed away at Regina on May 8 when Dr. Thomas McAfee died in his eightieth year.

Born near Coleraine, Ireland he came to Canada and served on the Prairies particularly at Indian Head, Saskatchewan for many years. He was also minister at Arnprior for ten years, his only ministry in Eastern Canada. During World War I Dr. McAfee served with distinction as a chaplain and sometime after his return was elected to the Saskatchewan legislature. He was also Moderator of two Synods, the Synod of Saskatchewan and the Synod of Montreal and Ottawa. A few weeks before his death Presbyterian College, Montreal gave him the Doctorate of Divinity, a gesture that was much appreciated in the West although he only lived for a short time after receiving this distinction. His widow and daughter, Violet are both living in Regina.

* * *

A. PETER GORDON

Knox Presbyterian Church, Red Deer, lost one of its most stalwart members in the sudden death of A. Peter Gordon on February 26. Mr. Gordon served his Church most faithfully as an Elder for the past 20 years, latterly as Clerk of



Dr. R. B. Manikan, Secretary of the National Christian Fellowship in India, a good will delegate to Canada, who says that "so long as there is a Christian Church in India, India will be safe."

Session as well as Church Treasurer. He sought for the advancement of Christ's Kingdom through the Church and was always doing whatsoever he could to further that advance. A highly respected man in the community, he carried his share of responsibility there also.

* * *

WILLIAM P. TURNER

William P. Turner, who died May 23, at Hillsdale, Ontario, was ordained an elder of the Hillsdale congregation January 31, 1909, and was faithful, not only in attendance at Session meetings but all church services. For many years he acted as the Clerk of Session.

Mr. Turner held other offices in the church and at the time of his death was Treasurer of the Peace Thank Offering Fund. As representative elder, he was in attendance at Presbytery meetings and his death is a loss to the Presbytery as well as to his own congregation.

His life and record present a challenge to all, but especially to the younger men, to take up the torch and carry on the great work of the Church of Jesus Christ.

* * *

GORDON KENT AND CHARLES SANDERSON

Two faithful elders of Emmanuel Church, Toronto, recently passed to their reward, Gordon Kent on April 15 and Charles Sanderson on May 5. Mr. Kent had served on the Board of Managers in Riverdale Church and on moving was ordained as a member of Emmanuel Session. Mr. Sanderson was chosen by the

congregation and ordained to the eldership during the ministry of Dr. Skene.

These men were of a kind and sympathetic nature, loyal and devoted to their church, and were zealous. Their passing is a distinct loss.

UNIFORM S.S. LESSONS

LESSON — AUGUST 3

The Christian Warrior

Ephesians 6:10-20

Golden Text: Ephesians 6:10

LESSON — AUGUST 10

Paul's Plea for a Runaway Slave

Philemon 1-17

Golden Text: Galatians 3:28

LESSON — AUGUST 17

Paul the Aged

II Timothy 4:5-18

Golden Text: II Timothy 4:7

LESSON — AUGUST 24

Peter Describes the Christian Life

I Peter 3:8-18

Golden Text: I Peter 3:15

LESSON — AUGUST 31

Peter Teaches Good Citizenship

I Peter 2:11-25

Golden Text: I Peter 2:17

LESSON — SEPTEMBER 7

James Urges Clean Speech

James 3:1-13

Golden Text: Matt 12:37

— — — — —



Burning of mortgage at Beaches Presbyterian Church, Toronto

Robert Campbell Memorial Church Mission requires pews for their little church. Would any congregation having pews available, 10 feet or thereabouts in length, write the Rev. Earl F. Smith, Campbell Memorial Church, Western and Harvard Avenues, N.D.G., Montreal, Quebec.

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Missions in Manitoba

by H. Lloyd Henderson

An all along the line Advance is reported for the Synod of Manitoba in connection with home missions. The Church has reached out to new communities and ministered to Presbyterian families separated from organized congregations. Apart from the new work opening up, there has been a noticeable advance in the spiritual outlook of our people.

Geraldton was organized in the mining area in 1933 and has now called the Rev. Russel T. Hall at a stipend of \$1800 with manse. Whole new communities are springing up in greater Winnipeg and these present a challenge to the faith and action of our Church. Norwood has become self supporting under leadership of the Rev. D. T. Evans. During the year they have installed a new organ and have an excellent Sunday School and youth program. The mortgage was burned in March at St. James Church, Winnipeg. Definite progress has also been made by St. John's Elmwood, Calvin, Roland, Morden, Kenora and Gonor.

In Brandon Presbytery there has been a general upsurge in missionary activity. Morning devotions over the radio and a general advance has marked most Mission Fields. St. Andrew's Brandon has increased their stipend and Hartney is now an augmented charge having called the Rev. J. D. C. Jack. Melita has called the Rev. D. Anderson and over subscribed their Advance and Budget. Other churches throughout this Presbytery have all made marked progress and the membership at Portage la Prairie has been increased by 98.

Successful Bible Schools were held at Virden, Dauphin and Westbourne, all of which are new ventures. We are looking forward to an increase next year at The Pas and throughout the north country. This Synod has been greatly helped by the Board of Missions and the W. M. S.

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CBC—Aug. 17 at 4.30 p.m.—Rev. Charles C. Cochrane, Georgetown, Ont.

CBC—World Church News—Every Saturday, 1.15 p.m.

CBL—Aug. 17—11.00 a.m. Rev. James Milroy, Rogers Memorial Church, Toronto, Ont.

CBL—Morning Devotions, 8.15 a.m. week of Aug. 18—Rev. E. Foreman, Morningside Presbyterian Church, Toronto.

CFAB—Windsor, N. S., Sunday, Aug. 17, 11.00 a.m. (E.S.T.).

CFCO—Every Sunday, 1.15 p.m.—Chatham Presbytery.

CHEX—First Sunday, each month, 11.00 a.m., Peterborough, St. Paul's.

CJAT—Trail, B.C., Every Sunday, 9.00 p.m. (P.S.T.).

CKCR—Every Sunday, 6.30 p.m.—St. Andrew's, Kitchener.

CKNX—Wingham, Ont., Tuesdays, 8.00 p.m., "The Presbyterian Broadcast," Every Sunday at 7.00 p.m.

CHOK—Sarnia, First and Third Sundays each month—11.00 a.m.

CKOC—Hamilton, Ont., Aug. 3, 10-11.00 a.m. Rev. J. K. Ross Thomson, Erskine Presbyterian Church.

CBM—Morning Devotions, 8.15 a.m. Aug. 21-23, Rev. William McLean; Sept. 4-6, Rev. E. Orsborn.

CKTS—Sherbrooke, Que., Fourth Sunday each month, 11.00 a.m.

CKTS—Morning Devotions, 8.30 a.m. Aug. 7-9, Sept. 4-6.

CKVL—Aug. 17, 11.00 a.m.—First Presbyterian Church, Verdun, Que. (Every sixth Sunday).

CFCY—Charlottetown, P.E.I., The Kirk of St. James, Second Sunday each month, 11.00 a.m. (A.S.T.).

B.C. Broadcast, Sundays, 8.30 a.m. (P.S.T.).

All times given—E.D.T. (unless stated).

Four Score and Ten Plus Four

by H. Lloyd Henderson

When June brings to us all its freshness and newness of life, we are reminded of those whose years are stretched out. When we think of age our minds turn to one who in a very valiant manner challenges age itself. Hence we remember that we are really only as old as we feel.

We think of one fine Christian lady who for more than 60 years has been a valued member, a charter member of the Women's Missionary Society at Mountain, Ontario. This fine Christian lady, now ninety-four, is Mrs. Robert Hyndman of Hallville, Ontario. Her mind is exceptionally clear and at Easter she forwarded me a sermon outline for our special service. Her greatest comfort is her Bible in which she has written outlines of sermons that she has heard. From women like these we get a glimpse of what it means to have undaunted courage and we also perceive their wonderful faith in the Gospel of Jesus Christ.



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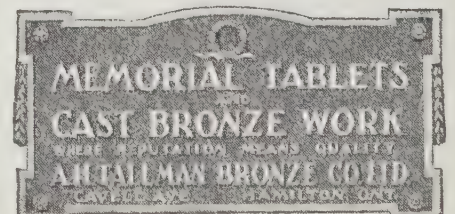
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Principal 5-47

Church Calendar

Material for ensuing number must reach the office by the 5th of the month

VACANCIES

Synod of Maritime Provinces:

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The Manse, New Mills, N. B.
Millerton, N. B., Mod., Rev. D. C. Mac-
Donald, Chatham, N. B.

Synod of Montreal and Ottawa:

Spencerville, etc., Ont., Mod., Rev. M. W.
Heslip, Prescott.

Synod of Toronto and Kingston:

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Islington, Ont., Mod., Rev. J. D. Cun-
ningham, Long Branch.
Madoc and Tweed, Ont., Mod., Rev. W.
H. V. Walker, Stirling.
Sonya, etc., Ont., Mod., Rev. L. Shein,
Ph.D., Leaskdale.
Sutton, etc., Ont., Mod., Rev. D. C. Mc-
Lelland, 22 Brookdale Ave., Toronto.
Tottenham, etc., Ont., Mod., Rev. B. F.
Andrew, Alliston.
Warkworth, etc., Ont., Mod., Rev. A. N.
Reid, Colborne.

Synod of Hamilton and London:

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Listowel.
Auburn & Blyth, Ont., Mod., Rev. L. C.
Jorgensen, Bluevale.
Duart & Turin, Ont., Mod., Rev. T. Owen
Hughes, Ridgetown.
Embros & Harrington, Ont., Mod., Rev.
G. L. Douglas, 447 Hunter St., Wood-
stock.
Glamis, Ont., Mod., Rev. W. E. Smyth,
Paisley.
London, Ont., New St. James, Mod., Rev.
John Fleck, London, Ont.
Windsor, Knox, Amherstburg, Ont.,
Mod., Rev. D. K. Perrie, Leamington.
Woodville, etc., Ont., Mod., Rev. A. S.
McLean, Kirkfield.

Synod of Saskatchewan:

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Clarke, Prince Albert.

Synod of Alberta:

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Chauvin.
Macleod, Alta., St. Andrew's, Mod., Rev.
E. L. Garvin, Lethbridge.
Wainwright, Alta., Mod., Rev. G. Troyer,
11527 - 86th St., Edmonton.

Synod of British Columbia:

Vancouver, B. C., Richmond, Mod., Rev.
H. Lennox, 3158 W. 37th Ave.

INDUCTIONS

Dresden, & Rutherford, Ont., Rev. W. L.
Newton.
Hamilton, Ont., Erskine, Rev. J. K. Ross
Thomson (Sep.).
Molesworth & Gorrie, Ont., Rev. Thomas
Hutton.
North River and North Shore, N. S., Rev.
William Reid.

ORDINATIONS

Chauvin, Alta., Rev. H. Grove, April 27,
1947.
Brantford, Ont., Rev. L. S. Van Mossel,
April 18, 1947.

CLERK OF PRESBYTERY

The Rev. John R. Waldie, 674 Highbury
Ave., London, Ont., is Clerk and Treas-
urer of London Presbytery.

DEATHS IN THE MINISTRY

Rev. D. J. Townley, Ireland, June 3, 1947.

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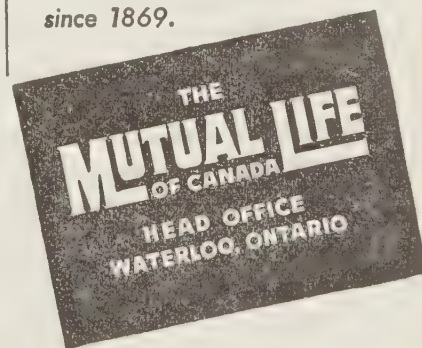
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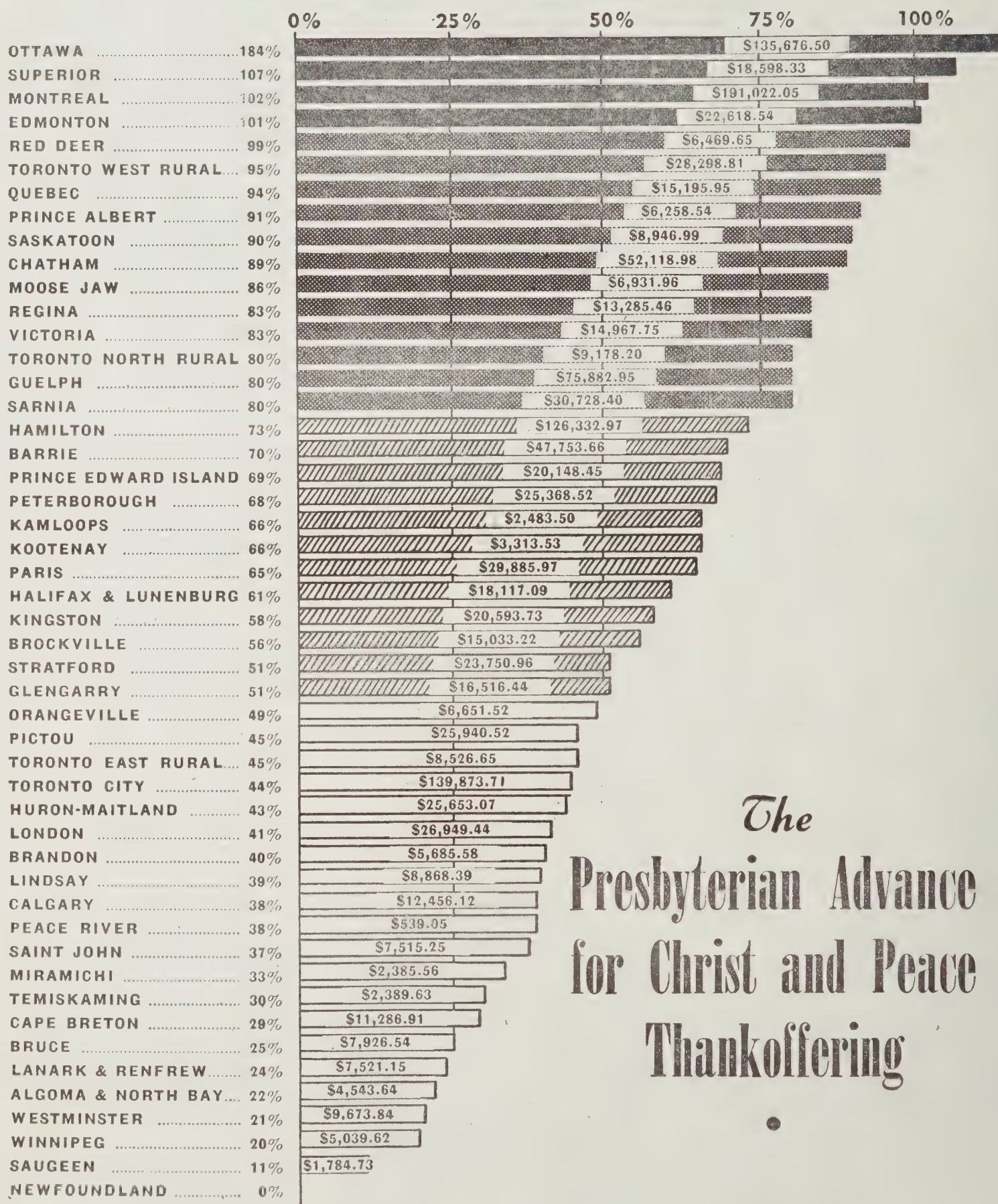
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SEPTEMBER, 1947

PRESBYTERIAN RECORD



OFFICIAL JOURNAL OF THE PRESBYTERIAN CHURCH IN CANADA



YOUTH GATHERS AT CHURCH

(Photo by Harold Lambert)

In This Issue . .

**LIBERTY
AND THE ROMAN CHURCH**
by A. Ian Burnett

**MISSIONARY NATIONS
MEET IN CANADA**
by Laura K. Pelton

**GOD AND
THE COMMONPLACE**
by H. Beverley Ketchen

**CHRISTIAN YOUTH
MEET AT OSLO**
by Jack Cooper, Edna McIntyre
and George Hopton

**THOSE INADEQUATE
STIPENDS**
by H. P. Wanzer

**THE CHURCH
IN GREAT BRITAIN**
by W. Stanford Reid

THE WORLD FOR CHRIST
Editorial



VOL. LXXII * * * * NUMBER IX

The PRESBYTERIAN RECORD

Established 1876

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On The Record

MISS LAURA K. PELTON is the W.M.S. Foreign Missions executive secretary and was a delegate to the I.M.C. at Whitby.

THE REV. A. IAN BURNETT, M.A., is the minister of St. Andrew's Church, Ottawa.

MR. H. P. WANZER, retired banker, and Chairman of the Board of Administration, is leading a group of laymen, who are all-out to increase the inadequate stipends of our ministers.

JACK COOPER of Winnipeg, MISS EDNA McINTYRE and GEORGE HOPTON were our young people attending the Youth Conference at Oslo.

DR. W. STANFORD REID, minister of the town of Mount Royal, is in the Motherland this summer, on research work.

* * * *

Owing to vacation arrangements in the office, this issue had to be ready for press prior to arrival of the Philadelphia and the Irish Letters, which we regret.

Meditations

THERE is no massing of men with God. When He speaks of gathered men, it is as a spiritual body not as a mass.
—GEORGE MACDONALD.

* * * *

The duty of a theologian is, not to please the ear with empty sounds, but to confirm the conscience by teaching things which are true, certain and profitable.

—JOHN CALVIN.

* * * *

Christianity wants nothing so much in the world as sunny people. The old are hungrier for love than for bread. The oil of joy is very cheap, and if you can help the poor on with a garment of praise it will be better for them than blankets.—HENRY DRUMMOND.

* * * *

No man is born into the world whose work is not born with him; there is always work and tools to work withal, for those who will.—J. R. LOWELL.

* * * *

There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.—MATTHEW HENRY.

* * * *

Faith must grow or die. One conviction must lead on to another, or the fruit will in time be lost. If a man stand by the truth he has, some day, in some form, Christ, who is truth, will pour into his heart another and another.

—WILLIAM LAWRENCE.

* * * *

A man may as soon fill a chest with grace, or a vessel with virtue, as a heart with wealth.—PHILLIPS BROOKS.

* * * *

The secret of happiness is not in the size of one's purse, or the style of one's house, or the number of one's butterfly friends; the foundation of peace and joy is in the heart.
—THEODORE L. CUYLER.

* * * *

Will you face this great fact, your life is making or marring others and you are responsible?

—G. CAMPBELL MORGAN.

* * * *

The know-nothing, the do-nothing and the be-nothing scheme of life can only end in outer darkness and ineffable distress.—JOSEPH PARKER.

* * * *

One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness.—GEORGE MACDONALD.

* * * *

The difference between the regenerate man and the unregenerate man is that the unregenerate man lives in sin and he loves it; but the regenerate man lapses into sin and he loathes it.—A. J. GORDON.

* * * *

It is simply absurd to say you believe, or even want to believe, in Him, if you do not do anything He tells you.

—GEORGE MACDONALD.

* * * *

Great battles are really won before they are actually fought. To control our passions, we must govern our habits and keep watch over ourselves in the small details of everyday life.—SIR JOHN LUBBOCK.

* * * *

I like to study a book of the Bible at a time. If my wife should send me a letter of eight pages and I should read one page at a time I would forget what she was saying.

—D. L. MOODY.

Liberty and the Roman Church

AN EXAMINATION OF THE MESSAGE ADDRESSED TO THE
MARIAN CONGRESS BY HIS HOLINESS POPE PIUS XII

by A. Ian Burnett

"Then said Jesus to the Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

St. John VIII: 31-32.

IT HAS been said with a good deal of justification that the great watchword of the French Revolution, "Liberty, equality, fraternity" was suggested by an American, Benjamin Franklin. A century later the French Republic paid back its debt by presenting the people of the United States with the Statue of Liberty at the entrance to New York Harbour. Liberty is a word that has meaning for both France and America. Without it there can be no understanding of the history of these great peoples.

Nothing could therefore be more fitting than that His Holiness, the Pope, should choose Liberty as the subject of his message this past week to the tens of thousands who have attended the Marian Congress in this city,—a Congress held on American soil under the shadow of New France. Nor could the Pope have chosen any subject of more pressing moment or greater import for the whole life of mankind. **These past three decades have seen our human liberties confronting the most deadly peril. In the Providence of God we have saved the day, but we have not yet secured the victory.** Whatever therefore has been said concerning liberty by the head of a great Church ought to command our attention and study, and I propose that we give some thought to the papal message this morning.

1. Liberty as Obedience to God's Revealed Truth

To begin with there is much here with which every Christian, irrespective of denomination allegiance, must agree. It is true that nothing "is more necessary and desirable in our times than liberty, and the right use of liberty, for the glory of God and for the

advancement and safeguarding of the true Faith." Furthermore we can all agree with His Holiness that "liberty is not unbridled power which dares all, nor is it impunity in error or wrongdoing. Truth is the mother of liberty; truth is its light, its mainstay, its glory."

These are good words, New Testament words, supported by our Lord's own teaching which the Pope quotes as his text. "Hold fast to my teaching" Jesus counselled a group of believing Jews. "Abide by what I say, and you will really be my disciples. Then you will know the truth will set you free." Jesus fully recognized that liberty is never unconditional, but the handmaid of truth. To be free, we must first be bound by the truth.

It is obvious that no man can ever have an absolute freedom to do exactly as he wants on every occasion. Indeed today with all our talk of liberty, we have got to face the fact that more and more liberties are becoming restricted, and life forced into a straight jacket of legal regulations. But God as well as man has set a bound to our liberties. He has hedged us about with natural and spiritual laws, which must be obeyed if liberty is to survive. The man who insists upon exercising his freedom by walking out of the window on the twentieth floor of a skyscraper will not be given an opportunity of repeating the experiment. Natural law must be obeyed if liberty is to survive.

The same holds good of moral and spiritual law. Without obedience to these, man can know no freedom, for liberty in the last analysis is obedience to God's law.

The freest people are those who give fullest obedience to God's revealed Will as it is made known in the natural and spiritual laws of life. True liberty is thus not so much a quality or possession of our lives as the blessing which follows upon a God-directed life. It is always

WHITHER ARE WE HEADING ?

Religious News Service on July 7, 1947, carried the following report from Rome:

"Agreement has been reached for establishment of diplomatic relations between Canada and the Holy See, according to informed Vatican quarters. It is expected that the first Canadian representative will be the Hon. Jean Desy, K.C., at present serving as Canadian Ambassador to Brazil.

"The question of Canadian representation at the Vatican has been under discussion since early in 1946."—(R.N.S. Foreign Service, July 7, 1947.)

In Hansard (House of Commons Debates) for July 4 (Page 5216) it is reported that Mr. St. Laurent, Minister of External Affairs, said in answer to a question about Mr. Desy—"There is in contemplation the establishment of a mission in Italy as soon as the peace treaty with Italy is ratified; or perhaps it might be established even earlier. That is a matter which is under consideration. Mr. Desy is one of those under consideration for the Italian post."

Upon reading the report in Religious News Service, The Canadian Council of Churches wrote Mr. St. Laurent asking simply if it were correct. The following telegram was received in answer:

"Report cited in your letter of twelfth concerning diplomatic relations between Canada and the Holy See is not, repeat not, correct."

conditional upon our obedience, and only possible when men learn to live in harmony with God's holy will.

Obviously, then, to seek God's final ultimate truth and to submit our whole lives to the council of this truth is the only way by which we can find true liberty. It is here that religion plays such a noble part in the defence of liberty. Until men have come to a true knowledge of God and His purposes, there can be no real, lasting liberty upon the earth.

Now for all within the Christian Church this means that liberty depends upon bringing mankind to that knowledge of God which has come through Jesus Christ. Our Lord claimed to be the Truth. He claimed that He alone could bring men to God. Only in and through Him, therefore, can the world find freedom,—that perfect liberty which is obedience to God's Holy and Heavenly Will.

Thus far the Pope has spoken for us all. Thus far we can follow him. Would to God we could go further together along the same road!

II. Rome's Handling of Revealed Truth

Since liberty depends upon obedience to the revealed Will of God in Jesus Christ, nothing is of more importance for our whole future destiny than our knowledge of this revealed Truth. Indeed sincerity in seeking the Truth is a sure guarantee of our defence of true liberty. Is the Roman Church to be trusted in her defence of truth and her search after truth?

In the second half of his message to the Congress, the Pope links up his homily on liberty and truth with the Roman Catholic doctrine of the Virgin Mary. Because Christ is the truth without which there cannot be liberty, and because Christ was born of Mary, therefore, he argues, "true liberty, too, has its beginning with Mary who was freest of all, since she was the holiest of all." Mary, he continues is "the mistress of all virtues" and "teaches her children and clients how to free themselves from falsehood and evil." "Relying then on the name and help of the Mother of God" the Pope calls upon all who are Christian to "strive and contend against those who would destroy and debase liberty."

I would remind you that it was no further back than in 1854 that the Roman Church first propounded the doctrine of the Immaculate Conception of the Virgin Mary. According to this doctrine the Virgin was by a miracle conceived without sin and remained sinless throughout her life that she might be the sinless Mother of God. Mary was thus different from any other human being, and is exalted to be Queen of Heaven. The modern Roman Catholic prays to Jesus through Mary. "Ask our Blessed Lady" said the Archbishop of Ottawa at the opening of the Congress, "to obtain from Her Divine Son, the benefits and graces of conversion, sanctification and peace." Mary is the one who has power over Christ; she has influence with the Godhead, and is the true Mediator between God and man. Furthermore, in 1854 the Doctrine of the Immaculate



—Photo by A. A. Lowther.

THE FOUR REFORMERS

Farel, Calvin, Knox, Beza

"Liberty through Truth was their battle cry."

Conception was made an essential article of faith for those who would be saved.

It is not my purpose this morning to examine critically this whole new body of doctrine which has crept into the Roman Church. Protestants need hardly be told that it has no foundation in Scripture unless by a complete misinterpretation of Scripture. St. Paul knew nothing of such adoration and worship of Mary, nor did any of the other New Testament writers. Yet today this is an essential article of belief for our salvation! Today we are told to pray to Jesus through Mary!

There were of course many reasons why Rome in the middle of last century found herself forced into making a doctrinal declaration on the Immaculate Conception. A Church which claims to be the only repository of divine truth finds herself in a very perilous position and from time to time has to make specious compromises in order to save her face and justify her actions. But if liberty is to be defended it can only be defended by a scrupulous obedience to truth, and the record of the Roman Church in this respect does not encourage confidence. Again and again throughout history she has interpreted truth for her own ends, and has denied the right of others to follow the light given to them through Jesus Christ.

"The truth shall set you free," declared our Lord. "I am the truth." Take your New Testament and compare it with the pageantry and pomp which this Capital City of Canada has witnessed during these past days, and what a parody of truth we have here! It is a long, long way from Bethlehem and Nazareth, from Calvary and Olivet to a Marian Congress, but is it forward or backward that we have gone? Is it towards a higher, purer, truer worship of God who is "a Spirit and must

Missionary Nations Meet in Canada

by Laura K. Pelton

WHITBY is now a name added to the honourable list of Edinburgh, Jerusalem, and Tambaram, all being missionary conferences of world-wide significance. Before giving a few impressions of Whitby it might be well to review for a moment the International Council itself.

What is the International Missionary Council? Early in the twentieth century, conscious of common problems and of the magnitude of their work, missionary forces began to draw together and out of this process grew the World Missionary Conference of Edinburgh in 1910. That Conference appointed a Continuation Committee for the purpose of further advancing international missionary co-operation with Dr. John R. Mott, chairman.

In 1928 the enlarged meeting of the International Missionary Council was held on the Mount of Olives at Jerusalem. Ten years later, in 1938, the International Missionary Council met again at Tambaram, just a few miles from Madras, India. Over 400 delegates, drawn from about 57 countries, came together at that time. The theme of the Conference was — The Christian Message in a non-Christian World.

Many of the impressions of Whitby have such important implications for the future of missionary work that we would like to pass them on to members of our own Church.

Of the latter we should like to draw the attention of Record readers to three which we believe have significance for the future missionary work of our Presbyterian Church and which, if we ignore, we shall not even approach our potential missionary effort overseas. First, the meaning of Christian fellowship: One day when sitting in one of the side rows of the assembly hall in which all plenary sessions were held and scanning the faces of those seated in the centre rows, we became fascinated by the realization of all that was represented in that diverse company. They had come from many parts of the world—Fiji, Indonesia, Philippines, Latin America, Scandinavian countries, Syria, Iran, France, Belgium, Germany, Holland, India, Burma, Ceylon, China, Africa, Britain, United States, Canada—and many others. For the moment these people were those countries to us; certainly they represented the best of each country from which they had come. Then we became aware that not only did they represent the major portion of the world, but they came out of experiences of which we had heard, but about which we **knew** actually nothing. Concentration camps, persecution, slow starvation, the heart-breaking dilemma 'to collaborate or not collaborate,' temporary loss of fellowship with their sister Churches, living underground to keep alive their



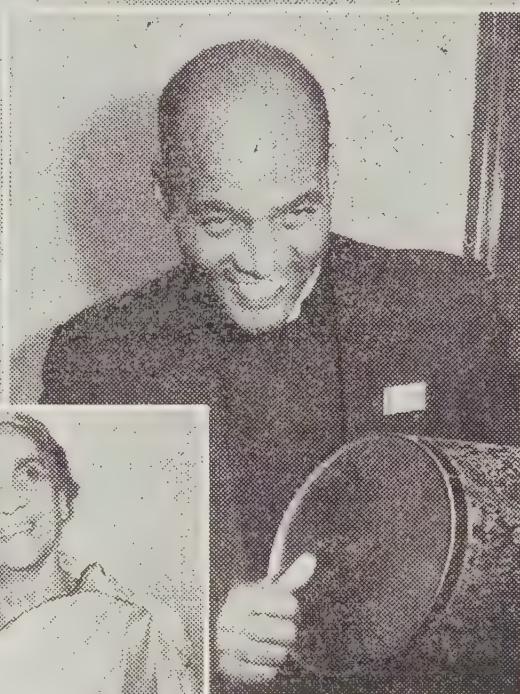
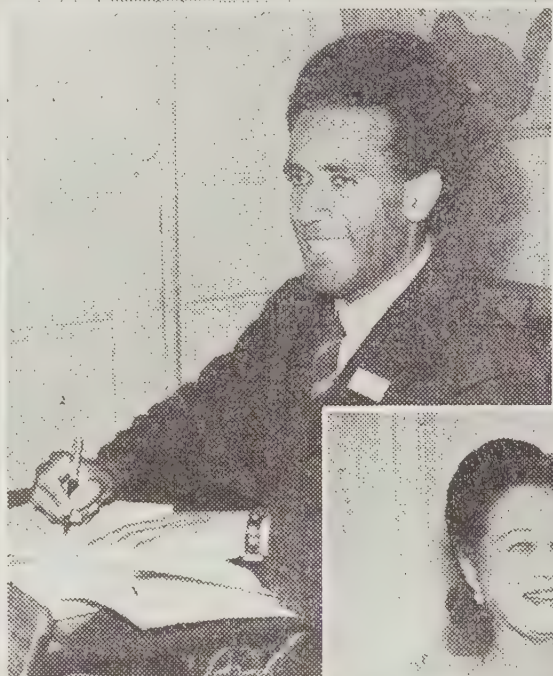
Bishop Robin Chen of China sings from Hymn Book with different languages

Christian witness, disdain and hatred of other peoples; such had been the experiences of some among our Whitby company.

Now we had all come together to find that while shadows had fallen across the fellowship of some groups within Christ's Church, that fellowship had not been broken. We realized that wherever Jesus Christ Himself had been present within His Church that Church had made its witness and the moment opportunity offered it could enter into the fullness of the world-wide fellowship. To us the significance of this is clear—that differences of race, nationality, class, not even war need nor did break the bonds of Christian fellowship. Further, it means that whatever the future may hold, it is possible for the Church of Jesus Christ to rise with all its variations of thought, practice and experience to a unity of witness upon which depends the salvation of mankind.

Second: We are quite sure that all of us at Whitby had known before we went, but while there realized anew, the fact that no one section of Christ's Church possesses all the Truth. In rich and genuine fellowship we learned much from one another, caught glimpses, and saw aspects of God's revelation we had either missed or not heeded heretofore. There was no disposition to find agreement about the faith on the basis

Please turn to page 199



SOME DELEGATES AT INTERNATIONAL MISSIONARY COUNCIL

(Upper left) Rev. Setareki Tuilovoni, Fiji Islands (representing the South Sea group).

(Upper right) Rev. R. O. C. King of Jamaica uses tribal drum.

(Centre) Dr. Josefa Ilano of the Philippines enjoys Canadian strawberries with Mrs. Prem Nath Dass of Lucknow, India.

(Lower left) Bishop J. C. Baker, President of the International Missionary Council, looks on as Dr. Jesse Arnup welcomes to Canada the Rev. Mahmood Rezair, where the small Christian community is like a pin point on the map.

(Lower right) Two European delegates, Rev. Olav and Mrs. Myklebust of Oslo, Norway.

Missionary Nations Meet in Canada

Continued from page 197

of the least common denominator. On the contrary there was lively give and take and agreement to disagree. However, despite differences in theological utterances, the variety of ways in which members had met God in Jesus Christ and the different manifestations of the Holy Spirit at work among their respective peoples, there was sincere determination by all to articulate the heart of the Gospel. It became crystal clear that to our little company of 'united nations' the Christian Message was the same yesterday, today and forever. It was that God had entered the world in the person of His Son, Jesus Christ, and in Him had offered redemption and reconciliation to all who would accept.

To us the significance of this phase of the Conference is to be found in two conclusions; First, the truth of God is more richly found within a company which represents a variety of Christian experience. Second, just because no one Church can have a monopoly of truth, only that Church which, in true humility, is ever ready and eager to possess further truth will have the spiritual dynamite for the task to which it is called.

The concern of Whitby was not organic union but that the Churches of the Protestant faith should, under the guidance of the Holy Spirit, achieve a unity of witness with which to meet the totalitarian ideologies which are claiming the allegiance of such a large portion of men and women of the world today.

Third: During the closing days of Whitby we were asked to consider how best in the light of the kind of world in which we are living today the Church must set about its task of world evangelization. The following were agreed upon as essential to the Churches' plans for the immediate future if we were to seriously set about the task of world evangelization.

The older and younger Churches must enter into partnership. Such agreement was not reached in a moment nor in a day. There were misgivings, tense moments, much debate, but in the end all knew and agreed that only by moving intelligently and sincerely in the direction of partnership could we ever hope to reach the millions of India, China, Japan, and strengthen the Church in Africa that she may lead her people through the cataclysmic revolution taking place there. Such partnership will involve many adjustments and necessitate considerable re-planning on the part of the older Churches. If such partnership is to be realized it became quite obvious that older and younger churches should have specific objectives toward which they must work.

(a) The younger Churches must educate their members in stewardship, looking forward to their assuming heavier financial commitments on the part of their various congregations.

Further, the younger Churches must prepare

themselves for greater responsibility and the development of stronger leadership.

(b) The older Churches need to consider carefully where by co-operation with other Churches they can avoid all unnecessary duplication. We were warned over and over again that many doors now open might be closed within ten years. The time is short, the task is stupendous, therefore there is an urgency about the whole missionary task today that requires of the older Churches much co-operative planning, consolidation of work and the conservation of every man and woman on the field.

(c) Older and younger Churches must in repentance and humility seek to renew their inner life if they are to witness effectively to what God has done for mankind in Jesus Christ. The world is in desperate need of new life. In Jesus Christ, God has given the new life to His Church. Whitby calls the Church everywhere to a renewal of life that it may effectively witness to what God has done in Jesus Christ that men everywhere may hear, see and believe.

DEAR EDITOR:

As my time in Canada is limited prior to my departure to British Guiana, I desire through the medium of the Presbyterian Record to take the opportunity of thanking one and all who contributed in so many ways to make my stay so pleasant in this great Dominion.



A. H. Baburam

In the course of my journeys I endeavoured with my very humble ability to make the following matters lucid: (1) A picture of the work in British Guiana in connection with the Presbyterian Church. (2) The importance of Missions in the programme of all Christian Churches. (3) The expression of a young indigenous Church on the basis of self-propagation. (4) A world vision for Christ and the need for greater co-operation among Churches to attain this end.

I shall take with me very pleasant memories of my stay in Canada. **The greatest thing I saw in Canada was the Christian home.** I have written over 500 letters with my own hand to friends in different parts, and if I have not written everyone, it is simply due to limitation of time. I tried to make the correspondence as equitable as possible. I desire also to thank personally Dr. W. A. Cameron and the Rev. E. H. Johnson for the kindness and consideration shown to me on all occasions.

Yours truly in Christ,

A. H. BABURAM.

Albion Canadian Mission School,
E. C. Berbice, British Guiana.

The Church in Great Britain

by *W. Stanford Reid*

GREAT BRITAIN today is going through one of the most critical periods of her history since Waterloo. Moreover, this period has its particular difficulties because the people cannot be stirred to a fervour of patriotic emotion by the unheroic necessity of cutting down consumption.

Rationing is the fundamental problem. The people still are queuing as they did during the war years; and what is more they are not living much better than they did then. Coal is short. Meat, proteins in general, and fats are scarce. Clothing is strictly rationed. At the same time strenuous efforts are being made to increase production for export in order to meet the adverse balance of trade.

The outcome of this situation is unrest and doubt on the part of many people. The Labour Government was put into power by a war-weary people, who were tired of the idea of free-trade, free-enterprise and the like. They felt that government control was needed. The present government made great promises (as did all the other parties) before election, and now cannot fulfill them. It is not entirely the government's fault, but still the failure is there, clear to all.

Discontent has naturally arisen. The Opposition parties are crying: "We told you so!" The government, on the other hand, does not seem to have realized that a little confession might be good for the soul. Instead, following the example of certain cabinet ministers who "do not give a tinker's cuss" for anyone but a labourer, Labour leaders are placing all the blame on the non-labour element in the country. Vituperation is becoming stronger, while restiveness and discontent are easily observable.

What is worse than unrest, however, is the fact that Britain is rapidly becoming a divided nation. **Despite the magnificent example of unity given during the war, the situation is now different.** There is growing distrust. And what is more, with the government's emphasis upon what is literally "class-hatred" the nation is being divided into "workers," meaning those who labour with their hands, and "non-workers." This division of the country is the worst thing possible at the present time. It is weakening Britain, in her efforts to make a come-back as a Great Power.

This is the situation which faces the Christian Church. **In a good many quarters, it seems to be plainly realized that the Gospel is the only hope, if Britain is to be re-united.** It is only by virtue of men loving the Lord their God with all their heart, soul and strength, that they can love their neighbours as

themselves. Therefore, the Church feels that it must bring its message to men as never before.

Yet this is not all. I have attended a great number of different churches while here. In doing so the fact has been borne to me that they all seem to realize that the Church at present is lacking in power, spiritual power, the one thing necessary to change Britain's condition.

The usual trend of thought in the sermons dealing with this theme is that Christians must be real Christians. There is an attitude of disgust with those who merely put on a pretence. They must have the power of God dwelling within, if through them the Church is to accomplish its purpose. Personally I would disagree most heartily with some of the views I have heard expressed on how this is to be accomplished in the life of the individual. Yet there was this great single emphasis.

This seems to be a hopeful sign. The Church in Britain which has been steadily losing its grip on the people since 1900 is beginning to realize that new

spiritual power is needed. True some feel that this is to be accomplished by increased sacramentarianism, and a closer link with Rome. Others, however, are turning back to the Scriptures and the Reformers' teachings regarding the Holy Spirit. **The British Church seems to be an expectant Church in a great many quarters. And an expectant Church which is also a praying Church, is eventually a powerful Church.**

In this connection I have noted a deep spirit of urgency in the Church's attitude. I saw it in London. It was repeated again in a small Sussex village, where a Baptist minister said to me: **"The Church has got to win them, or the country is doomed."** The same attitude seems to be current in many parts of Scotland. The Church in Britain in many quarters is becoming alarmed, and therefore more active.

Thus while the present days are dark for the British people; **and while they are a time of testing for the Christians, God is working out His sovereign plan.** The Church is awakening as it has not awakened for many a long year. It may be that the situation here in Great Britain, the shortages, the conflict, the unrest, are God's instruments for stirring up the Church; and out of this will come revival.

LONDON LETTER

by *Kenneth Slack*

A GREAT DEAL of interest is being evoked in religious circles by a book entitled "Puzzled People" which has just been published. It contains a survey by Mass-Observation of popular attitudes to religion, ethics, progress and politics in 'Metrop,' an anonymous but typical London suburb. The total picture that it paints is in the highest degree disturbing, but few will be found to quarrel with the conclusions set forth. The fact that only one person in ten goes to Church at all regularly is now generally agreed. The survey suggests, however, that one in four of those churchgoers admitted that he never prayed in private, and that the proportion may well be higher considering the incentive to say the orthodox thing. Comments on the main Christian doctrines are so confused and infantile that ministers may well wonder whether there is any knowledge at all that they dare presume even among regular worshippers.

The book is of peculiar interest to English Presbyterians who are called to make of 1948 a Year of Advance, in which we aim to add 10,000 members to our Church. The movement is not chiefly seen as one of evangelism to those entirely outside Christian experience, but as a recovery of many who have for no real reason lapsed from active connection with the Church. The

suburbs especially of our large cities are full of such. Moving out on marriage from the old surroundings in which the Church had a very definite place, they became engrossed in the business of home-making. The arrival of children meant less freedom to take a part in worship and Church organizations together. Thus without any antagonism to the Church, or any definite decision at all, they have lost contact. Our Church feels that it will be strengthened in its seeking for those utterly outside the Church if it regains those who have just aimlessly wandered away. We are well aware of all the dangers of a numerical target with its crude head-counting calculations—nevertheless the situation revealed in "Puzzled People" is so disturbing that we welcome some definite aim that may so concentrate our energies and activities on the primary task.

London has been full during this month of young Christians arriving from all over the world, making their way to the great Oslo Conference—and despite the wrong season for meetings many good contacts have been made. As many of your readers may have read elsewhere, the new Youth Secretary of the World Council of Churches at Geneva is a young Presbyterian Church Sister—Miss Jean Fraser. Our small Church is very proud to supply one more leader to the ecumenical movement.

God and the Commonplace

IF WE were reading the Bible consecutively for the first time we would get a pleasant surprise when we dipped into the Book of Ruth, for it follows on the heels of the most harrowing and revolting tales of political strife and military atrocity in the Book of Judges. It would be like finding a copy of Millet's "Angelus" in the war office, or picking up one of Jane Austin's refreshing novels after wading through the sordidness and pessimism of Thomas Hardy or the sickening revelations of "the Berlin Diary."

This Book of Ruth has the atmosphere of a quiet sanctuary after the roar of a battlefield or the racket of the market-place. It is an exquisite piece of literature and the significance of it is all the more impressive when we remember that it is directly related to the greater romance of the Gospels.

The Bible is a very varied book or library, we find in it the majestic, picturesque passages of Isaiah and Ezekiel, those brilliant peerless phrase-makers. We find thrilling, breath-catching stories of dramatic adventure and the incomparable poetry of the Psalms and Parables. But it is delightful and encouraging to find a whole chapter devoted to a simple harvest-field event. And there is a great deal in the Bible about common people and commonplace things. It immortalizes the homeliest scenes and circumstances of everyday life as if God was particularly anxious to make us aware of His careful Providential interest in the ordinary details of "the trivial round and common task."

Little did either Boaz or Ruth dream that summer morning as the one went out to see how his reapers were getting on in the field and the other set out rather timidly, I fancy, to glean in the corners of some field, left by divine command for "the poor and stranger," that they were being woven by God into an immortal story for the inspiration of mankind, or that in the overruling providence of Him, who "sees the end from the beginning," that day was to be linked with "the one far-off Divine event, to which the whole creation moves."

This young widow was just beginning her life in a strange land. She had come from Moab with her lonely mother-in-law, Naomi, who had returned to Bethlehem after losing her husband and her two sons in a disappointing pioneering adventure. We recall the noble words of the younger woman when she said "Where thou goest I will go: thy people shall be my people and thy God shall be my God,"—a tribute to Naomi than which no finer could be conceived.

We might expect an unusual destiny for a young woman with a spirit like that. That was the spirit of the first great pioneer, who "by faith went out not knowing whither he went." And we all owe more than

is commonly acknowledged to that spirit, for not only was the British Empire made by her adventurers, but everything worth while in the heritage of mankind. It is not insignificant that the greatest Adventurer of all was, according to the flesh, a descendant of Ruth.

God's favourite virtue is **gallantry**, a glorious recklessness born of faith or idealism or love, the kind of recklessness that we see in Moses who "by faith refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; the kind of recklessness that we see in the early disciples who "left all and followed" that young Galilean idealist, whom they had known only as a carpenter: So there was young Ruth who said "Where thou goest I will go: thy people shall be my people and thy God shall be my God."

The prudent whose analmic motto is "safety first," and those whose unromantic philosophy is that "a bird in the hand is worth two in the bush" cannot understand such gallantry but that is the spirit out of which the world's noblest characters have been wrought; the spirit that has made possible the finest achievements in history. What kind of world would this have been but for those brave souls who set aside all consideration of their own immediate personal interests and ventured forth dangerously in response to what seemed a call of duty?

It meant much to Judah and the world that this young "foreigner" came to live at Bethlehem. She was evidently very poor and the people might have objected that they already had more poor people than they could care for. But what a tragic mistake they would have made if they had adopted a "dog in the manger" attitude—an attitude by no means uncommon in this country of ours.

One of the greatest evils in the world—the most devastating as it is the most stupid—is racial prejudice. It has never reached the point of frenzied fanaticism with us as it did in Germany, but not many of us, I dare say, are entirely free from it. No race has a monopoly of the virtues or of genius—not even the British. What a loss it would have been; what a rude race we would have been if in the realm of music we had excluded Beethoven, and Handel and Mozart and Strauss; if in the realm of art we had despised the work of Italian, Dutch and Spanish brushes! In the realm of literature we would not have fared so badly, of course, but how immeasurably enriched have been our libraries by the genius of foreign writers!

I am not going to labour the point that the entry

of that young Moabish widow, Ruth, into the life of Judah resulted in the fine strain that gave us David, the Psalmist, and eventually David's Greater Son, except to say that there never can be "Peace on earth, good-will to men" until we rise above the silly, supercilious prejudice of racial arrogance.

Well it is not easy to enter into the feelings of that young foreigner as she set out that summer morning to glean in the corners of somebody's field, a privilege reserved for "the poor and stranger" by a very humane and chivalrous law which we find in the Book of Leviticus. She was a stranger in a strange land: she had left her native land of Moab with all its happy and sad memories, not in the spirit of ambitious adventure, but through heroic and chivalrous loyalty to a lonely and broken-hearted mother-in-law, and though, I am sure, she gave no hint of sacrifice by word or look, she must have felt something like another exile, who wrote:

"From the lone shieling of a misty island
Mountains divide us and a waste of seas;
But still the blood is strong, the heart is Highland,
And we in dreams behold the Hebrides."

Little did she dream how gloriously fateful that day was to be. We read that "her hap was to light on a part of the field belonging to Boaz." Surely "there's a divinity that shapes our ends, rough hew them how we may." There are dull prosaic people, for whom a materialistic philosophy has murdered poetry and romance, who would call it pure chance, but a Calvinistic upbringing will not admit the haphazard. Ruth had committed her way unto the Lord and He

directed her steps." She went "out into the darkness and put her hand in the hand of God;" and that was to her "better than light and safer than a known way."

When we remember the wonderful issues of that seemingly casual incident; when we recall that the birth of the Saviour in that same village a few centuries later was directly connected with it, I think we are bound to presuppose something more than mere fate or accidental coincidence. There must have been a Divine purpose working itself out, though neither Ruth nor Boaz was aware of it. That is what I mean by the hand of God in history, associating God with the commonplace, and that is why I can keep pessimism at arm's length in spite of all the devastating folly of mankind, and the almost incredible insanity of strife in the present day world.

The years rolled by, a great many of them, and a boy was born with sunshine tangled in his hair and wonderful songs in his heart. It is quite within the range of possibility that Ruth lived long enough to hold him in her weary, wasted arms—that boy who was destined to be "the sweet singer of Israel," whose Psalms are such priceless treasures today.

A few more centuries rolled down the long corridor of time and over those same Judean fields, as shepherds were watching their flocks by night, there was music "from far-off spaces blown" and the heavens rang with the exultant chorus "Glory to God in the highest: peace on earth, good-will to men."

Who could be fatalistic enough to think it was mere chance that guided the brave feet of that young foreigner into the field of Boaz?

The Presbyterian Advance for Christ and Peace Thankoffering

PRESBYTERY OF MONTREAL TOTAL CASH AND PLEDGES July 7, 1947

| | Allocation | Contributions |
|------------------------------------|------------|---------------|
| Athelstan | \$1,060.00 | \$1,174.28 |
| Beauharnois | 3,320.00 | 4,077.00 |
| Margaret Rogers Memorial | 2,480.00 | 2,519.00 |
| Montreal — | | |
| First | 12,700.00 | 21,835.50 |
| Kensington | 12,450.00 | 12,585.70 |
| Knox Crescent | 20,940.00 | 24,843.31 |
| St. Andrew and St. Paul | 37,000.00 | 39,437.20 |
| Outremont, MacVicar Memorial | 14,170.00 | 20,688.87 |
| St. Lambert, St. Andrew's | 2,660.00 | 3,602.84 |
| Westmount, Stanley | 13,480.00 | 20,345.04 |
| Dundee | 50.00 | 85.00 |
| Tyndale House | 120.00 | 184.00 |
| Brownsburg | | 15.00 |
| Montreal West | 5,000.00 | 5,090.50 |
| Welsh Church | 530.00 | 540.00 |
| Elgin | 760.00 | 696.00 |

| | | |
|------------------|----------|----------|
| Huntingdon | 3,030.00 | 2,568.00 |
| Lachine | 2,060.00 | 1,570.50 |

Montreal—

| | | |
|----------------------------------|----------|---------------|
| Cote des Neiges | 820.00 | 330.26 |
| Ephraim Scott | 2,920.00 | 2,203.75 |
| Fairmount-Taylor | 3,100.00 | 1,216.05 |
| Kydd Memorial | 2,430.00 | 31.00 |
| St. Cuthbert's | 780.00 | 549.78 |
| St. Matthew's | 7,970.00 | 2,088.40 |
| Outremont | 2,840.00 | 1,640.30 |
| Ormstown | 1,800.00 | 1,147.11 |
| Rockburn | 600.00 | 486.00 |
| Riverfield | 1,290.00 | 390.00 |
| St. Andrew's East | 990.00 | 815.00 |
| Valleyfield | 650.00 | 5.00 |
| Verdun, First | 7,800.00 | 6,710.97 |
| Westmount, Melville | 6,030.00 | 5,103.25 |
| Beechridge | 50.00 | 32.25 |
| Chinese Mission | 450.00 | 179.11 |
| Town of Mount Royal | | 110.00 |
| Georgetown | 2,000.00 | 1,049.65 |
| Montreal— | | |
| Maissonneuve | 6,590.00 | 4,620.74 |
| Italian Mission | 1,090.00 | 291.00 |
| Hemmingford | 180.00 | 100.00 |
| Mount Royal | 500.00 | 122.19 |
| Sundry | | 21.00 |

Montreal—

| | |
|--|-----------------------|
| Livingstone | 2,160.00 |
| Campbell Memorial | 1,070.00 |
| Covey Hill | 60.00 |
| Crystal Falls | 100.00 |
| Lake View | |
| Lost River | |
| Mille Isles | 60.00 |
| Cote St. Gabriel | |
| Riverview | |
| Gordon Mission | |
| St. Luc's French Mission | 430.00 |
| French Canadian Christian Mission | 50.00 |
| Totals | \$186,620.00 |
| Total cash and pledges, July 21, 1947 | \$1,347,287.08 |

World-Wide Communion

WORLD-WIDE COMMUNION SUNDAY was initiated by the Presbyterian Church of the U.S.A. It spread to other denominations in the United States and it was observed last year by many nations across the world. interdenominational services are not advocated, only the simple observance in each local congregation. October 5 is the Sunday set apart for this remembrance.

THE WORLD FOR CHRIST

CANADA was elated during World War II when Quebec City was chosen by the Allied Nations for one of the great strategic conferences. Even greater cause for enthusiasm ought to have been manifested when Canada was chosen for the planning of a Christian conquest of our revolutionary world.

True, this last gathering at Whitby, July 4 - 18, was without fanfare of trumpets. Nevertheless Christian leaders from 41 nations gathered at the behest of the International Missionary Council, in the first analysis possible **to discover what the war had done to Christianity** and what part the Churches required to play in the winning of the world.

World missionary conferences run back to Edinburgh in 1910, Jerusalem 1928, and then Madras, prior to the outbreak of war, in 1938. One rejoices that this last conference at Whitby was planned to prevent the long dormancy of contact that was permitted after World War I. Perhaps it is of paramount significance that the Allies and our former enemies could come together on an equal footing so soon after war drums had ceased.

Whitby received from the national delegates attending a first-hand report of the effects of war upon their peoples. This foundation was necessary to planning. Speakers from Africa, the South Seas, China, Latin America, Korea, India, the Philippines, as well as devastated areas of the European continent and other places, told their tales of tragedy and triumph. **So far as the living witness of Christians, in war's ordeal, there was more triumph than tragedy.**

As Dr. Mott, veteran pioneer of world strategy in missions, said at 82, there are more Christians in the world today and greater resourcefulness in planning. Dr. Rajah B. Manikam spoke of the growth of Christians in India, from six millions in 1931 to eight millions in 1941, and an estimated nine millions in 1947. The Norwegian delegate said that **in Norway, Christianity had gone from strength to strength during the war.** Other voices told of Christian conquest until Dr. John Tucker of Angola, West Africa, said "Dyed-in-the-wool missionary as I am, the reports are almost unbelievable."

Almost every report emphasized the urgency of this moment. **There may never be such an opportunity presented again.** Doors are so wide open in China and hearts so receptive, that the collapse of the Government or the infiltration of Communism may close these openings until another such period of transition as this comes again. Certainly Chinese and Indian delegates said that in 15 years doors may be closed partially.

This will not mean that the Gospel will not be preached for as Professor Chao of China said, **"The Word will be articulated when there is the vital believer**

and leader. It will be proclaimed under whatever conditions if there is the believing and living Church." Nevertheless there is this urgency to work harder, faster and more effectively than before. Doors are open. All that is needed is a messenger.

This Council faced fearlessly the forces that are a threat to freedom. One report when presented spoke of the threats of Communism. From Latin America came a voice asking that all totalitarian systems be bracketed as menaces to freedom. And here the younger Churches and older Churches came to a complete understanding in their final pronouncement.

Militant Communism, resurgent Islam and political Roman Catholicism were branded as totalitarian systems that are rivals, if not enemies, of our way of life. They want to conscript the whole of life and to dominate the whole world. Fascism, not dead but lately scotched, said Dr. Van Dusen, is another.

The theme underlying the meetings was one of world partnership in a great endeavour, the bringing in of the Kingdom of God. **It was more than a partnership, it was a fellowship.** The German delegates were on an equal footing. Yet not in the sense of social equality only, they were all One in Christ. The first Holy Communion was after the Anglican form and all faiths attended; other Communion services were after the Reformed and Lutheran forms and all participated. **The spirit of the Council transcended Jerusalem or Madras.**

Great needs listed in planning were missionary leaders and equipment. Every nation wanted men and women, authentic, authoritative voices to make Christ known to the world. The people needed are specialists in Christian life and practise, who can make adjustments and go forward fearlessly and sacrificially, matching themselves with the best that any other group can give. Literature is needed to get out to the masses, **literature written with passion, whose concepts carry the great truths of God.** Twenty million Bibles are needed by the nations of the world, said Dr. Eric North of the World Bible Societies, if we are going to supply the calls of the present hour.

There were high moments during the two weeks but perhaps none so thrilling as the summing up by Dr. John Mackay of Princeton prior to the closing day. Over 20 nations had put forward their plans for immediate action when Dr. Mackay spoke. "The whole Church," he said, "must face the Frontier . . . **We must live on the Frontier for Christ lives on the Frontier . . .** Let us go down into the wilderness together . . . Our evangelism must be quickened and deepened. **It is only the impossible task that is worth facing at all.**" The concluding strategy may be summed up thus: **"One world and one Christ for that world."**

The Man Who Smuggled Bibles

EVERY Sunday, the boy went with his family to morning service in the church that stood in the centre of the village. He liked the lights and the music, but one thing puzzled him—he could not understand what the minister said. He asked his mother about it. “The priest speaks in Latin, William,” said she, “and he reads the Bible in Latin, too. Sometimes I too wish that I could understand what he is saying.”

At other times, young William Tyndale heard people talking about a wonderful new invention, printing. Books were few, because every page had to be copied out by hand. But now, with type made of metal, type that could be moved about and made to form different words, and finally placed in a printing press, many books could be turned out at one time. Books for all who wished to have them . . . Perhaps Bibles. . . .

The year was 1509, and young Henry VIII had just become King of England. William Tyndale was growing up in a village on the border of Wales. Because he was a clever boy, his parents hoped that he would become a clergyman. Young William had a dream of his own: that some day he might translate the Bible into English, print it, and give it to every Englishman, that he might read it for himself.

Schooldays in the village passed, and then William travelled across the country to the old universities of Oxford and of Cambridge, and eventually, to his parents' joy, became a minister of the Church. His first post was in the house of a nobleman, Sir John Walsh, in a village with the unusual name of Old Sodbury and not far from his home. There he taught his master's children, preached and held services in the chapel of the great house. But that wasn't enough to keep a lively young man busy. Tyndale used to go about in the towns and villages near Bristol, preaching and talking to the people. Often he felt sad because so many of them were rough and cruel and badly taught, and because even the priests did not try to help them.

He knew his Latin now; he could read and understand the Bible. But these men and women and children, he thought, how could they learn how God wanted them to live? He remembered his boyhood wish—that he might print an English Bible. He talked to his friends about it. “If God spare my life,” said he, “ere many years I will cause a boy that driveth the plough shall know more about the Scripture than thou dost.”

Perhaps he liked his plan all the better because there was danger in it. The King and the leaders of the Church would not allow anyone to give the Bible to plain men and women. But he spoke of what he wanted to do to his master and won his blessing. And not many weeks after, Tyndale left Old Sodbury behind and travelled up to London.

For a time, he found work preaching in an alderman's home, but few people would assist him with his translation. But he and his secretary, William Roy, who was for years his loyal helper, went at the work alone, with their dictionaries and manuscripts and Bibles. Together they began to turn the New Testament into English. Soon they discovered that they had little chance of printing it in King Henry's land. One night Tyndale and the other William packed up, left London secretly, sailed across the Channel, and landed in Germany.

There, in a small house in Cologne, they settled down. From all but a few friends, they kept their work secret. Spies, they were afraid, would tell it to King Henry. But one night their friends came knocking at the door. “Quick,



Children of new Canadians receive gift of Bibles

pack up, take your manuscripts and printed sheets with you! Someone has told the King what you are doing, and he has written to the rulers here. They are coming to arrest you. Hurry!”

Out into the darkness went the two Williams and on their weary way again. They travelled slowly across Germany and came at last to a city with the odd but famous name of Worms. There, they felt, they would be safe. Out came their books . . . and the translation went on.

At last the whole New Testament was finished and printed—every book, from Matthew to Revelation. But how could they get it to England and to the people who were eager to read it? All the sea ports were watched and any copies would be taken and burned. Then Tyndale thought of a way. Why not hide the New Testaments in the big bales of cloth that went regularly by ship to England? And so the 3,000 little books were **smuggled** to their friends at home. They received the bolts of cloth, unwound them carefully—and there were the precious books.

But the King and his men heard about it. People were ordered not to read the book, and some copies were discovered and burned in a big bonfire at St. Paul's Cross. And his enemies waited for a chance to capture Tyndale.

Over in Germany, Tyndale knew that his work was not done. There was still the Old Testament to be translated. He moved about from city to city, still seeking safety. Once he was shipwrecked on the Dutch coast and lost all his books and papers. But always he kept on working, turning the books of the Old Testament from Hebrew into English. By 1530, he was able to print five of them—from Genesis to Joshua.

Not long after, he came to Antwerp and was received in “English House,” where friendly English merchants lived. There he stayed, going out seldom, and keeping a close watch for spies. One day a young Englishman, Henry Phillips, came to the house. He had left England and fled to Flanders after robbing his father, though Tyndale did not know that. He pretended to be interested in the Master's work and the latter felt sorry for the boy and made a friend of him.

One day, Henry persuaded Tyndale to go walking with him. Once they were safely away from “English House,” he handed him over to his enemies. Too late, Tyndale realized

that Henry was no true friend. In a few hours, he was lodged in the dungeon at Vilvorde Castle, near Antwerp.

Even in prison he had only one request—to be given his Hebrew Bible, grammar and dictionary. Patiently, and in danger of death, he kept on with his task, and in the long weeks he turned seven more books into the English tongue.

But his time was running short. William Tyndale was tried as a heretic, judged guilty, and in 1535, put to death. "At the stake," says an old account of his life, "he cried with a fervent zeal and a loud voice 'Lord, open the King of

England's eyes!'"

Yet the story has a happy ending, for not many years later, that prayer was answered. God opened King Henry's eyes and mind, and soon the Bible, some of it Tyndale's work and the rest carried out by one of his followers, was known and loved in many an English home.

And though the Bible as we read and study it today is not Tyndale's, we remember and honour him for first giving to England a priceless gift — the Bible printed in our own language.—O.M.H.

CHRISTIAN YOUTH MEET AT OSLO

by Jack Cooper, Edna McIntyre and George Hopton



The Midnight Sun in Norway

THINKING Youth the world over is worried. Many obstacles littering the path ahead to peace and security seem to completely block any chance for progress along that road. It is in this setting that Christian young people from seventy nations are taking part in the World Conference of **Christian Youth**. "Now we see not yet all things put under man, but we see Jesus, crowned with glory and honour." (Hebrews II, 8-9). Or, as the theme of the Conference expresses it, "Jesus Christ is Lord."

News flashed around the world a few days ago that full-scale warfare had broken out in Indonesia. To some of us in the "World Order" discussion group this was just an addition to the great number of tensions manifest in the world today. The day following the release of the news concerning the war, the Indonesian delegate in our group arrived late for the discussion meeting, having attended an emergency session of all Indonesian delegates.

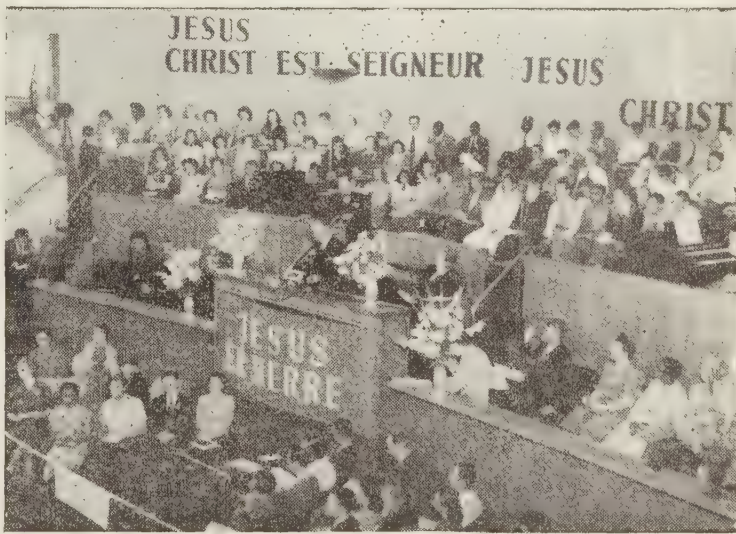
The emotion that was written on his face as he stood in the doorway of the room translated our view of "just another conflict" into one of Dutch aeroplanes bombing and machine-gunning this delegate's family. In an unusually loud voice he demanded to know if there were any Netherlands delegates present. The one Dutchman in our group rose to his feet. The only sound in the room then became what seemed like the thunder of the Indonesian's heavy boots as he strode toward the Dutch delegate. No one breathed as these two personalities came together. First a brown hand shot out—then a white one clasped it in a shake of unity in Jesus Christ. This is the spirit of Oslo.

The Conference has been planned as inspirational and

not legislative. It is still in progress as this is written, and therefore we can in no sense attempt a full appraisal at the moment. We can say, however, that this is no mere goodwill gathering with the slogan "Jesus Christ is Lord." We come together in the knowledge that He IS Lord of All, and in that oneness in Him we are examining freely the differences that beset our races, nations, yes and denominations. We too "see through a glass darkly" and do not pretend to fully understand God's Plan, but we are seeking his Will for us—individually and collectively.

Our Conference programme is heavy. Daily theme addresses by such men as Pastor Niemoeller, Dr. Reinhold Niebuhr, and the Rev. D. T. Niles of Ceylon, constitute a very important part of the programme, as do the daily Worship Services. Printed translations into French and German are available for all who require them to follow the addresses and sermons delivered. Each delegate repeats the Lord's Prayer and the Apostles' Creed in his native language when these are used in a Worship Service. The delegates came into their own during the afternoon sessions when Bible study groups meet, followed by discussion groups considering topics such as "Christian Responsibility in a Secular Environment," "Freedom and Order," and "The Church Faces the World."

The chief work for your delegates will necessarily come after the Conference is over, as we prepare our presentations to you at home. We approach the task with humility, seeking God's inspiration and praying that He will show us His message through the official Conference and through the tremendous experience of living in a society which is a cross-section of the Church of Jesus Christ in this world.



Christian Youth at Oslo Conference, showing speaker's platform and choir from many nations

Column For Laymen

THOSE INADEQUATE STIPENDS

by H. P. Wanzer

Chairman of Board of Administration

REFERENCE was made in our Board's report to increasing costs by the action of the 1946 Assembly in raising the minimum stipend of ministers in augmented charges and ordained mission fields to \$1800. "All this calls for increased liberality on the part of our members, if the work is to be carried on," said the report. The increase in cost for the six months' period, July 1 to December 31 last year, amounted to \$8,078.72 or at the rate of about \$16,000 a year.

The disturbing feature of this part of the report is not the increased cost, which is trivial; but that the increased stipend is still so pitifully low.

Our ministers are required to attend a university for a period of seven years or more, and spend relatively large sums annually, to prepare themselves for the ministry. During this period they earn nothing as a minister; whatever they may earn is for the purpose of paying for their education. In contrast many a high school boy or girl, on going into industry, will earn the equivalent of our minimum stipend in less time than our ministers spend in obtaining their education. High School teachers with a university training of five years receive salaries of \$2400 a year and up with regular increases, but they do not need to keep a car. Ministers in a two - point charge, or more than two points, **MUST** keep a car, and the cost of operation takes a big slice of his stipend, leaving all too little for necessary living expenses. True, he has a manse, or the value of one, but even so the high school teacher is in a much more favourable position.

In these days of high living costs, how can we expect a man to maintain and educate his family on his paltry stipend? **How can we expect him to preach for our edification and religious instruction, when his mind is constantly harassed by financial worries?** We are not honest in this matter; and have a moral obligation to correct this deplorable condition—and that speedily.

The subject of inadequate stipends, not only in augmented charges and mis-

sion fields, but also in self supporting charges, has been discussed informally by groups of laymen from time to time. And they admit a feeling of shame when they hear of what some of our ministers, and their wives, have had to do in order to earn a few more necessary dollars to make ends meet.

The matter is now before the Board of Administration and Administrative Needs Committees and it is hoped a way will be found whereby stipends may be raised to an amount that will enable our poorly paid ministers to live in decent comfort.

Suggestions From Montreal Laity

CHURCH ATTENDANCE, MID-WEEK ACTIVITIES AND GENERAL ITEMS

17. That active steps be taken to explore the reasons for the scanty attendance at the evening service of many of our Churches, and to do whatever is necessary to stimulate and increase such attendance.

18. That more attention be directed to Congregational activities during the week, to mid-week services and to activities of an appropriate social nature on other week-day evenings.

19. (A) That Presbyteries be enjoined to stress the rules and laws of the Church regarding the status of Communicants or Adherents who seldom attend Church services; and that Church Rolls be purged periodically and systematically.

(B) It is recommended that the Presbytery's Committee on the Examination of Session Records should ascertain from time to time whether or not the aforementioned rules of the Church are being observed.

20. That due consideration be given to the desirability of the personnel of each Church Board of Management being altered from time to time, in particular to provide for the inclusion thereon of newer and younger members who will in due course take a major responsibility in its affairs and duties.

21. That despite the desirability of a Minister taking an active part in matters outside of his immediate Church duties, it should be emphasized that his extra-congregational activities should not be allowed to interfere with the due performance of his congregational activities.

22. That means should be facilitated whereby our laymen would be better informed as to the establishment of and procedure in the Courts of the Church and as to Presbyterian Church History and Doctrinal Standards.

23. That Laymen's Groups be organized in at least every Presbytery, to meet as such and work together in the inter-

ests of the life and welfare of the Church; and that facilities be established for contact among such Groups as regards matters of broad common concern, mutual interests, programme and activities generally.

MEMORIAL ORGAN DEDICATED

SEAFORTH—At a special service in First Presbyterian Church on Sunday, June 22, the Rev. Richard H. Williams dedicated the new Memorial Organ, installed as a tribute to those who served during World War II. It is a two manual instrument of 22 speaking stops with the Great Organ enclosed and represents the finest in every detail of organ construction by Casavant Freres.

New furnishings also were dedicated making the interior of the church one of the most beautiful to be found. The Communion Table was presented by Misses Joan and Jean McMaster, in memory of their mother, Margery Weir McMaster. The Communion Table chairs were presented by Merton Reid in memory of his wife, Jean Davidson Reid. The pulpit light was presented by Mrs. Frank Anderson and Miss Davina Anderson in memory of Miss Agnes Barton. The set of chimes installed in the organ was presented by the Tuesday Night Club of First Church. Special music was rendered by the Choir.

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LIBERTY AND THE ROMAN CHURCH

Continued from page 196

be worshipped in Spirit and in Truth" or is it back to the old heathen idolatries against which the Hebrew prophets thundered and to destroy which our fathers died?

III. The Church of Rome's Abuse of Liberty

The more one examines this papal declaration on liberty the less impressive it proves to be. Twice in the past three decades the Anglo-Saxon world has spilled its most precious life-blood in an endeavour to preserve the liberties of men. We have made stupendous sacrifices, and have mortgaged our children's future to guard this holy thing—liberty. **That word has meaning for us. It is written in blood across the earth.** We have a right, therefore, to know what the Roman Hierarchy means when it speaks of liberty. Does it mean to them no more than a subtle trick to throw dust in the eyes of a generation which is content to read headlines and avoid the trouble of clear thinking?

On the same page which carried the text of the Pontiff's address, there appeared a small paragraph relating to an appeal refused by the Supreme Court of Canada to a certain Laurier Saumur who was recently charged in Montreal with distributing literature belonging to the Witnesses of Jehovah. I hold no brief for these Jehovah Witnesses. They are poor deluded creatures to be pitied rather than persecuted and in a Protestant community can do the minimum of harm. Yet if recent reports are to be believed the Roman Catholic Church in Quebec is mightily afraid of them, and is apparently determined to persecute mercilessly. **Liberty for Rome does not embrace liberty of conscience, except in countries in which she stands in a minority.** A Canadian Senator proved that to his cost in very recent history. Where Rome is in the ascendancy she brooks no criticism, she suffers no questionings.

The present interest of Pope Pius XII in liberty is highly commendable, if it means liberty, but the past record of the Roman Church justifies our looking upon it with the gravest suspicion. I wonder what the people of Abyssinia thought of Rome's love of liberty when she blessed Mussolini's Fascist troops on their mission of mass murder? I would like to hear what the people of Spain have to say of the liberty they enjoy under Roman Catholic domination. What liberty have the peasants of Italy or Ireland known? **Where the Roman Church rules liberty is as dead as in any totalitarian state.** Within the past century alone she has condemned "socialism, liberalism, communism, Bible societies, freedom of conscience and freedom of the press." And Rome never changes!

I am persuaded that the only liberty

known to this Church is liberty for herself, and so often in the past this has meant liberty to oppress and enslave, to bind and dominate those who come under her rule. Beware of her honeyed words, of her smooth, suave prelates! Today she pays lip service to liberty, but tomorrow when she stands in the majority she will not hesitate to bite the hand that has protected her.

All is not well with the Roman Church. Today communism is sweeping across Europe and threatening to island the Vatican. Rome fears communism and has good cause to fear it, for perhaps more than any other force in the world she has mothered this thing. When Pastor Andre Poulain of the French Reformed Church at Dieppe was with us recently he made this revealing comment. **"Communism is only a serious threat in Roman Catholic countries."** Where Rome rules, he argued, she so depresses and enslaves her people that eventually, when they throw off the yoke of slavery, and seek a new way of life, they find themselves incapable of accepting the democratic way of life. Instinctively the people turn to another totalitarian system, communism.

There is profound truth in that assessment and the map of Europe today is its best commentary. From Moscow to Madrid communism is an ever-present menace, but not in Great Britain with its Protestant heritage, and so far not in Canada. Is the Church of Rome today seeing judgment return to the House of God, and where she has sown the wind has she now to reap the whirlwind?

CONCLUSION

Across the whole earth today liberty is threatened, and the time is fast running out when we shall be able to preserve and protect it. The threat of another Dark Age is not past, and all of us are called upon to stand guard. Rome I am afraid, will offer little help. She will continue to play her old role and demand liberty only for herself. The burden of the battle must therefore rest upon the free Protestant world. We had better gird up our loins and arm us for this fight, for we fight "not against flesh and blood but against principalities and powers," but if God be for us, the victory is secure.

In one of his essays, Havelock Ellis claims that the great achievement of the Reformation was that it saved the Roman Catholic Church from complete destruction by compelling her to cleanse and cauterize her own life. This present Marian Congress in Ottawa will have done good, great good, if it will have awakened Protestants to realize what a priceless heritage is theirs and that under God they are being called upon today to play a great and glorious part in the defence of both truth and liberty without which man can neither worship nor glorify God aright.

The Editor's Mail Box

Dear Editor:

In the July issue of The Presbyterian Record (page 157, col. 3) the statement is made: "Presbyterian Publications had made a previous offer of sale to the Administrative Needs, asking that the Church pay \$45,000 for the goodwill, and take over publications."

We wish to point out that the offer of sale referred to was withdrawn several months before the Assembly met, and was not discussed at the Assembly.

The sum of \$45,000 was the total price asked for Accounts Receivable, stock of books and supplies, publications and goodwill, and not, as is implied in the Record statement, for goodwill alone. The term "goodwill" was used in the offer of sale in its usual sense, to denote "the favor or advantage in the way of custom which a business has acquired beyond the mere value of what it sells . . . or any other circumstance incidental to the business and tending to make it permanent" (Webster). In this instance the term "goodwill" included the copyrights, buying connections, mailing lists, editorial engravings and other similar assets of the company.

The report in the Record implies, further, that the Assembly discussed an offer of Presbyterian Publications to edit and publish the Record. The discussion in the Assembly was on the recommendation of the Committee on Administrative Needs that the offer of Presbyterian Publications be accepted. The recommendation of the Committee that the offer of Presbyterian Publications be accepted has been referred to a specially appointed committee for further study.

Yours truly,

NEIL G. SMITH.

It was decided in conference with the Convener of the Record Committee to print the above letter, handed in by the Rev. Neil G. Smith and Mr. Alexander MacEachern, that the Church may examine same and consider its significance. The Presbyterian Record Committee in 1946 and again in 1947 requested the General Assembly to appoint a special committee to investigate the entire question of publications for our Church.

* * *

Dear Editor:

First, let me congratulate you on the new "Record." It is now a real pleasure to look forward to it each month. You have done an excellent job in reshaping it and I hope the circulation increases to justify all the thought and endeavour you have put in to give our Church a worthy periodical.

Essequibo,
British Guiana.

EDWARD BRAGG.

ON THE RECORD BOOKSHELF



THE PASTOR AND THE CHILDREN
by Mildred Moody Eakin and Frank Eakin. The MacMillan Company of Canada, Limited. Price \$2.00.

There are many books dealing with the minister's responsibilities to the adult members of his congregation but few concerning his responsibility to the children. This book meets a long felt need in suggesting ways in which the minister can come to know and understand the junior members of his congregation and help them to grow in Christian experience. The book is written by an authority on the subject and is intended to overcome the serious negligence in most Protestant churches of leaving child nurture almost entirely to lay leadership.

Practical suggestions are given about talking with children, caring for their spiritual needs interesting them in the church, family days in the church, supervising the church school, giving help to parents, and many other related topics. Actual life situations are described so that the entire book makes fascinating and profitable reading.

—KENNETH M. GLAZIER.

* * *

THE LUMINOUS TRAIL, by Dr. Rufus M. Jones. The MacMillan Company of Canada, Limited. Price \$2.00.

A first reading of this book invites a second reading. The secret of its appeal may be attributed to the skill with which Dr. Jones has compressed considerable historical data into small space.

Chapter X is undoubtedly the most outstanding chapter in the book, and every reader will appreciate the inclusion of such names as Hans Denck, Sebastian Frank, Sebastian Costellio, Camillo, Jacob Boehme, and John Everard. By including such "lesser lights" in his list of luminaries, Dr. Jones has made a valuable contribution to the library of the student of Church history.

In asserting that "these times of ours call loudly for light and guidance," Dr. Jones has provided wonderful inspiration for those who would face the challenge of these times. Once again it is good to be reminded that the secret of St. Paul is the secret behind the power of the transmitter in every age, "Christ within the person."

In the concluding chapter we learn much about Dr. Jones himself, not from anything he says about himself, but from his reaction to the passing of his son Lowell. The Luminous Trail is both inspirational and educational.

—GEORGE A. MILNE.

* * *

PROGRAMME GUIDE FOR EXPLORERS — Published by The Ryerson Press, Toronto. Price \$1.00.

This interesting booklet is the guide for a week-day programme of religious education for Juniors prepared by a joint-committee of the Baptist, United and Presbyterian Churches of Canada.

The programme provides material for one year and is written for the nine year old boy and girl. Other Guides will follow to complete the three Exploring years 9-11.

Each Guide contains three projects, one on the Home, one on the Church, one on the Community. This year's contains outlines of Trips and Quests, stories, readings, hymns, games and projects. Many pages of patterns or stencils are included to aid the Explorer in his Quest.

Every leader interested in the Explorer Movement will find this Programme Guide invaluable. Any worker with children between the ages of nine and eleven will find in it excellent material.

—A. N. McMILLAN.

* * *

WILLIAM BELL; PARSON AND PIONEER; by Isabel Skelton. Ryerson Press, Toronto. \$4.00.

Original sources for a biography, such as Mrs. Skelton has written, would appear in the majority of instances to have perished. Consequently her book, documented from the Journals of a pioneer minister, who came to Canada 130 years ago is a greatly treasured contribution. The life of the times is depicted faithfully, through the eyes of a severe, austere Presbyterian minister, whose place in the community life and frequent journeyings gave him a rare opportunity for observation.

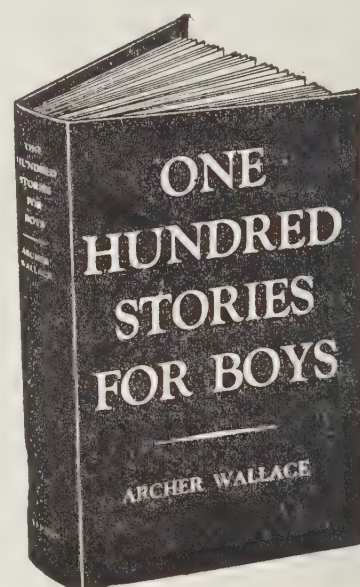
The early struggles of the military settlement at Perth, where the environment was not conducive to the founding of Church or school are clearly depicted.

ed. A less determined and less industrious minister, than William Bell of Perth, might have succumbed to the pagan tendencies of the frontier, nevertheless there was on his part a narrowness of outlook that created antagonisms.

The whole tale is ably told. For the writer has sufficient sympathy with the pioneer parson to appreciate his strength and yet note his weakness. William Bell was a man of faith and courage and when one was so zealous for his Master, amid such discouraging primitive conditions, the authoress may justly describe him as, "A happy warrior." All interested in pioneer conditions in the Dominion will value the accurate pictures of this book, from the journal of one who lived amid these scenes for forty years, constantly seeking to point the more excellent way.

—JOHN McNAB.

* * *



* * *

ONE HUNDRED STORIES FOR BOYS, by Archer Wallace. Ryerson Press, Toronto. \$2.00.

Many wonderful books have been written for boys by Dr. Archer Wallace. These books have told the stories of handicaps overcome, lessons learned the hard way and how by adaptation, perseverance or stick-to-itiveness, seemingly impossible obstacles were surmounted. No wonder these books of his have been translated into many languages for the youth of other nations.

This book continues the Wallace tradition. It tells the story of a king's son, who found that there "was no royal road to learning." One poor lad, an apprentice cobbler, who wrestled with poverty and inadequate early scholastic foundations lived to become the renowned Professor Henry Jones, occupying for 28 years the chair of Philosophy in Glasgow University. Leaders of boys and ministers will find ready-to-hand illustrations that will interest and stimulate youth.

—JOHN McNAB.

Across the Dominion

BERMUDA

MEMORIAL DEDICATED

HAMILTON—An outstanding event in the life of St. Andrew's took place on Sunday, May 4, when the first stained glass window was dedicated by the minister, the Rev. Victor E. Ford, and unveiled by its donor, John Foggo Eve, in memory of his grandfather, Robert Crawford.

The beauty of St. Andrew's is greatly enhanced by this munificent gift. The window executed by Douglas Hamilton of Glasgow, Scotland, will place it amongst the many treasures of the Colony and will be a source of inspiration to all those who worship at St. Andrew's in the years to come.

The vine, which is the background motif, represents the Christian Church, "I am the Vine, Ye are the branches." Beneath the main part of the window a commemorative panel records the work of Robert Crawford, one of the founders of St. Andrew's Church. The commemorative panel reads as follows:—

"To the Glory of God and in Affectionate remembrance of Robert Crawford, who, in 1843, was one of the first to seek the establishment of Presbyterian worship in Hamilton; became a founder of this church in 1846 and was appointed by the Governor an original trustee.

"Born in Glasgow, Scotland, on July 25, 1797. Died in Bermuda August 6, 1865."

* * *

THE MARITIMES

AN ISLAND ANNIVERSARY

ALBERTON, P.E.I.—On Sunday, July 20, this congregation celebrated its 116th anniversary for on that date 1831 the heads of 14 families organized the Alberton Presbyterian Church. The service was conducted by the minister, the Rev. George B. Cunningham, a recent graduate from Knox College, whose home is in Orillia. Mr. Cunningham served as student-minister in this charge last year, and we were fortunate in having him return as an ordained minister. The special offering of the day was designated for "The Manse Fund," as the congregation recently purchased a Manse.

The following Tuesday the Presbytery of P.E.I. met in this church with the Moderator, the Rev. T. A. A. Duke of Belle River, in the chair and the Rev. G. C. Webster of Zion Church, Charlottetown, acting clerk. A service of Recognition for Mr. Cunningham was held that evening.

During the 116 years the congregation

has given many sons to the ministry, the Gordon brothers, George and James, missionaries martyred in Erromanga, the late Rev. F. H. Larkin and the Rev. D. J. Fraser, D.D., of Montreal College, and his brother, the Rev. J. K. Fraser, D.D., who lives near Alberton.

* * *

MISS ANNIE MOSER HONOURED

MOSER RIVER, N.S. — Miss Annie Moser was honoured on her retirement from the office of Treasurer of this congregation by the presentation of a sum of money. Edwin Moser, her father, was Treasurer for 45 years and on his death Miss Moser took over this office. At present she is serving as Record Secretary.

From the community Miss Moser received a radio in recognition of her many years as Postmistress.

The Moser River congregation is well cared for by Miss Catherine MacFarlane, deaconess. Since coming here much has been done to improve the property and the church has been freed of debt. The building has been painted, the interior redecorated, and a new lighting system installed. At present Miss MacFarlane is conducting a Bible Training School.

* * *

ONTARIO

DR. ANGUS MacIVER HONOURED

WYOMING—The clergy and citizens of Wyoming, met at St. Andrew's Presbyterian Church, with the congregation of St. John's Presbyterian Church, Aberarder, to honour the minister, the Rev. Angus MacIver, D.D., in recognition of the Degree of Doctor of Divinity conferred upon him by Knox College.

The ceremony was presided over by the Rev. J. M. Macgillivray, of Sarnia, the only other Doctor of Divinity in Sarnia Presbytery. An address to Dr. MacIver was read by Stewart Smith, Clerk of Session of Wyoming. A doctor's gown and cassock was presented, and Dr. MacIver was robed by Alex. Wilkinson, of Aberarder. Mrs. MacIver, presented with a corsage on entering the church, was also presented on behalf of the congregation by Mrs. Nicholson, with a bouquet.

Greetings were brought from Presbyterians of Petrolia, the United Church, St. John's Anglican Church, Wyoming, and the Anglican Clergy of the Deanery of Lambton. Rev. John MacLeod recently arrived from Scotland to the Presbyterian Church in Canada, who will take up work in Sarnia Presbytery, brought greetings from the Western Isles of Scotland from whence Dr. MacIver had come years before.

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(Miss Mildred Cable, missionary, traveller and author, at Bible Society Annual Meeting, May, 1947)

Help the Society in every way possible, through your local **Auxiliary** or **Branch**.

Across the Dominion

FIRST SOD TURNED

HAMILTON — The ground was broken for the Sunday School basement of St. Columba Presbyterian Church June 30. J. R. Marshall, President of the Hamilton Presbyterian Church Extension Union, turned the first sod at the corner of Main and Weir Sts. The Rev. S. Moore Gordon, minister, opened the service with the Doxology. This was followed by an invocation led by the Rev. C. L. Cowan, D.D., of St. Andrew's. The Rev. S. H. Hill of St. Enoch's read the Scripture after which prayer was offered by the Rev. N. MacDonald, Ph.D., of St. John's. D. C. MacInnis then read a sketch of the activities regarding St. Columba. Having adopted the name of St. Columba the first service was held in April 1944. Since the first service of worship, building plans have been discussed. Now a portion of the first unit of our building has been commenced.

The Moderator of the Hamilton Presbytery, the Rev. D. J. Donaghue of Ancaster, dedicated the ground.

* * *

SUNDAY PREPARATORY SERVICE

HAMILTON — The Preparatory Service, which in the Old Country has been largely discontinued, has been causing concern in Canada for many years. We have been as children clinging to the garments of a dead parent, hoping upon hope that some life still remains.

The Session of New Westminster decided to hold the Preparatory Service on the Sunday evening preceding the June Communion. That evening service showed a decided increase and the number witnessing the reception of 17 new members was larger than the combined attendance at the four yearly Friday evening Preparatory Services. Many commented that the change was a wise one.

99 YEARS OF PRESBYTERIANISM

ASHFIELD — This congregation celebrated its founding as a mission station in 1848. The first Church building was erected in 1858 and the present building in 1906. The anniversary preacher was the Rev. W. S. Sutherland of Whitechurch.

The early settlers to this part of Ashfield township were Presbyterians. The virility of their Christian faith is seen in that they perpetuated their Christian faith in this community. Though they laboured hard to clear the land and establish their own homes they did not neglect the worship of God. Long before they were able to erect the first Church building they met together for worship of God. The activity of the elders, and regular family worship played

New Church Opened In British Guiana

"Hopkins Memorial Canadian Mission Church" was opened and dedicated on Sunday, May 11, at Huis T'Dieren, a small village on the Essequibo Coast. The new church replaces a small building which served for a number of years but which had to be abandoned a couple of years ago on account of its unsafe condition.

The new Hopkins Memorial measures 45 feet x 20 feet with an additional room 10 feet x 10 feet which serves as the missionary's "lodging" when in that area. When "pewed" it will have cost in the vicinity of \$2,000, towards which the Foreign Mission Board contributed \$500 and the W.M.S. (E.D.) \$125. Such a lovely church would have been impossible but for the kind and generous bequest of the late Mrs. Bessie Hopkins, which was forwarded by the Fairview Church W.M.S., Vancouver, of which she was an active member. The building was opened by Mrs. W. U. Mapp, wife of the District Commissioner of Essequibo.

a great part in the fostering of Christian life during those early days. Let us not neglect these things in our day.

* * *

INDUCTION AT ST. ANDREW'S

PICTON — On May 28 at St. Andrew's the Rev. P. B. Reid, B.A., was inducted by the Presbytery of Kingston into this pastoral charge. Mr. Reid served this field as a student for two summers and then served the Church in the West and returned here under Call. He is the first inducted minister in several years. The service was conducted by the Moderator, the Rev. C. E. Kidd, the steps narrated by the Rev. W. Turner, and the charge given by Dr. D. N. MacMillan. At the first Communion Service over 100 were present, the largest in many years. The people are hopeful for a bright and fruitful future.

* * *

MEMORIALS DEDICATED

HILLSBURGH — In St. Andrew's Church a Baptismal Font was dedicated in memory of three men of the congregation who were killed in action in World War II: Sgt. Allan McFee, Sgt. William Maxwell, and Cpl. Ralph Brady. The memorial was unveiled by Mrs. John McFee and Mrs. J. Maxwell while the congregation made the dedication responses. The Rev. Dr. George Aitken, the minister, preached on "A Soldier's Sacrifice," from John 15:13. On a later Sunday the Honour Roll was formally dedicated and placed in the vestibule of the church.

HALIFAX, N. S.—In the vestibule of the church you will see a poster on the wall. A special offer is being made by the "Presbyterian Record" for the remainder of the year. The Church paper is now vastly improved and has so much valuable news that it should be in every home. Give your name and subscription to one of the ushers.

(From the calendar of

St. David's Church, Halifax.)



The New Church at Essequibo, British Guiana



*The Kirk at Alberton, P.E.I.
Home Church of the Gordon Martyrs*

Across the Dominion

WESTMINSTER CAMP DEDICATED AT LEFROY

BARRIE—At a service of dedication, June 21, Holiday House, Lake Simcoe, near Lefroy, became Westminster Camp. The oldest girls' camp in Ontario, established 40 years ago as a camp for the girls of St. Andrew's Presbyterian Church, Toronto, has now been taken over by the Women's Missionary Society of the Presbyterian Church in Canada as a camp for Leadership Training, Bible Study and Missionary Education.

Members from Barrie and Toronto Presbyterial, and from the Presbytery of Barrie were present at the service, which was conducted by the Moderator of Presbytery, the Rev. D. H. Currie, of Stayner. Mrs. Daniel Strachan of the W.M.S. gave a brief outline of the history of the property. It was purchased in 1946 by the W.M.S. Improvements were made and new equipment bought and now it stands ready to be used by church groups in the surrounding Presbyterials. The Auxiliaries of Barrie Presbyterial gave many quilts and other supplies.

Mrs. J. G. Inkster, president of the W.M.S. (W.D.), related Westminster Camp to the general programme of the organization and described the possibilities of useful service which lie in its future. The ladies of District No. 1 served lunch.

* * *

MISSIONARY NURSE IS DESIGNATED

First foreign missionary from this area in almost a half century, Miss Mary Nichols, RN, was designated as missionary to India in the service of the Presbyterian Church in Canada at an impressive service in Westminster Church, Smiths Falls, on July 4. Representatives of all sections of the eastern division and Lanark and Renfrew Presbytery were in attendance.

Rev. J. K. Lattimore, minister of Westminster, conducted the designation service, while Rev. J. MacBeath Miller, formerly of Smiths Falls and now of Edmonton, and Rev. R. B. Milroy, of Perth, delivered addresses, both referring to the fact that the late Dr. Margaret O'Hara, famed missionary in India, was the last person from Westminster Church to be designated for foreign service. Miss Nichols also will serve in India, leaving in September for Jobat hospital in the central part. Numerous presentations were made the popular Smiths Falls girl from various branches of the church.

Daughter of Mr. and Mrs. David Nichols, she graduated from Royal Victoria Hospital, Barrie, and from the Toronto Bible College.

KNOX ALUMNI MEMORIAL

The Alumni of Knox College has authorized the placing of a memorial in the Chapel to commemorate the members of the association who were killed in action or who died in active service.

Unless we hear to the contrary the only names to be included on the plaque are—

Herbert G. Christie
Charles Richard Morley
A. Gordon Rintoul
Maldwyn A. Williams

—Should there be others?

Since we hope to make this memorial a fitting tribute to their unselfishness, any donations for the work should be sent direct to any member of the committee.

It is the earnest prayer of the Alumni that the graduates of Knox College respond with enough enthusiasm to complete this project, and with the same spirit as these ministers and students laid down their lives.

The members of the committee are the Rev. R. Currie Creelman, M.B.E., Weston; the Rev. D. P. Rowland, M.C., Toronto; and the Rev. T. G. M. Bryan, Morriston.

* * *

MANITOBA

DESIGNATION SERVICE

WINNIPEG—The Presbytery of Winnipeg met in Norwood Presbyterian Church, July 13, for the Designation to the Mission Work of our Church of the Rev. J. C. Eldon Andrews, under appointment to Yunnan Province, China. The Rev. Dillwyn T. Evans conducted the service of worship and the sermon was preached by the Rev. Douglas C. Hill. The designation ceremony was conducted by the Moderator, the Rev. P. Ferguson MacSween. Rev. Eldon and Mrs. Andrews were warmly greeted by a large congregation and they take with them the whole-hearted interest and support of the Presbytery of Winnipeg. The Rev. P. F. MacSween also brought a message from the Board of Missions to Mr. and Mrs. Andrews expressing the joy and pride of the Board in this young couple. They sailed for China on August 8 from San Francisco.

* * *

JOINS CHURCH AT 82

NEEPAWA—An event of unusual interest to our many Church members took place in Knox Church, Neepawa. At the age of 82 years and on his birthday Mr. G. A. Blackwell became a member of the Presbyterian Church. Uniting with the Church at the same Communion Service were Mrs. Blackwell (his wife), a daughter, Ellen, and a grandson, Robert.

Born in England, Mr. and Mrs. Blackwell lived in Australia for four years then returned to England and after a stay of seven years made Canada their

home. Two members of their family of ten reside in Neepawa and are very active in Church work.

* * *

INDUCTION AT ST. JAMES

WINNIPEG—The Presbytery of Winnipeg met in St. James Presbyterian Church, June 19, for the Induction of the Rev. Douglas C. Hill. The service of worship was conducted by the Rev. W. Gordon Maclean, D.D., and the sermon was preached by the Rev. A. F. Howick, D.Th. The Moderator, the Rev. P. Ferguson MacSween, then proceeded with the Induction after which the Rev. James Dunn delivered the address to the newly inducted minister and people. Following the service the ladies of St. James entertained at a social hour. Rev. Douglas Hill came to St. James after serving in the Chaplaincy Service.

OBITUARIES

REV. WILLIAM SIMONS

A pioneer Presbyterian missionary of Alberta, Rev. William Simons died in Edmonton July 15. Born in Lake Beauport, Quebec, 1861, Mr. Simons studied theology at Manitoba College and later was appointed to his first mission field in Alberta in 1899. Following this he held charges at Slocan, B.C., and Vermilion, Alta. Mr. Simons was superintendent of missions for the Presbyterian Church in northern Alberta from 1912 until 1925. Later he served Killam Church and then Rupert Street Presbyterian Church in Edmonton until ill health forced him to resign two years ago.

Surviving are one son, Lorne; two daughters, Mrs. William Megahy and Evelyn Simons, all of Edmonton. The funeral service was conducted in First Presbyterian Church with Rev. Glen Campbell and Rev. J. Herbison officiating.

MRS. HENRIETTA A. P. WYLLIE

Mrs. Henrietta Anne Porte Wyllie, an active church and social worker, wife of the Rev. William A. Wyllie, died at Kamloops July 9. Mrs. Wyllie was born in Picton, Ontario, moving to Kamloops at the turn of the century where her husband was minister from 1904 to 1912. She taught Sunday School for 40 years at St. Andrew's Presbyterian Church, was instrumental in founding the local I.O.D.E. Chapter and was also president of the Women's Auxiliary to the hospital. Perhaps Mrs. Wyllie's outstanding work was with the W. M. S. She was for some time President of Kamloops Presbyterial and also served on the Provincial Board. Coming to Vancouver in 1941, Mrs. Wyllie carried out similar work.

Surviving are her husband, one daughter, Mrs. Wallace Coburn; one son, W. J. E. Wyllie; and five grandchildren.

JOHN BOULTER

The congregation of Stanley, Presbytery of St. John, suffered loss in the death on June 11 of its representative elder and Clerk of Session, John Boulter. Mr. Boulter was a high type of citizen and the community as a whole greatly regrets his passing. His long association with the Church, and his fidelity to all its work and activities were notable.

MRS. M. BELL

St. Andrew's Presbyterian Church, Qu'Appelle, Saskatchewan, lost one of its faithful and stalwart members in the passing of Mrs. M. Bell on July 17.

Mrs. Bell came to Canada in 1891 living continuously in Qu'Appelle ever since and has held the respect of all who knew her. Her influence and testimony in the work of the Church was an inspiration to all.

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Coast to Coast Broadcasts

Church of the Air—Every Sunday, 4.30 5.00 p.m.—

CBC—Sept. 21, 4.30 p.m.—Rev. James Clarke, Prince Albert, Sask.

CBC—World Church News — Every Saturday, 1.15 p.m.

CBL—Sept. 7, 11.00 a.m.—Rev. C. Steinmetz, Hungarian Presbyterian Church, Toronto.

CBL—Morning Devotions, 8.15 a.m. week of Oct. 6—Rev. R. Manning, High Park Presbyterian Church, Toronto.

CFAB—Windsor, N. S., Sept. 21, 11.00 a.m. (Every Fifth Sunday).

CFCO—Every Sunday, 1.15 p.m.—Chatham Presbytery.

CHEX—First Sunday, each month, 11.00 a.m., St. Paul's, Peterborough.

CJAT—Trail, B.C., Every Sunday, 9.00 p.m. (P.S.T.).

CKCR—Every Sunday, 6.30 pm. — St. Andrew's, Kitchener.

CKNX—Wingham, Ont., Tuesdays, 8.00 p.m., "The Presbyterian Broadcast," Every Sunday, 7.00 p.m.

CHOK—Sarnia, First and Third Sundays each month—11.00 a.m.

CBM—Morning Devotions, 8.15 a.m. Oct. 2-4—Rev. Dr. W. Orr Mulligan.

CBM—Montreal, Que., Sept. 21, 11.00 a.m., Stanley Presbyterian Church.

CJAD—Montreal, Que., Sept. 21, 7.30 p.m., Stanley Presbyterian Church.

CKTS—Sherbrooke, Que., Fourth Sunday each month, 11.00 a.m.

CKTS—Morning Devotions, 8.30 a.m. Sept. 4 - 6.

CKVL—Sept. 28, 11.00 a.m., First Presbyterian Church, Verdun. (Every Sixth Sunday).

CFCY—Charlottetown, P.E.I., The Kirk of St. James, Second Sunday each month, 11.00 a.m. (A.S.T.)

CFCH—North Bay, Ont., Sept. 21, 11.00 a.m., Rev. J. A. Munro.

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| September 1— | Galatians 1:11-19. |
| September 2— | James 1:1-6. |
| September 3— | James 1:17-27. |
| September 4— | James 2:1-8. |
| September 5— | James 2:14-23. |
| September 6— | James 3:1-13. |
| September 7— | James 5:10-20. |
| September 8— | I John 1:1-7. |
| September 9— | I John 5:11-21. |
| September 10— | I John 4:7-14. |
| September 11— | I John 4:15-21. |
| September 12— | John 15:8-14. |
| September 13— | John 15:15-21. |
| September 14— | John 3:9-17. |
| September 15— | Rev. 1:4-18. |
| September 16— | Rev. 2:1-7. |
| September 17— | Rev. 2:8-11. |
| September 18— | Rev. 2:12-20. |
| September 19— | Rev. 3:1-6. |
| September 20— | Rev. 3:7-13. |
| September 21— | Rev. 3:14-22. |
| September 22— | Rev. 4:1-6. |
| September 23— | Rev. 7:9-17. |
| September 24— | Rev. 11:15-19. |
| September 25— | Rev. 21:1-7. |
| September 26— | Rev. 21:10-14. |
| September 27— | Rev. 21:21-27. |
| September 28— | Rev. 22:1-7. |
| September 29— | Acts 1:1-6. |
| September 30— | Acts 1:7-14. |

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UNIFORM S.S. LESSONS

LESSON — SEPTEMBER 7

James Urges Clean Speech
James 3:1-13

Golden Text: Matt. 12:37

LESSON — SEPTEMBER 14

John Teaches the New Commandment
I John 4:7-21

Golden Text: I John 4:11

LESSON — SEPTEMBER 21

John Writes to the Seven Churches
Rev. 1:4-18

Golden Text: Rev. 1:18

LESSON — SEPTEMBER 28

John's Picture of Worship in Heaven
Rev. 7:9-17

Golden Text: Rev. 7:17

LESSON — OCTOBER 5

The Ascension of Jesus
Acts 1:1-14

Golden Text: Acts 1:8

Temperance Forces March Forward

The British Columbia Temperance Forces have won a notable victory over the big liquor interests and the Wet Press at the recent sessions of the B. C. Legislature in Victoria. "There will be no cocktail bars. There will be no beer and wine in restaurants," said Attorney General Hon. G. M. Wismer, K. C. — further, said he "I have been inundated with resolutions, letters and telegrams from large and influential groups protesting against any change that would make liquor easier to get. There was no real public demand in favour of increased facilities."

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Church Calendar

Material for ensuing number must reach the office by the 5th of the month

VACANCIES

Synod of Maritime Provinces:

Dalhousie, N. B., Mod., Rev. E. H. Bean,
The Manse, New Mills, N. B.

Synod of Montreal and Ottawa:

Finch and Crysler, Ont., Mod., Rev. Maurice D. McNabb, Farran's Point.
Ottawa, Ont., Knox, Mod., Rev. A. Ian Burnett, 58 Powell Ave.
Spencerville, etc., Ont., Mod., Rev. M. W. Heslip, Prescott.

Synod of Toronto and Kingston:

Caledon East, Claude, Ont., Mod., Rev. T. O. Miller, Orangeville.
Harriston, Ont., Knox, Mod., Dr. K. H. Palmer, Palmerston.
Islington, Ont., Mod., Rev. J. D. Cunningham, Long Branch.
Madoc and Tweed, Ont., Mod., Rev. W. H. V. Walker, Stirling.
Sonya, etc., Ont., Mod., Rev. L. Shein, Ph.D., Leaskdale.
Sutton, etc., Ont., Mod., Rev. D. C. McLelland, 22 Brookdale Ave., Toronto.
Toronto, Ont., Beaches, Mod., Rev. K. W. House, 137 Strathmore Blvd., Toronto.
Tottenham, etc., Ont., Mod., Rev. B. F. Andrew, Alliston.

Synod of Hamilton and London:

Atwood, Ont., Mod., Rev. W. E. Kelley, Listowel.
Auburn & Blyth, Ont., Mod., Rev. L. C. Jorgensen, Bluevale.
Corunna, Ont., Mod., Rev. James F. Bell, Point Edward.
Glamis, Ont., Mod., Rev. W. E. Smyth, Paisley.
Kintyre, Wardsville, Ont., Mod., Rev. A. C. Young, Glencoe.
London, Ont., New St. James, Mod., Rev. John Fleck, 111 Elmwood Ave., London.
Southampton and Elsinore, Ont., Mod., Rev. John Hart, Port Elgin.
Windsor Knox, Amherstburg, Ontario, Mod., Rev. D. K. Perrie, Leamington.

Synod of Manitoba:

Brandon, St. Andrew's, Mod., Rev. W. O. Nugent, 315—12th St.

Synod of Alberta:

Lloydminster, Alta., Mod., Rev. H. Grove, Chauvin.
Wainwright, Alta., Mod., Rev. G. Troyer, 11527 - 86th St., Edmonton.

INDUCTION

Kincardine, Ont., Rev. H. Douglas Stewart, July 24, 1947.
Rodney, New Glasgow, Ont., Rev. T. E. Kennedy, Sept. 4, 1947.
Warkworth, Ont., Rev. C. A. Mullin (Stated supply for one year).

DEATHS IN THE MINISTRY

Rev. M. G. Garabedian, Calgary, Alta., June 20, 1947.
Rev. William Simons, Edmonton, Alta., July 15, 1947.

VACANCY

Corunna is seeking a minister. This charge has a Manse, renovation almost completed. They are offering \$2,000 yearly. The community is close to the rapidly expanding city of Sarnia. Ministers interested please apply to Rev. James F. Bell, Point Edward, Ont.

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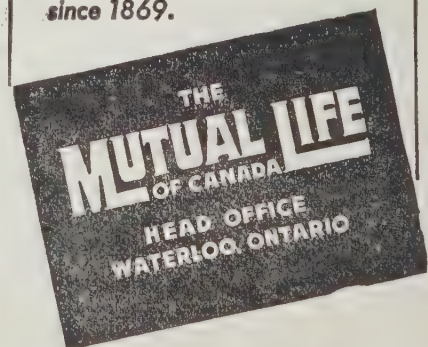
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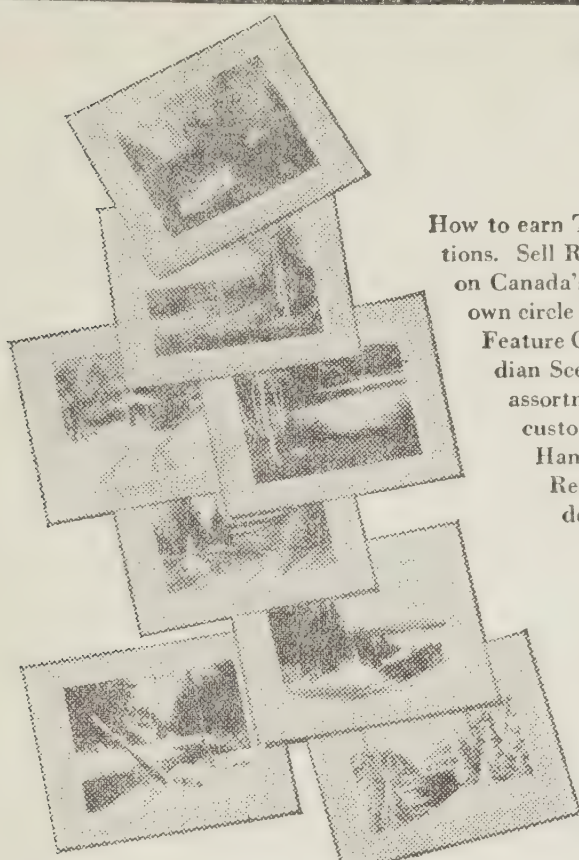


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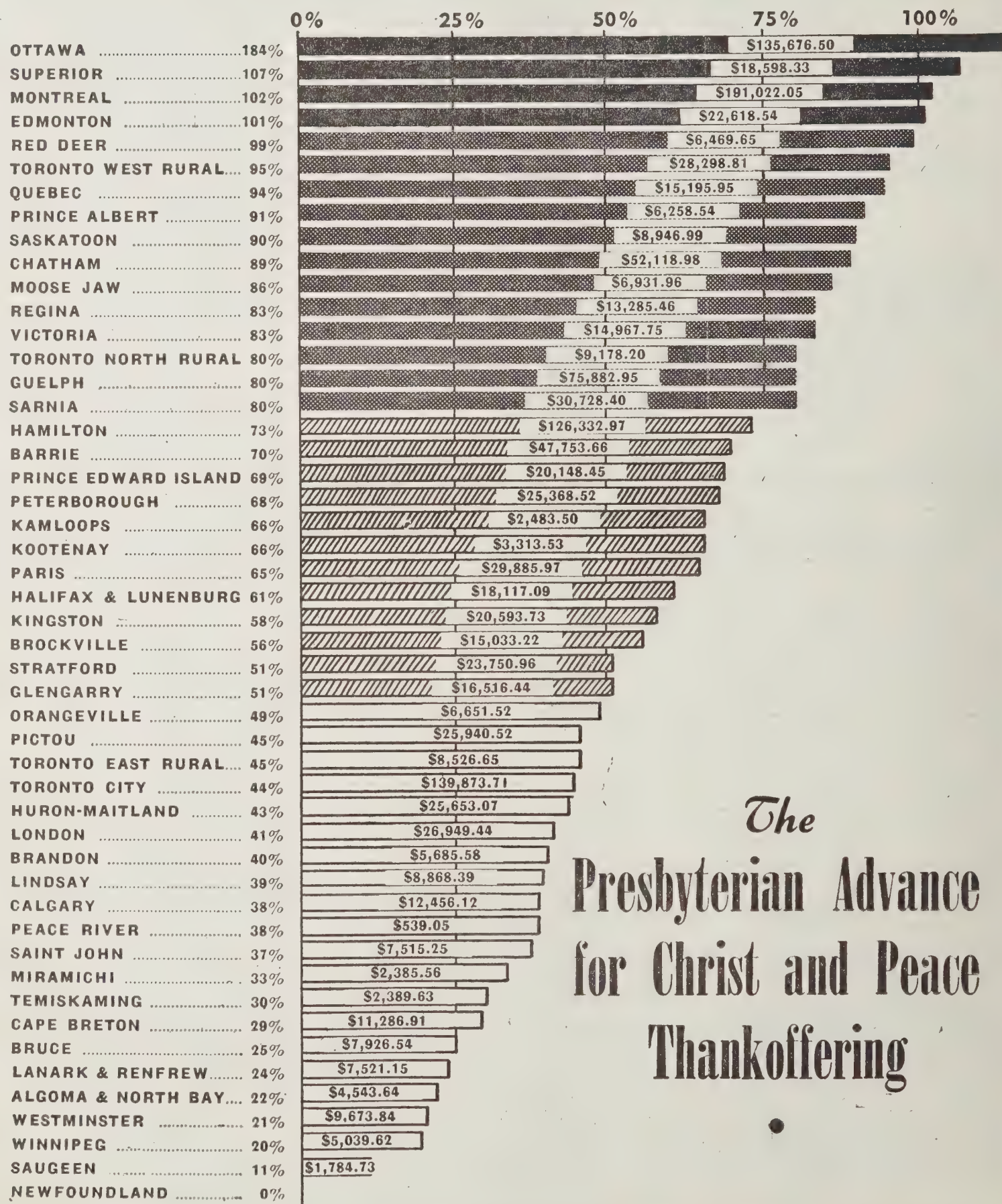
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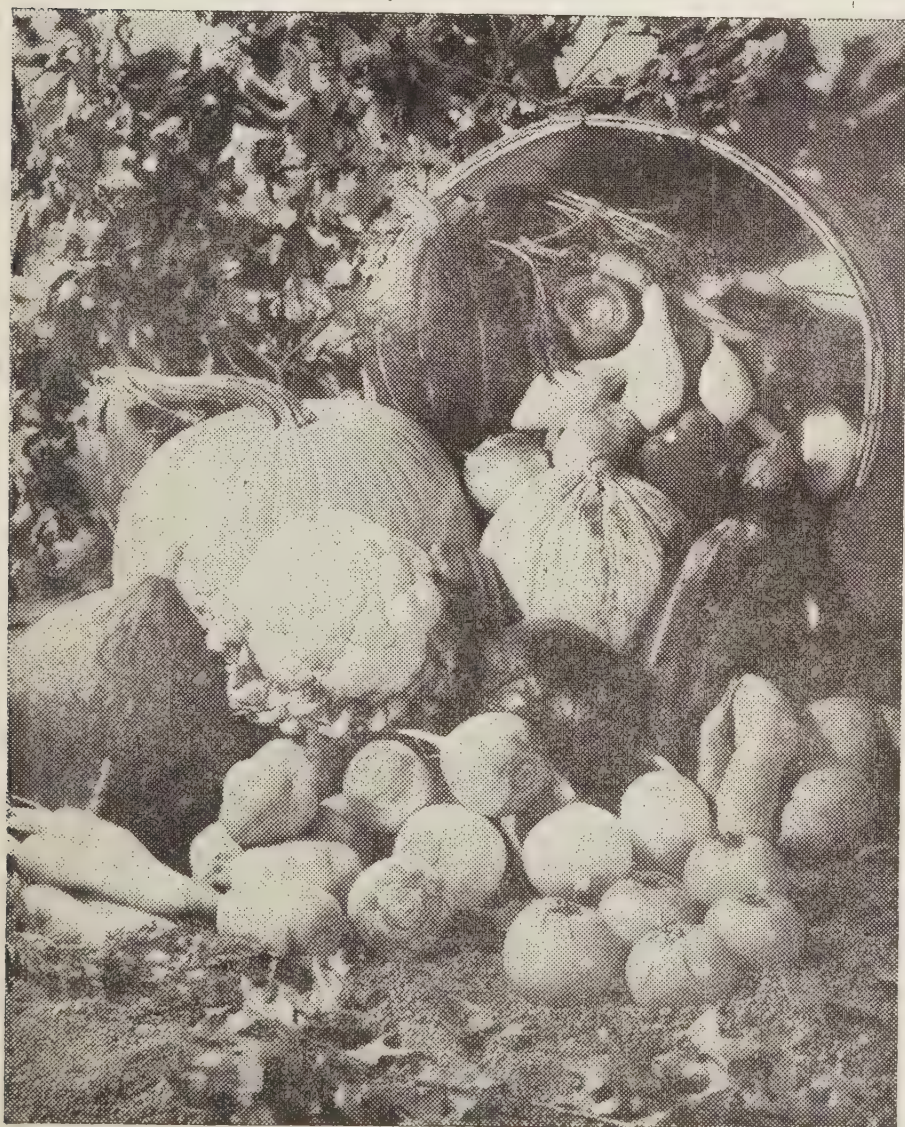
The

OCTOBER, 1947

PRESBYTERIAN RECORD



OFFICIAL JOURNAL OF THE PRESBYTERIAN CHURCH IN CANADA



*"Seedtime and Harvest shall not cease."
Thanks be to God,*

—Ewing Galloway

In This Issue . .

THE FORMOSAN HEADHUNTERS

by George W. MacKay

THE SMILE OF GOD

by H. Beverley Ketchen

OCCUPYING A YUNNAN OUTPOST

by R. Malcolm Ransom

ONLY OUR LAYMEN CAN DO IT

Editorial

OUR BUDGET FUNDS DURING SEVEN YEARS

See pages 228-9

A GIFT FROM KING JAMES for children and youth



VOL. LXXII * * * * NUMBER X

The PRESBYTERIAN RECORD

Established 1876

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On The Record

REV. R. MALCOLM RANSOM is our missionary in Yunnan working under the Church of Christ in China at the direction of our Presbyterian Mission Board.

REV. GEORGE W. MacKAY whose father Dr. George Leslie MacKay founded our Formosan Mission 75 years ago writes of one of the head-hunting tribes that have come under the influence of the Gospel.

JACK COOPER of Winnipeg forwarded notes on the Christian Youth Conference at Lund, Sweden, where he attended as our representative.

The chart on the middle spread pages was a feature of the meetings of the General Assembly and the chart showing the progress of Budget Givings was prepared by the REV. A. NEIL MILLER, B.D., Brampton.

The attention of our whole Church is directed to the brief article on Food for Britain since the reduction of the ration allowance has made the Motherland dependent upon the Commonwealths for assistance. (See page 235).

Meditations

A MAN wrapped up in himself makes a pretty small bundle.—SELECTED.

* * * *

The ministry of evangelism is a charge laid upon the whole Church by its Lord. It is the very essence of the Christian Calling.

—TOWARDS CONVERSION OF ENGLAND.

* * * *

Ye shall receive power when the Holy Ghost is come upon you: and ye shall be my witnesses.

—ACTS OF THE APOSTLES 1:8.

* * * *

A Church which ceases to be missionary will not be, and cannot rightly expect to be, 'Spiritual.'

—WILLIAM TEMPLE.

* * * *

It is more profitable to hear God's word in preaching than to hear mass.—ST. BERNADINE OF SIENNA.

* * * *

I have got the biggest job that I have ever tackled in my life. I am trying to open the mouths of the people in the pews.—WILSON CARLILE.

* * * *

Personal witness to Christ must always be two-fold in character: a life that reflects the love of Christ in human affairs, and spoken testimony to Him as Saviour and King.

—TOWARDS CONVERSION OF ENGLAND.

* * * *

The spiritual interpretation of life teaches us that all human life is sacred: that we are members one of another; that the things which we have in Common are greater than those which divide; that each is his brother's keeper.

—W. L. MACKENZIE KING.

* * * *

An empty stomach is a bad thing: an empty head is much worse, but an empty heart is a catastrophe.

—L. E. GOSSELIN.

* * * *

Why should not a team of witness go from one parish to another to join in a campaign of witness, just as they go to play cricket or football. We must turn our congregations into teams of evangelists.—WILLIAM TEMPLE.

* * * *

A totalitarian regime may be benevolent in intention; but in so far as it hinders or prevents the development of true personality through choice and freedom, it is a soul-destroying tyranny; it forgets that, "man does not live by bread alone."—NATHANIEL MICKLEM.

* * * *

The Gospel is a message of redemption and forgiveness and speaks in an unknown tongue to those who feel that they have done nothing to require forgiveness and have no need of redemption.—W. R. MATTHEWS.

* * * *

Great sermons are nuisances. Show sermons are the temptation of the devil.—HENRY WARD BEECHER.

* * * *

Depart from me, for I am a sinful man, O Lord.

SIMON PETER.

* * * *

To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.

—WILLIAM TEMPLE.

The Smile of God

TRAVELLERS tell us that the unsophisticated natives of Africa refer to a lovely fertile spot in the desert with a word which means "the smile of God." It is a great thing to have a little poetic imagination and to be sensitive to the romance of Providence, like the Psalmist who could hear the hills clapping their hands and shouting with joy, or like the prophet Malachi who could picture God opening the windows of heaven and pouring out blessings with reckless extravagance, or like the Apostle Paul who said to the Corinthians, "What have you that you did not receive?"

City folks especially are apt to overlook or ignore the Divine romance of the harvest. So many things intervene between our daily bread and the creative hand. We are so inclined to think only of the part we ourselves have played and attribute so much to our own industry and enterprise, that it is rather a rare thing to acknowledge that it is in God we live and move and have our being.

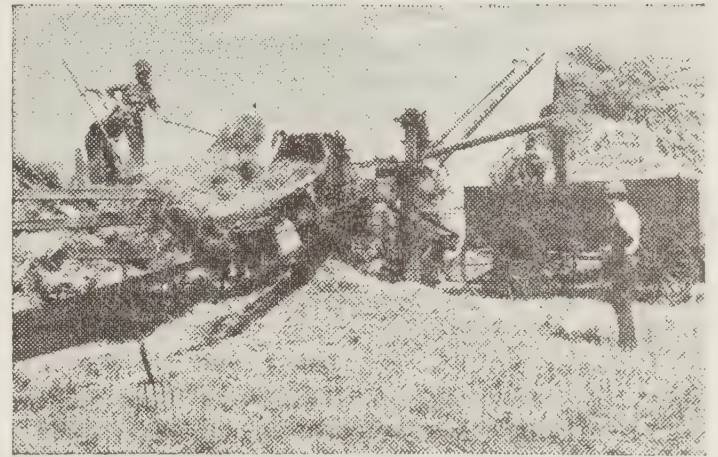
And yet but little thought should convince us that if God were to stay His hand in the works of Nature the cleverest would soon be at their wits' end.

The Thanksgiving season reminds the thoughtful and "pure in heart" that however shrewd and industrious and capable we may have been, the gifts of God have been the basis of all our gains and His generous Providence has been the background of all our blessings.

We are not indulging in mere sentimental fancy or poetic license when we sing our Doxology. Human ingenuity has achieved wonders and by intelligent industry and enterprise we have increased the productivity of this amazingly resourceful land until it has become the envy of the world, but surely among my readers no one is materialistic enough to "withdraw enchantment's veil" from Creation's face and ascribe to "cold material laws" what really is the generous work of Him "from whom all blessings flow!"

Daily bread is just as great a mystery as the radio. "We plough the fields and scatter the good seed on the land, But it is fed and watered by God's Almighty hand."

And among all the inhabitants of the earth few if any have so many reasons for Thanksgiving as the people of Canada. The poorest in this country are better off than the rich in that "sceptred isle" to which all freedom loving peoples owe so much. We do not know what hunger means. As a people we in Canada have an almost incomparably goodly heritage and if



—Canadian Pacific Railways

Harvesting on the Prairies.

we are not mentally phlegmatic or spiritually insensitive we must borrow the language of the Psalmist and say, "What shall I render unto the Lord for all His gracious benefits?"

But I would have you think of something more than the fruits of the field and the cattle upon a thousand hills. "Man does not live by bread alone."

It may be that the year has not brought you any great outstanding blessing, or that Fortune has not given you a very radiant smile, but once a great heroic servant of God, well acquainted with ups and downs, said "Rejoice in the Lord always," for "we know that all things work together for good to them that love God."

You remember, no doubt, the beautiful poetic symbolism of the ancient "Feast of Tabernacles." When the harvest had been gathered they devoted a whole week to Thanksgiving. They made booths of the branches of palm trees and willows interwoven and there they rejoiced before the Lord seven days."

Life is an intermingling of joy and sorrow. The happiest life is not all joy nor is the saddest all sorrow. But those early Hebrews recognized the goodness of God in the experiences represented by the willows as well as in those represented by the palm branches. And surely since Jesus revealed God as a Father our faith in His Providence should be at least as strong as that of those primitive Hebrews.

There are two ways of looking back over the year. We can dwell on the disappointments we have had, the trials we have had to bear, the grievances that

annoyed and irritated us, or we can think of all the blessings for which in spite of everything we have cause for thanksgiving—

"There are nettles everywhere:

But tall green grasses are more common still;
The blue of heaven is larger than the cloud."

J. M. Barrie said once that "God gave us Memory that we might have roses in December" and if we remember all the way by which the Lord our God has led us through the year we surely shall have roses in October.

Here is an aspect of Providence of which we too seldom think and a story of that great wit Archbishop Whateley may be taken to illustrate it in a memorable way. On one occasion an emotional friend was relating the story of his miraculous Providential deliverance when the vessel in which he was sailing was burned at sea. It was a thrilling tale which, I dare say, lost nothing in the telling. The Archbishop listened patiently and after congratulating his friend, quietly remarked that he had an experience of Providence which gave him even greater cause for thanksgiving. As the little company prepared for another thriller, the Archbishop with his whimsical charm told them that he had just crossed from New York to Belfast and in the good Providence of God the vessel never caught fire at all.

That story perhaps will suggest to you some reas-

ons for thanksgiving. You have had no miraculous recovery from illness perhaps, but then it may be that you were not ill at all.

We all have had our troubles, I dare say, but on the other hand think of our almost incomparably fortunate lot among the people of the earth.

"Through all the borders of our northern land
The pledges of God's care and keeping throng.
And mid His many gracious gifts we stand
And sing to Him with joy our grateful song;
Laid under tribute by the hand divine
Our skies dropped wondrous wealth from every
pore;
The field, the sea, the forest and the mine
Like prodigals have given us their store.
The precious boons of life we could not buy,
The paths of peace our growing land pursues,
The hopes that cheer us when our loved ones die,
Are all from Him, source of kind revenues.
But if in darkness and dismay we mourn,
If to our hearts has come—not joy but grief,
Help us to see 'tis Mercy that has shorn
And find in earthly loss a heavenly sheaf.
Past all the good we get from hands of flesh,
Past all we proudly have and all we hold,
Help us to look, O Lord, and find afresh
The love that shall abide when suns are cold."

Occupying A Yunnan Outpost

by R. Malcolm Ransom

KUNMING, one-time sleepy capital of backward Yunnan Province, was jolted into activity and importance by war-time events. For months the only port of entry into Free China, seat of the greatest air base in the Far East, terminus of the Burma Road proper, scene of trans-shipment of most of lend-lease supplies to China, centre of three refugee universities as well as local Yunnan University, with a war-time population of well over one million, it has settled down to about 750,000 (still a considerable increase over pre-war figures).

This war-time influx may be considered the second great migration to Yunnan. Many war profiteers have settled here. Anxious to invest their newly-gotten gains in something permanent to avoid depreciation through inflation, which continues apace, they build huge houses, buy up large stocks of needed materials to hoard until prices make it extremely profitable to sell and re-invest. Meanwhile the poor, whose suffering is indescribable, are driven still further into wretchedness and filth.



—photo by Malcolm Ransom

*Gates of "the Golden Horse and the Green Jade Chicken"
on Kunming's main street, China,*

I have just returned from my second trip to southern Yunnan, impressed by the neglect of this area by Christian forces until the recent arrival of the Church of Christ in China. Certain groups have made sporadic attempts at widespread evangelism, but in only one place left a continuing group. Our work is firmly established in the tough, wild, boom-town of K'oku, famous for tin mines, where we have a resident pastor, a group of consecrated Christians, and an adequate, well-situated church building. At strategic K'aiyuan (railroad headquarters) plans have been completed to commence evangelistic work and a mission home under the direction of an experienced American Presbyterian couple and Chinese worker. Kienshui, chosen by the Church of Christ in China as the centre for its work in the south, so far includes a modern 30-bed hospital, well-equipped, staffed with excellently trained workers, and the cleanest I have yet seen in China.

There is also a small but active group of Christians meeting in a centrally located church, led in evangelistic effort by two Chinese pastors (one American trained) with the beginnings of a church primary school. Present plans are to greatly develop work in Kienshui and surrounding villages (over 200 without a glimmer of the gospel) and expand to nearby Shihping, end of steel, and jumping-off place for tribal, jungle lands. I was looking for a place to live: found a small, picturesque Chinese house, no western conveniences nor elementary health safeguards, rent quoted not in national currency but in number of loads of rice per year!

In June, Malcolm Whitmore Ransom, son of the Rev.

R. M. and Mrs. Ransom, was baptized at the morning service in the Church of Christ in China chapel in Kunming. The service, entirely in Chinese (the congregation being able to participate), was conducted jointly by the pastor, Rev. T. K. Chou, and Dr. W. H. Clark, senior missionary of the Presbyterian Church, U.S.A., in Kunming.

"The Lord God Omnipotent Reigneth!" was the theme of a heartening and challenging service in the simple, worshipful chapel of the Church of Christ in China in Kunming, last Sunday. The congregation, started five years ago among refugees from occupied China, is smaller than during the war since the return of many to their homes, but has already become largely indigenous, making the difficult change-over to local residents, has an organized Session, and Church Board, is self-supporting, and a potent evangelistic force in the community. Normally about 75 strong, it included this Sunday five doctors, several prominent business men, 10 or 11 teachers, a number of bank clerks, a university professor, the local YWCA secretary, a few men in the uniform of the Chinese Army, a number of people from the country, small merchants, women and students. The choir of 15, in white gowns, led the carefully planned service in a dignified and worshipful manner. Pastor T. K. Chou, the man under God most responsible for this phenomenal progress, a third generation Chinese Christian and son of the Manse, trained in Cambridge, preached a sermon for the times from the text in Rev. 19:6. This work was begun at the request of several other Christian groups here, has been blessed of God, "The Lord adding to the Church regularly such as should be saved."

PENSION BOARD NEEDS ADDRESSES

The Pension Board has been circulating all the ministers not on the Pension Fund, to acquaint them with the very important advantage to them personally and to their families of belonging to the Fund, particularly those of 45 years of age and over, who are eligible until January 31st, 1948, to join as Optional Ratepayers. In the course of circularizing these ministers the following names have been found to have no addresses, and anyone who can supply the correct addresses should communicate with Mr. Clarence Pitts of the Pension Board immediately at Room 801, 100 Adelaide St. W., Toronto:

Rev. K. C. Allard, Rev. G. S. Baulch, Rev. John Gibson, Rev. E. M. Glowa, Rev. J. C. Hudson, Rev. Chas. Kovacs, Rev. D. MacGregor, Rev. A. H. McKenzie, Rev. W. W. McRae, Rev. C. A. Mitchell, Rev. C. B. Pitcher, Rev. Richard Russell, Rev. Roy J. Stewart, Rev. Clement Upham, Rev. R. H. Williams, Rev. L. E. Yates.

New Pictures at Visual Education

The Visual Education Committee is glad to be able to announce that four excellent new pieces of missionary material will be available in the early autumn.

FROM FORMOSA

We have a series of excellent color pictures which show something of the work in the island in 1947. These pic-

tures, supplied by Mr. Dickson, have been put together with a manuscript prepared by Rev. H. MacMillan entitled, "THIS IS THE LAND."

FROM YUNNAN

We have a series of excellent pictures provided by Mrs. Gehman, Dr. Clark and Rev. R. M. Ransom which show something of the work in Kunming and Kienshui. These pictures have been formed into a lantern slide lecture entitled, "SOUTH OF THE CLOUDS."

FROM JHANSI

Rev. and Mrs. J. Muchan have brought back some beautiful color pictures. Their 8 mm. moving pictures have been put together with titles to make a 30-minute presentation entitled, "INDIA—LAND OF CONTRASTS." Their still pictures have made a set entitled "NEWS AND VIEWS OF JHANSI." These pictures are of the 2x2 size.

The first two Visual Aids will be available through the Provincial Lantern Slide Secretaries or from the Visual Education Committee, Room 801, 100 Adelaide St. West, Toronto. The latter two Visual Aids will be available from the Visual Education Committee, Room 801, 100 Adelaide St. West, Toronto.

Advance Thankoffering

Presbytery of Red Deer—As July 21, '47
Allocation Contrib'n's

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| Innisfail, | | |
| St. Andrew's | \$ 800.00 | \$ 920.71 |
| Red Deer, Knox | 1,580.00 | 1,856.21 |
| Carstairs, Knox | 750.00 | 867.00 |
| Eckville, St. Paul's | 450.00 | 1,114.00 |
| Benalto | | 218.01 |
| Hespero | | 314.00 |

| | | |
|--------------------------|--------|--------|
| Lousana and | | |
| Trentville | 75.00 | 75.00 |
| Evarts | 50.00 | 81.00 |
| Olds, St. Andrew's | 650.00 | 721.00 |
| Sylvan Lake | | |
| Memorial | 650.00 | 342.04 |
| Rocky Mountain | | |
| House Memorial | 760.00 | 249.00 |
| Willowdale | 660.00 | 55.69 |
| Brooksley | | 58.70 |
| Edwell | | 66.70 |
| Penhold, Chalmers | 100.00 | 84.50 |
| Valley Centre | | 75.24 |
| Sundry | | 102.00 |

Totals \$6,525.00 \$7,200.80
Total Cash and Pledges Aug. 22, 1947—
\$1,349,817.13

Exceeded Allocations:

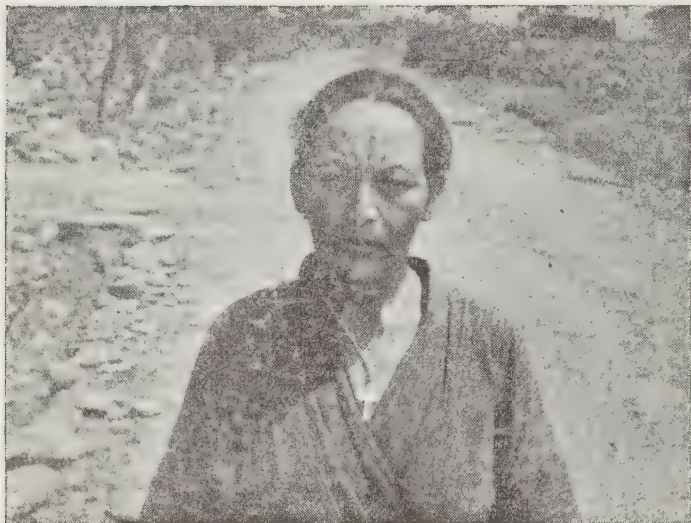
Melita, Man.
Waywayseecapo Indian Reserve, Man.
Pambrun and Courcellette, Sask.
Olds, Alberta.
The Presbytery of Red Deer, Alta.
Chinese Church, Toronto.

DEDICATION OF FONT

STIRLING—St. Andrew's had an impressive service on the reopening of their Church on August 17 when the minister, the Rev. W. H. V. Walker, was assisted by the Rev. Donald MacInnes of Milverton as guest preacher. Special music was featured by the choir. The church had been made more beautiful by the hands of the decorators and all harmonized with the stained glass windows. In memory of the late Mr. and Mrs. Alexander Fargey their family presented an oak baptismal font.

The Formosan Head Hunters

by George W. MacKay



—Photos by Rev. Jas. Dickson.

One of the Christian Tyals

OF THE seven Malay tribes who inhabit the mountainous ranges of Formosa, the Tyals are the best known. They live in scattered villages in the dense forests, in the deep gorges and along the high cliffs of the Pacific coast of Formosa. My earliest knowledge of these fierce head hunters was when my father returning from a trip into the interior of the island brought back with him some thirty members of this tribe. I was then but a boy.

What struck me about their appearance was their erect carriage, and the talvain on the faces of both men and women. As to their traits, we children watched with interest as the chief carefully divided the food into exactly equal portions for his people, squatting expectantly in a circle around him. No favoritism was shown. My father kept these people in Tamsui for three days, and thereafter many times visited their territory and he was always welcomed.

As to their religious beliefs they are nature worshippers; they have no temples of any kind, neither do they worship idols. They believe in the existence of the human soul. They believe also that those who have shed human blood will go to the Happy Hunting Ground when they die and the way to the Happy Hunting Ground is by way of the Rainbow, which is a sort of bridge which connects the present world with the future world. They have also a vague idea of the existence of a great supreme being.

Living conditions of the Tyal people, who number about 40,000 today, are very primitive. They live by hunting and by cultivating little patches of land on steep mountain sides where rice, sweet potatoes, and millets are grown. Their houses are built of bamboo. The walls and roofs are made of the same material.

Known as the finest warriors in the island, these people were greatly feared by the Chinese and the Japanese. For over a century they warred against the Chinese settlers and later against the Japanese troops. On one occasion, years ago, a Chinese army sent against them was completely annihilated. Only a few escaped to tell the tale.

The Japanese found later that these tough headhunters were more than a match for them. Fighting in the high mountain ranges, and hiding behind rocks and tall grass, the

Tyals gave a good account of themselves. Armed with rifles, bows and arrows, and spears, these people were at war with the Japanese for over twenty years.

The reconciliation between the Tyals and the Japanese military authorities was brought about through the instrumentality of a truly great woman, Chi-oang by name. Born and brought up in the Tairoho Gorge, as a teen-age girl, she moved out to the plains, married a Formosan, and acquired a working knowledge of both Formosan and Japanese languages. She also became a Christian. Seeing the sufferings of her people, and learning that the Japanese were preparing to burn the forests, she undertook to bring about peace between her people and the Japanese. The terms were that fighting should cease. The Japanese were not to destroy the forests and the Tyals on their part would permit the Japanese to open up the country at the foothills, and so forth. Greatly to her surprise, the Japanese agreed to these terms, the Tyals did also. The Government granted her the sole right of establishing a trading post between her people and the outside world.

Chi-oang came to be known far and wide and she was greatly honoured by the Tyals. Once at a preachers' conference, Lee Tsui Chbia (Water-wheel) told us about this Tyal Christian woman whom he had met. For many years the Formosan Church had been praying for an entrance to these people. The story brought by Water Wheel stirred them all. It was promptly planned that she should be brought to Tamsui for training in the Women's School. The Formosan Women's Missionary Society eagerly claimed her to be their missionary to her own people.

She was diffident as to her own fitness and was never in robust health yet for about twenty years, right up to the time of her death in April of this year, she carried on a faithful ministry which has been singularly blessed.

Despite the fact that there is not yet a Bible in the Tyal tongue, nor hymn book either, a work of grace has been wrought which is truly unique.

Twenty years ago she was the one known Christian among her own people. Today there are upwards of 4,000 who are professed followers of our Lord Jesus Christ. Most of these have been gathered in during the last six years of repression and persecution. The Tyals, who are witnessing believers, are carrying the Gospel further and further into the mountain fastnesses of Formosa.



Younger Tyals won to Christianity

Heads Advance



Bamber Hannigan

One of our lay leaders, who is assistant to the vice-president of Massey-Harris Ltd., has been elected Chairman of the Advance for Christ and Peace Thankoffering, succeeding Dr. William Barclay, who was forced by illness to retire. The Advance commences this Autumn, a renewed effort to obtain the remaining 650,000 dollars. Congregations who have not begun their canvass or those who have not completed their allocation will be called to a renewal of spiritual effort and financial support for the present Advance work of our Churches throughout Canada, and throughout the world.

Call For Volunteers

In a letter received by Dr. W. A. Cameron from Miss Ruth Buchanan, it was reported that Dr. Martin, formerly of the Church of Scotland Mission in India, who had, since her retirement, joined Miss Buchanan in medical work among the Bhils in the jungles, would be unable to continue in that work owing to the state of her health. This will be a cause for disappointment, not only to Miss Buchanan, but to the friends in Canada who were greatly interested in this new enterprise. Miss Buchanan is asking if there is not a strong young doctor in Canada, who will be led to volunteer for this service. A lady in Canada has shown her interest in this work by contributing the money necessary for the purchase of a jeep, to be used in carrying on the travel this work will involve. Volunteers should write to Dr. W. A. Cameron, the Secretary of the Mission Board, at 100 Adelaide St. W., Toronto.

The Editor's Mail Box

Dear Dr. McNab:

I must extend my hearty congratulations on the vast improvement in the Record. After thirty years in the newspaper game, eighteen of them as Church Editor, I am more convinced than ever before, that what every Church needs, more than anything else, is a first class publication.

One or two Churches have revamped their publication with success; others have such an undertaking under consideration. It is my opinion that the Presbyterian Church is going to be among those who have a real live "organ," if improvement already carried out is continued.

One of the things that is definitely NOT needed in Church publications, is sermon material for the preacher. In my opinion, the Church magazine should be made to cater to the people in the pews.

Keep up the good work!

Very sincerely yours,
J. Fred Young,

Church Editor,
The Evening Telegram,
Toronto.

Commences New Duties



The Rev. E. A. Thomson, B.A.
who has been General Secretary of the Sunday School and Young People's Societies has started his new duties as secretary of the Board of Administration. He will also carry on the work of Christian education until the appointment of his successor.

Bishop Becomes Primate



The Most Rev. G. F. Kingston, D.D.

Ecclesiastical elections do not always run true to form and in that respect they resemble the political. Most churchmen however believed and hoped that Right Rev. George Frederick Kingston would become Primate of all Canada. He was elected by the General Synod at Saskatoon. Archbishop Kingston has been noted as a keen scholar and a friendly cleric who co-operates with leaders in all churches. After his election the new Primate asked for the prayers of Church people everywhere and said to the Press, "It is a great day of opportunity for the Church and by the help of God we will make the best of it."

EVERY HOME
AND FAMILY

Needs the

OFFICIAL JOURNAL
of

CANADIAN
PRESBYTERIANISM

SUBSCRIBE
to the

Presbyterian
Record

and Influence Others

A Gift From King James

WHAT ARE the first words in the Bible?

Why, that's simple—"In the beginning God created the heaven and the earth"—the first verse of the Book of Genesis.

Look again. My Bible, (and yours, probably) begins like this: "To the most high and mighty prince, James, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c, the Translators of the Bible wish Grace, Mercy, and Peace, through Jesus Christ our Lord."

Those words were written in 1611 and addressed to James I, son of Mary, Queen of Scots, who had come to the English throne only eight years before. The Bible that we know and love carries his name: we call it the "King James Version." And the King James Version has its own story, a story that starts in 1536 with William Tyndale, dying bravely at the stake and crying out. "Lord, open the King of England's eyes!"

* * *

Tyndale is the hero of scene one. Scene two, takes us to King Henry the Eighth's palace in London, only three years later. Around the King, who holds in his hands an English Bible, a group of anxious-looking men are gathered. The King turns over its pages thoughtfully; now and then he asks a question. "Will any harm come to a man from reading it?" "Is there heresy in it?" They shake their heads and wait silently for the King to make up his mind. Suddenly his words come: "In God's name, let it go forth among our people!" and their faces show their joy.

That same year, every church in England received a Bible, though sometimes it was chained to the pulpit so that no one might take it away.

* * *

As time went by, there were other English Bibles and each had its special name. Then came the dark days of Queen Mary's reign. Protestants were forbidden to read God's Word and often were thrown into prison and even burned at the stake. Several ministers and teachers escaped to Geneva and there they busied themselves with a new translation. When Queen Elizabeth came to the throne, these men returned to their homes, bringing the "Geneva Bible" with them. It was the first Bible to find its way into the homes of the people; the first, too, to look like our

Bible today, for the long passages were broken up into numbered verses, to make reading easier. (In the Church of England prayerbook, the psalms are still taken from this old "Geneva Bible.")

* * *

When King James ruled over England and Scotland in 1603, three or four different Bibles were in common use. One man might read the "Great Bible" of 1539; another, the "Geneva Bible;" a third, the "Bishop's Bible." It was something like having Shakespeare's plays in four or five different versions, with no two exactly alike.

A year after his coronation, King James called a meeting at his palace of Hampton Court to settle some quarrels in the church. While the King and the ministers talked together, Dr. John Reynolds, president of one of the colleges



*Senior class of the Summer School
in Sunny Corner, N.B.*

at Oxford, made a suggestion. Why not begin a new and better translation of the Bible, one which everyone could use? The idea pleased James. "I have never yet seen," he said, "a Bible well translated into English." He began to plan how it could be done and what learned men might help with it.

* * *

At first, things did not move very quickly. By 1607, however, 54 men had been chosen for the work, men who could read Hebrew and Greek (in which the Bible was originally written) and many other languages, too. Just as we would do today, these men were divided into six committees. Each committee was given special parts of the Old or New Testament to translate. Two of

the committees worked at Oxford, two at Cambridge, and two at Westminster, near London. They studied the Hebrew and Greek manuscripts; they looked at translations in Spanish, Italian, French and German; they read and discussed the work of Tyndale and the other English translators. And two years went slowly by.

We know very little about these men themselves, though one of them, John Boys, who belonged to the Oxford committee, wrote that he "abode there all the week till Saturday night, and then went home to discharge his cure at Boxworth" (we would say, to hold Sunday services and to preach) "returning thence on Monday morning." Dr. Reynolds, who had first put the idea into King James' mind, did not see the work completed. Before many months passed, he was taken ill and died. A friend of his wrote that "in the very translation of the book of life, he was translated to a better life."

* * *

Sometimes the committees found it hard to give to a passage of Scripture its proper meaning. Then they all met together and together found a way out of the difficulty. They took their time, believing that haste had no place in a work of such importance. And as its portion was finished, each committee appointed two of its number to undertake a final revision—just as you go over a school essay to give it a last careful touch. Then, three years after the 54 set to work, the Bible was complete, with a preface written especially for their royal master, King James.

* * *

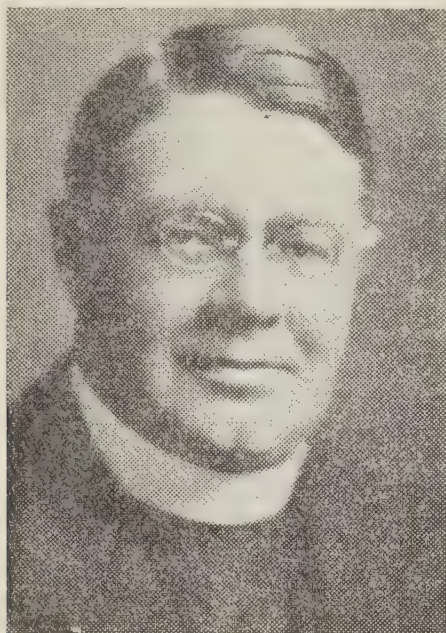
Three hundred and fifty-six years ago, that Bible was presented to the King. The custom still survives as a part of the ceremony whenever a new King is crowned in Westminster Abbey. The Archbishop of Canterbury approaches the King, and places a Bible in his hands. "Our gracious King," he says, "we present you with this Bible, the most valuable thing that this world affords."—It is a gift that is yours and mine, too—a gift from King James.

—O. M. H.



LOVE FOR ANIMALS

Sunday, October 4, has been set aside as World Day for animals. It is hoped that ministers and Sunday School workers will stress the ideals of love for dumb animals.



TENDERS RESIGNATION

ON THE advice of his physicians, the General Secretary of the British and Foreign Bible Society, Dr. J. B. M. Armour has submitted his resignation to the Board. For more than eighteen months, Dr. Armour has been in a state of impaired health and although he longed to return to his life work he has found it necessary to abandon that hope.

In interdenominational circles there was perhaps no more familiar figure in all Protestant churches across the Dominion, since he came here from England almost twenty years ago. Many clergymen constantly on the move give up concentrated habits of study. But Dr. Armour was always searching for the newer and more vital books and was prepared to discuss their value with our brightest minds. A delightful host at luncheon and dinner parties, principals, professors and church leaders rarely refused an invitation, not only because of the great work in which he was engaged, but because of his scintillating personality. One might not always agree with his viewpoint, neither did he always with that of others. For he is a rugged individualist.

The work of the Society in Canada has constantly expanded during his leadership until the Canadian organization has become one of the leading Bible Societies in the world. He was a most welcome speaker at all Church Courts, where his wit, humour and clarity gained him a ready hearing.

Dr. Armour left Canada late in May and made an impressive speech before the General Assembly of the Presbyterian Church in Ireland. It was his Mother Church and his address was accorded a great reception. Dr. and Mrs. Armour have now decided to remain in the Motherland.

CHRISTIAN YOUTH MEET AT LUND, SWEDEN

IMMEDIATELY after the World Conference of Christian Youth in Oslo, a smaller gathering was held of the Youth Department of the World Council of Churches at the University of Lund, in Sweden. Only three Canadians were chosen to represent their Churches at this gathering, our representative being Jack Cooper of Winnipeg.

The conference at Lund was held with regard to the place of youth in World Council of Churches, which is to hold its first Assembly at Amsterdam in July, 1948. The 120 delegates, representing 43 nations and many denominations, were called in a consultative capacity. The gathering at Oslo was inspirational but this one discussed such matters as the reconstruction of youth work in the Churches; the evangelization of youth in the various fields of environment; Christian publications for youth, and the whole field of ecclesiastical and international relationships of youth organizations.

The American delegates at the conference were alarmed that, although provision had been made for youth to be represented at Amsterdam, they would have no voice in shaping legislation and our Canadian delegates joined the Americans in insisting that the voice of youth ought not to be side-channelled and deprived of the powers of legislation. The conference felt that all Church youth organizations should be directly responsible to their own Churches and have their voices heard at the Assembly through their regular Church delegates.

Among other findings or suggestions of the meeting at Lund was that the stronger youth Church groups ought to assist the weaker and that Christian youth should be trained to strengthen their work within their own Churches. The policy of the youth department will be to secure the best possible measure

of participation by young people themselves in the forming of policy and direction of youth activities at the local, national, regional and world levels.

Some voices might ask, and this question was raised by those closest to the World Council of Churches, is there danger that this world movement of youth will get bogged down in the machinery of organization? This was one fear expressed by those within the organization and will be carefully watched. Nevertheless, it was felt by all the delegates present that even the Presbyterians did not know about the work and witness of Presbyterianism the world over. Our own delegate feels that the youth in our Church requires to discover Presbyterianism and in that discovery we will find that we are not static—that we are a Reforming Church as well as a Reformed Church.

UNITED STATES PRESIDENT ON RELIGIOUS PRESS

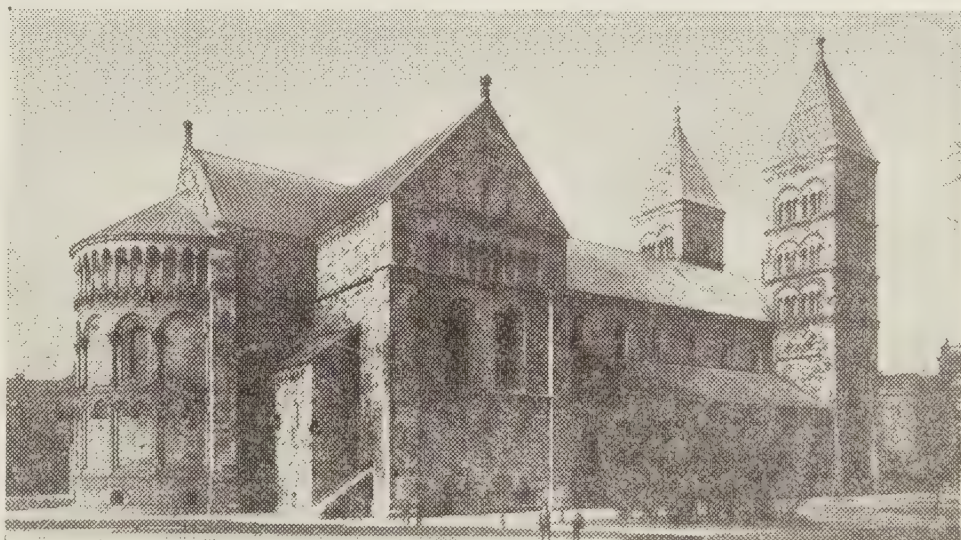
The conflict of principle and policy which the world witnesses today emphasizes with tragic reality the need of all men for the strength which can be found only in God's guidance—in the everlasting reality of religion.

If we are to be saved from chaos and confusion the formula must be spiritual.

I have always felt that the church papers fill a need not met by our secular press. In the realm of spiritual interpretation of events chronicled on the far-flung news fronts of the world, the church press has a very special duty and responsibility.

Problems of the greatest import are before us in these postwar days. These problems can be solved only if approached in the spirit of the Christian religion.

Very sincerely yours,
Harry Truman.



The 850 year old Cathedral at Lund, Sweden, where The World Council of Christian Youth held its worship services.

A Variety of Conventions

by J. D. Smart

AFTER two months' absence from the Record a report on the summer may be in order. The last day of June was spent travelling westward to Grinnell, Iowa, where for five days the first national assembly of the Westminster Fellowship of the Presbyterian Church U.S.A. was to meet. The Westminster Fellowship has in it a large part of the half million Presbyterian young people between the ages of 12 and 23. It has directing councils of its own on presbytery, synod and national levels.

Eighteen hundred delegates were expected from the United States and from Alaska. All day Monday they arrived in every kind of conveyance. Twenty-one who came from Montana in a chartered bus slept in the bus for two nights on the way. By midnight Monday 2100 had arrived and even the extra 300 had found billets. Then came five days of intensive study and discussion that they might return to their home churches more capable of giving leadership in their own districts.

The serious intention of the delegates was impressive. They were eager for help wherever they could find it. Why some speakers, confronted by such a gathering, feel it necessary to wrap what they have to say in a coating of stale jokes is hard to understand. One had the impression in general that the young people could have done much more serious thinking than they were encouraged to do by many of the speakers. Far too many adults make the mistake of being superficial with young people when what is needed is the simplicity and directness which can at the same time be profound.

The Assembly gave to all who took part in it a sense of the unity of our Presbyterian youth. In a discussion group twenty-five states might be represented but the problems of all were practically the same. They were of different races and colours but there were no external barriers to fellowship. Yet some delegates reside much farther from each other than Spain is from Russia.

The fourth week in July the International Sunday School Association met in Des Moines, Iowa, and 4200 delegates from U.S.A. and Canada were subjected to a fearful barrage of addresses; to what end seemed somewhat uncertain. The pervading spirit was one of distressing complacency. The real issues in the life and faith of the Church, which Christian teachers and leaders

should be considering earnestly today, rarely found expression. Thomas Clark, the Attorney-General of the U.S.A., blithely assured the convention that Christianity and American democracy are one and the same thing and that the Sunday Schools must get behind the state in its battle with communism. More than one speaker seemed to be under the delusion that America stands in the world today as the one Christian nation, great and generous, the envy of all mankind.

It was striking that a Negro, Dr. Mordecai Johnston, a university president, did more to disturb this dangerous complacency than any other speaker. He pointed out that America, after rendering the League of Nations ineffective by ignoring it, was now taking the lead in bypassing the United Nations on all important matters, thereby assuring its death. He made it plain that by far our greatest danger is not in communism but in ourselves and that the only way out of the peril is to abandon our delusions about ourselves and begin taking in full earnest the Christian faith.

In the afternoon the denominations met separately. Eight hundred Presbyterian delegates considered the main aspects of our Church's educational programme and took part in study groups which enabled them to come to close grips with essential questions.

For two weeks at the end of July and the first part of August, I was a member of the staff of a Presbyterian Leadership School at Wooster, Ohio. Four hundred teachers, ministers, church officials and choir members spent eleven days in intensive study for the deepening and broadening of their lives in Christian service. The Church has three such schools — at Philadelphia, Wooster and San Francisco, and the demand of workers for training is such that ten more could be organized if staff were available.

One thing emerges clearly from the summer's experience. Even our most earnest teachers and workers have been left ill-equipped in their understanding of the Bible, in all questions concerning their beliefs and in their ability to see the relation between the Christian faith and the immediate issues in the life of the world today. Large numbers are eager for help and if those who waste their breath condemning the Sunday School and Sunday School teachers would fit themselves to provide concrete help and would patiently offer their help, the Church might more quickly show a recovery of health and strength in its agencies of teaching.

London Letter

by Kenneth Slack

ENGLAND is enjoying, as I write, the most unusual phenomenon—a genuine and prolonged heat wave. After the hard winter that we had, and in view of the dollar crisis announcements regarding the prospects of food and goods this coming winter, unrationed and liberal sunshine is very welcome.

The absence during the holiday season of up-to-date activity to report to you gives me a little space to tell you of a heartening sign in the world of the religious press. No Free Church paper has ever wielded an influence in Britain comparable with that of the **British Weekly** in its palmy days. Published for many years by Holder and Stoughton, under its founder and first editor, the Rev. Sir William Robertson Nichol, it was a mighty power in the land. No doubt the great sway that it had in the political sphere owed not a little to the influential part the Nonconformist conscience and vote then played in all decisions of the community. But the fact that it was that paper that became the effective voice of those interests was indubitably due to the journalistic greatness of its first editor, among whose claims to an even wider fame is that he was the first editor to print work by Sir James Barrie. Though for many years it was edited by men of distinction—J. M. E. Ross and John Hutton—its decline has been marked, as marked as that of the political nonconformity of which it was the trumpet. A few months ago it changed hands, and the new owners appointed as editor Reginald A. Smith, the editor of the Manchester Guardian Weekly. This was an interesting experiment, for the new editor was the first layman and the first professional journalist appointed.

Within a few months, and with all the discouragement of new restrictions on space, the new editor has brought stimulus and hope to all those who have been looking in vain for a weekly which would both give them up-to-date news of Church affairs and at the same time provide an authoritative commentary upon passing events. The excellent old features are maintained, notably the weekly two columns by "Ilico," which pseudonym very thinly disguises that good friend of Canada and things Canadian, Principal Nathaniel Micklem. In addition, Guest Commentaries by writers of the excellence of J. Middleton Murry are printed. As time goes on and space eventually expands, we can look forward to possessing just that informed Christian weekly of which we in this country have been so long in need.

Only Our Laymen Can Do It

The Awakening in the Pew

FIELD MARSHAL Montgomery, in laying a memorial to the soldiers during his visit to Australia, declared that it was the private soldier who had won the war and had even been responsible for its strategy. The great General thus paid a well deserved tribute to the man in the ranks, without whom victory would never have been possible.

In that greater warfare, the struggle against evil, to which our Christian Church is committed, there can never be the idea entertained that victory is possible with only a number of trained leaders engaged. The rank and file of the Christian forces must be mobilized to the utmost in the struggle against all enemies of righteousness.

One of the many excellences of that remarkable book, **Towards the Conversion of England**, is its emphasis on the part that the laity must play in the winning of this world. Although this study is the official pronouncement of the Anglican Church, the priesthood of all believers is frankly stated without reservation. The fact that laymen have a wide circle to whom their Christian witness should be carried means that millions more can be influenced for Christian living by their testimony.

Among the hopeful signs of the times in our Church is the **increased acceptance of responsibility by laymen**. During the last ten years in different parts of our Dominion lay organizations have sprung up and these are in a more flourishing condition today than ever.

Some of these are in local congregations, but on the whole these are sporadic rather than either constant or universal. The last General Assembly has left it to the minister and laity in each church to rally their forces into a men's organization for the furtherance of Church life and work in the spreading of Christ's Kingdom throughout the world.

Perhaps some successful organizations should be mentioned. There is the thriving organization in West Point Grey, Vancouver, which has given invaluable aid to the minister. Then the laymen of Montreal have much more than a congregational effort, the whole Presbytery is knit together in a most helpful manner. Primarily their outlook is, as should be, that of helping the more effective proclamation of the Word, supplying vacant congregations and standing shoulder to shoulder with their ministers. They have also issued a fine statement of aims, or goals, that our Church should seek to attain in all congregational effort. And it is a high goal. Needless for anyone to mention is the fact that the Montreal laymen by their enthusiasm and strategic planning took that Presbytery speedily over

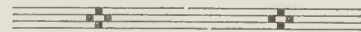
its quota for the Thankoffering in the Advance for Christ.

There are other efforts, some well known and others not so well established. In the Presbytery of Hamilton, there is an organization of laymen for the education of the men of the Church in the cause of missions. This is not Presbytery-wide but it will grow. Also there have been formed in some sections what are known as K E O clubs (Know Each Other). By whatever name our organizations are to be called it matters little, but their primary purpose should never be that of another group of service or social clubs, although the social or fellowship idea must not be lost. Their primary purpose should be that of winning others for Christ. Even going into the highways and byways to rescue the fifty per cent. of Christendom that is untouched or outside the Christian Church.

Only the laymen can reach certain people and certain areas with the Christian witness and Christian message. Only the mobilization of all our members can win the dangerous world in which we are living. Only a deeper consecration of life on the part of the pew can meet the challenge of the present day. **Only by our sacrifices upon the altar of both time and money** can the present opportunity be wrestled with successfully for the glory of God.

This was and is still the way of Christ. He committed His Gospel to the group of laymen around Him. Most of them remained at their trades as they proclaimed the story of His life. Some of them became outstanding as speakers but others proclaimed Him best by their faithful lives. Laymen can more than ever be the bridge that will bring Christ into the world of business and industry and crown Him Lord of All.

The hour of lay leadership has dawned. Significant events possibly are the election of a lay chairman of the Federal Council of Churches, or the election of two lay Moderators in Presbyterian Churches in the United States. However, these are but straws in the incoming rush of laymen to assume their responsibility as leaders in the Christian Church. Let other laymen now mobilize those who are volunteering and soon in our Presbyterian Church and other great Churches we shall set the heather on fire.



In order to increase subscriptions to the Record several congregations have ordered sufficient copies to cover the congregation at 4 cents per copy. These have been taken to the homes when the elders were delivering their communion cards, with gratifying results.

THE BUDGET FUNDS

of the Presbyterian Church in Canada

REVENUES 1940-1946.

TOTAL BUDGET REVENUES:

1946 \$378,000

1945 \$361,000

1944 \$342,000

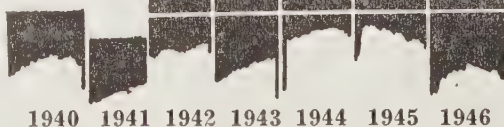
1943 \$315,000

1942 . . . \$308,000

1941 . . . \$286,000

1940 . . . \$289,000

Basis



Estimates submitted, Mar. '47 . . \$494,000

EXPENDITURES 1946 ESTIMATES FOR 1947

Temporary approved basis
for 1947 spending . . . \$438,000

Total expenditure, 1946
before adjustments . \$414,000

N O T E

Increase in congregational
givings since 1940, \$74,000.



1947 expenditures are now at
the rate of \$74,000 above
1946 givings.

Line below represents level
of Budget Revenues in 1940.



The chart indicates the present relationship between revenues and expenditures. The necessary increase of \$74,000 will not be forthcoming without the hearty co-operation and sacrifice of all office-bearers and members of the Presbyterian Church in Canada. We cannot maintain even wartime obligations on pre-war levels of revenue.

Renewal of our pre-war work means that we shall require a greatly increased revenue. Beyond that lies our response to the new and urgent demands of today. The increase required NOW is the equivalent of the increase over the past six years.

WHEN WILL OUR REVENUES MATCH OUR NEEDS—AND OUR OPPORTUNITIES?

... for Self Examination

Contributions to the Budget, shown in terms of
"cents per member per week" . . .
based on analysis of 806 Congregations
in self-supporting and augmented charges.

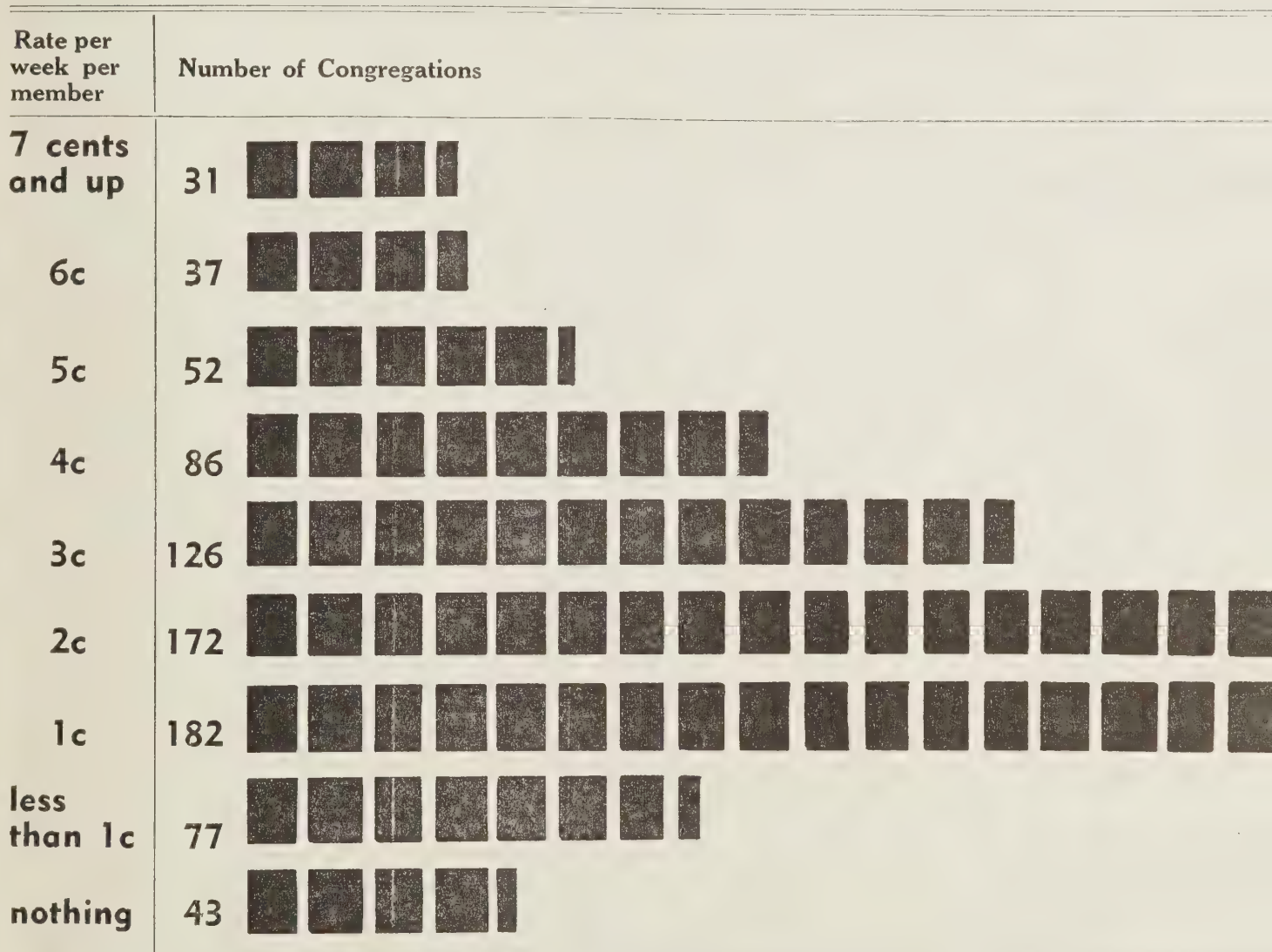


Each whole unit represents 10 Congregations,
and each partial unit a fraction of ten.

Only 8.4 per cent contribute at
rate of 6c or more.

91.6 per cent give 5 cents or less.

75 per cent give 3 cents or less.



These figures provoke serious questions: What is our notion of Christian Stewardship? What does "membership" mean if not participation in the life, fellowship and work of the whole church? How long church that supports on this pittance all of its general work, including "missions," continue to ask me women to devote their LIVES to its full-time service? What valuation do church members place on the work of the Church?—if it is important enough to require seven years of a man's life to train him for its ministry if it is important enough to require the life-time devotion of its foreign mission workers—THEN it is important enough to receive much more consideration, and much more generous support than is given by the majority of our members.

ON THE RECORD BOOKSHELF



WHY I AM FOR THE CHURCH — by Charles P. Taft. Published by Farrar, Straus and Company, Inc., 53 East 34th Street, New York 16, N.Y. Price \$2.25.

IN REVIEWING this book, a word about its author — the younger son of former President Taft, who — like many preceding and succeeding chief executives—favored a Canadian-United States policy conducive to good neighborly relations that based on constitutional rights and responsibilities would adequately safeguard the free development of the North American continent. Mr. Taft is the first layman President of the Federal Council of Churches of Christ in America. His work — pregnant with celestial fire — emanates from some timely talks on politics and religion.

Eleven captivating chapters unroll the Christian philosophy of individual and collective idealism and citizenship—God in human history — as opposed to the godless, superstate materialism of Marx and Hegel. The former is characterized by love of God, neighbor, and the infinite capacity of personality to approach a perfect commonwealth. The latter enslaves the human soul, destroying the brotherhood of man, and royal priesthood of believers based on the fatherhood of God. The application of the Christian formula to domestic and international relations—labor, politics, war and external economics—can alone save a complicated and chaotic world.

Flashes of continental history illuminate the hundred dynamic pages. The part played by Cromwell in establishing parliamentary government in England will interest Presbyterians. But the counterpart enacted by their brethren in The New World was thrilling inasmuch as two of the three million population were of Calvinistic stock and the Irish-Scotch element possessed that moral integrity, love of political and spiritual liberty and capacity of achievement without which a government like the polity of their mother church would have been impossible. Also, was it not the Presbytery of North Carolina that passed the first resolution favouring independence? It would have been stimulating to a continent now, spearheading overall democratic betterment, had the author found room for these balancing factors.

We would like to have said something on the use of the term "English" for "British," and the idea that society is moving "Toward Perfection," thus, throwing some doubt at least upon the need of our Lord returning in person but space is at a premium so we must desist. Every Presbyterian should read this book.

—CAMERON R. McINTOSH.
North Battleford.

* * *

PRIMER FOR PROTESTANTS, by James Hastings Nichols. (Association Press.) Price \$1.00.

A YOUNG woman told me of a friend of hers who objected vigorously to the minister of the Presbyterian Church to which she belongs making use of the Apostles' Creed in the Communion Service because it affirms belief in "the holy Catholic Church." Were the objector to read this book, it might go a long way toward removing her objection. For part of the book's value lies in its emphasis upon the fact that while Protestantism does represent a break with the Roman Catholic Church of mediaeval times, it certainly does not represent a break with the Christian Church as catholic, or universal. As the writer points out — and this is often overlooked — "modern Romanism and modern Protestantism alike are partly revolutionary and partly traditional, and neither can be fully understood without relating it to the other."

Protestantism is much more than a merely negative attitude of opposition toward what we regard as the serious errors of one great branch of the Christian Church. Protestantism stands for a positive belief in certain truths, some of which are shared with the Roman Church, and in others which to us appear as exceedingly vital, held by the early Church, but from which the Roman Church has wandered. Primer for Protestants sets this positive attitude of Protestantism forth in an excellent way.

—M. B. DAVIDSON.
Galt.

* * *

THE LAW AND THE PROPHETS, by Ernest Marshall Howse. The Ryerson Press, Toronto, 69 pp. \$1.00.

THIS VOLUME is a second series of sermons on The Making of the Bible, and it is to be followed by three more. Students of Hebrew will recognize the title as pertaining to that por-

tion of the Old Testament other than the Hagiographa. The previous series, Our Prophetic Heritage, dealt with Amos, Hosea, Isaiah and Micah.

The book is very readable, and Dr. Howse's congregation must have listened to these sermons with great pleasure. Brief snatches of humour help to brighten a heavy theme: (e.g.) "the disreputables whom Jeremiah anticipating our term 'bad eggs' called 'bad figs'," and the reference to Croesus forgetting to ask "What Empire?" when in return for lavish gifts he was told "that if he marched against Cyrus he would destroy a great empire."

The strength of these sermons lies in their positive contributions. Statements such as the following will disappoint some readers: "The book (Obadiah) is of no consequence . . . It has little if any religious value." One is reminded of the principle which Campbell Morgan always tried to observe "that those passages or books of Scripture which seem to have least in them, need the most careful attention, and invariably yield the most remarkable results."

As "sermons of knowledge," and bearing in mind that "they are not intended to be the only sermons that the congregation will hear," they may be highly commended.

Dunvegan. —DONALD N. MacMILLAN.

* * *

SEEDS OF REDEMPTION, by Bernard E. Meland, Professor of Constructive Theology, University of Chicago. The MacMillan Co. of Canada, Toronto, 1947, 162 pages. Price in Canada \$2.50.

PROFESSOR Meland presents in an expressive style, the great problems facing our civilization and the Church. He is deeply concerned with the imminent dangers which threaten to disintegrate our present civilization. His deep-seated optimism and faith in man's capacities do not permit him, however, to be too hopeless about the situation. There are, he thinks, seeds of redemption within our civilization which would eventually save our culture and our Church.

His view of God necessarily distorts his view of man, of sin, and of redemption. God, to him, is the "sensitive nature within nature," or "Greatness incarnate." Nothing is said about His love, His holiness or His sovereignty. Sin is merely a lack of man's fulfilment of his spiritual possibilities rather than an alienation from God. The chief end of man is the creation of spirit through responses and relations that issue from man's psycho-physical organism, rather than the glorification of God and His eternal enjoyment.

In spite of its serious failings as a theological book, it should be read by every thinking Christian, as it will give him a greater perspective of his place within the Church and his community of which he is an integral part. Saskatoon, Sask. —LOUIS SHEIN.

THE HUMANITIES IN CANADA — by Watson Kirkconnell and A. S. P. Woodhouse, Humanities Research Council of Canada, 166 Marlborough Ave., Ottawa, Canada. 287 pp. Price \$2.00.

THIS SURVEY of "the State of the humanities in Canada" is a work of very great significance. For any one interested in the study of language, literature, history, and philosophy in particular and in higher education in general, it presents on every page facts and suggestions that surprise or challenge by reason of their timeliness and pertinence. Although this survey is broad in its sympathies, it deals with many important phases of the humanities in great detail and with intelligent understanding of their significance. The most delightful feature of the report is the brisk style in which it is written. It is both pointed and picturesque, confident and vigorous, and almost everywhere unique, fresh, and readable. If this survey fails of its purpose, then nothing can succeed. More comment than this would be superfluous and criticism of the common variety would be quite unctuous if not beside the point. A work of this stature appears only once or twice in a century. For years this survey with all its facts and fancies will stand as a basic test for all discussion of the state and future of the humanities in Canada.

—B. C. DILTZ.

Ontario College of Education,
Toronto.

* * *

A HISTORY OF ARMY CHAPLAINS

THE PRINCIPAL chaplain, Col. C. G. F. Stone, has announced that the history of the Chaplain service, Army, (Protestant) has been written by Major Walter T. Steven. The book "By This Sign" is admirably illustrated and Major Steven, the author, who has served both in Canada and overseas, is well qualified to write such a book.

Prospective purchasers may now order copies at the advance sale price of \$2.00 each. The book on publication will retail at \$3.00 and all desirous of subscribing should send their money order to the Rev. Canon W. Prior, 24 Sydney Street, Toronto 5.

* * *

PUBLIC RELATIONS FOR CHURCHES by Stewart Harral (Abingdon-Cokesbury 136 pages). \$1.25.

I CAN IMAGINE the surprise on the face of my old minister in a quiet Scottish parish, had he read such a book as this. The folks went to Church in our neighbourhood, the few non-Church-going were suspect. The "relations" were fundamentally friendly.

Really it is a sad state of affairs that necessitates this volume. I'm sure that it will prove a useful book to many

ministers and officials when the "going is hard." If you want to know how to interest the people in and bring them to Church, Mr. Harral has the answers. The Church has lost its hold on the masses; here are dozens of ways outlined how "public relations" may be re-established. What and what not to give to the Press is told. The Postman can be put to work on behalf of your Church. Illustrations of calling cards, placards, programs, letters, etc., are shown.

If one's sole ambition is to get people to Church, **Public Relations** should help. Then what? That is not answered; perhaps no answer was purposed.

—C. L. COWAN.

Hamilton.

SYNOD OUTLINES PLAN OF EVANGELISM

THIS FALL, between September 15 and December 15, several congregations within the bounds of the Synod of Hamilton and London will have the Rev. Alexander Nimmo, of St. Andrew's, Wingham, as co-worker in a great campaign of Evangelism. Mr. Nimmo was appointed last May, as Synodical Evangelist; he is well equipped for this task having been with the Belfast City Mission for some time, a padre with a remarkable record in the R.C.A.F. during the war and is at present a well-known radio preacher over CKNX. We earnestly pray that the Holy Spirit will use his talents and training to call men to repentance.

This evangelistic mission is an endeavour on the part of the Synod to implement the recommendation of the 1946 General Assembly;

"That teaching and preaching missions be held in every Church and Community, however small, that the presentation of the Gospel, be in a language that the people can understand, and in the light of the problems, needs and evils of our age, and that at such meetings an opportunity be always given for the asking of questions and the discussions of difficulties."

Our aim and hope, in other words, is to reach the unchurched with the Gospel of Christ and to help our people see their responsibility in this regard.

The plan of Synod's committee for this fall, is to concentrate the effort in two presbyteries—Hamilton and London. Mr. Nimmo will hold services from Sunday through Friday in each Church that has applied. The arrangements are in the hands of each Presbytery's committee of Evangelism and Social Action.

The Advance for Christ and Peace Thankoffering needs my prayers as well as my money. Prayers show my faith in God and my gifts my love for His Church.

A Gift that endures

In your last will and testament remember the Presbyterian Church

Her Evangel, and Far-Flung Missions

Her Colleges

Young People's Work, and Pension Fund for Ministers or their Widows

FORM OF BEQUEST

I give and bequeath to the Trustee Board of the Presbyterian Church in Canada, the sum of _____ Dollars, free of Succession Duty, for the general work of the said Church.

Your gift or bequest may be named for any special department or institution of the work of the Church.

The Church needs your gifts.

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The Bible Around the World is the topic of study to be used during the fall and winter terms by Missionary Groups throughout the North American Continent.

The United Bible Societies of the World, of which the British and Foreign Bible Society is a member, exist to promote the wider circulation of the Bible around the world.

All Churches and Missionary Groups can help in this world-wide enterprise by contributing through their nearest Bible Society Branch or Auxiliary.

Posters and material for addresses may be obtained through local Bible Society Depots.

Across the Dominion

SASKATCHEWAN



St. Paul's Kinistino

CHURCH INSTALLS OIL HEATER

KINISTINO—During the present year the church has been enlarged and the building covered with insul brick. In addition the interior has been completely re-decorated. This advance follows on the complete liquidation of the church mortgage last year. The building has also been equipped with an oil heater.

A small minority group erected this church after 1925. Among the gifts then received was a reading desk from the late Rev. W. G. Brown. A pulpit would be a great improvement if some congregation has one to spare or some friend would like to supply same. This church has been combined with Melfort since 1945 and the arrangement has been helpful. The minister guiding our advance during the last two years was the Rev. W. R. Bell, M.A.

* * *

ONTARIO

SUMMER SCHOOL FOR CHILDREN

Pupils, teachers and parents assembled for the closing exercises and picnic



*Primary Group at Burns Summer School
near Tavistock, Ontario.*

Friday, July 18, of the Summer School for the children of Burns Presbyterian Church, East Zorra, Presbytery of Stratford. The School was held from July 14 to 18, and was conducted by Donald H. Powell, student minister, assisted by members of the Sunday School and Young People's Society, including Mrs. Stanley Murray, Junior class superintendent; Mrs. F. W. McKay, Primary superintendent; Miss La Verne Bickle, Beginners superintendent, Anna Beryl McKay, secretary, and Mrs. F. Walters, Miss Helen Murray, Mrs. H. Hough, Dorothy McIntosh, Ella Mae McKay, Della Bickle and Margaret Townsend. Assisting for the games on the picnic was Gordon McDonald.

* * *

156TH ANNIVERSARY

NIAGARA-ON-THE-LAKE—"There will never be world peace or economic justice until the people return to God, and people will not return to God unless children in their homes are first brought to God," declared the Right Rev. C. H. MacDonald, Moderator of the General Assembly, who preached morning and evening at the 156th anniversary services of St. Andrew's Church, August 10.

Mr. MacDonald commenced his journey through the Church, as its Moderator, with his visit to Niagara, where his message was heard by large congregations. Following both services, members of the congregation and visitors had the opportunity of meeting the Moderator.

* * *

Mr. H. M. MacKenzie who is well over 70 has led the Sunday School pictured below for 15 years. It is in a flourishing condition and has an excellent staff.



St. Andrew's Sunday School, Biggar, Sask.

93RD ANNIVERSARY CELEBRATED

PORT STANLEY—St. John's Presbyterian Church observed its 93rd anniversary with the Rev. John Fleck and the Rev. Peter De Ruiter as guest preachers. Services were well attended in this white colonial building, which is one of the district's landmarks. During the past two years the lakeside congregation has made unusual progress. They have rebuilt their Church and have added a schoolroom, a new heating system, and other facilities without changing the lines of the venerable structure.

* * *

CONGREGATION MAKES DOUBLE ADVANCE

IROQUOIS — Knox Church was reopened on July 20 after extensive renovations. The preacher for the day was the minister, the Rev. J. C. Ross, and suitable music was rendered by the choir.

A new furnace was installed and both the interior and exterior of the church and church hall were completely redecorated. The United Church withdrew its regular services and the two congregations worshipped together on this special occasion. This congregation raised the money for local improvements and exceeded their Advance allocation by several hundred dollars.

* * *

LEADERS MEET AT GLEN MOHR

More students from more congregations from more communities and receiving more leadership training credits than any previous year—is the story in brief of the leadership camp operated at Glen Mohr by the Ontario Religious Education Council in August. Seven denominations were represented, and students came from 62 congregations as widely scattered as Blind River, Englehart, Brockville, and Windsor, and Niagara Falls.

Dr. K. MacLean Glazier, B.D., Ph.D., of Glenview Presbyterian Church, Toronto, conducted a special Bible Study course for ministers.

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THE MARITIMES

GIVEN RETURN AIR TICKET TO IRELAND

SYDNEY, N.S.—Rev. Hugh Jack received a return Trans Canada Airways ticket to Ireland, the gift of the thoughtful and appreciative congregation of Brookland Street Presbyterian Church. The presentation was made by G. A. Kerr. Crossing the Atlantic by air was an additional thrill for Mr. Jack who had no previous flying experience. Within 12 hours of taking off he arrived at Downhill, County Derry, Northern Ireland, to visit his three brothers and two sisters.

* * *

DIRECTS SCHOOL FOUNDED BY HUSBAND

The Summer Bible Schools held at Millerton and Sunny Corner, N.B., enjoyed a successful season. The enrollment at Sunny Corner, its eleventh year, was 173 pupils, with an average attendance of 149. At Millerton, its fifth year, 62 pupils enrolled, with an average attendance of 53. These schools were founded by the late Rev. J. McK. Sampson and this year were under the capable direction of Mrs. Sampson, with a staff of fourteen persons, which included Dr. Elizabeth H. Thurrott, for 22 years a missionary in India.

Mrs. Sampson has accepted a position on the staff of the Maritime Home for Girls, Truro, N.S.

* * *

BUSY SUMMER AT CAMP GEDDIE

The Maritime Synod held four Camps, two for young people, one for boys and one for girls and had an exceptionally fine attendance at all gatherings in Camp Geddle.

Each camp period lasted for 10 days and the groups enjoyed sleeping under canvas and attending classes of Bible study and receiving instruction in spiritual living.

The Rev. A. E. Morrison of New Glasgow led the first Young People's Camp. The Rev. H. M. Burtain of Westville directed the Camp for boys. Miss Margaret Webster of Toronto was the leader of the girls' Camp and the second Young People's Camp which had the largest registration of all, was led by the Rev. G. M. Lamont of Pictou and the Rev. E. A. Thomson of Toronto. There is every indication that in 1948 there will be an even larger camp attendance.

* * *

PROGRESS CONTINUES

MILLERTON, N.B.—The ordination of four Elders, Robert Taylor, Arnold Taylor, Borden Smallwood and Robert McKinley, was conducted by Dr. Frank Baird of Fredericton on August 10. Recently nine communicants were added to the charge of the Sunny Corner parish and 34 persons recently united with the Church in Millerton.

"Two Thousand Years Ago"

A series of films produced by the Education Committee of the Christian Cinema and Religious Films Ltd., London, England, in collaboration with authorities on Biblical history and customs, illustrating the social life of Palestine two thousand years ago.

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THE DAY'S WORK
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ACCEPTS NEW SECRETARYSHIP

As we go to press, the resignation of the Rev. E. H. Johnson, from his temporary post in Missionary Education, has been tendered to the Board of Missions. This was accepted at the meeting of the Missions Executive.

Mr. Johnson has accepted the offer of the Student Volunteer Movement of the United States to become their General Secretary. His acceptance of this position will mean his moving to New York City around the end of November.

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can you
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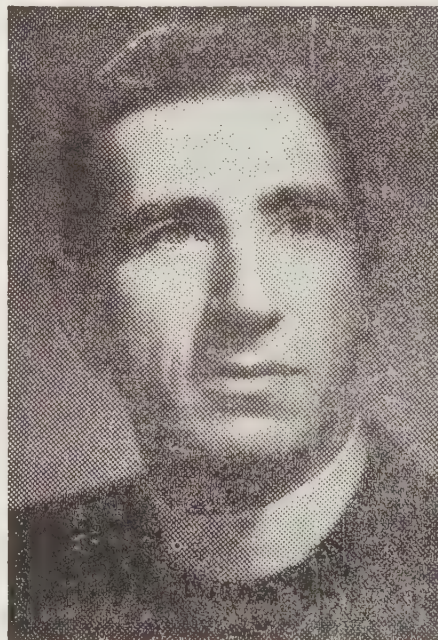
Awarded Doctorate



Rev. J. A. Ross, M.A., Ph.D.

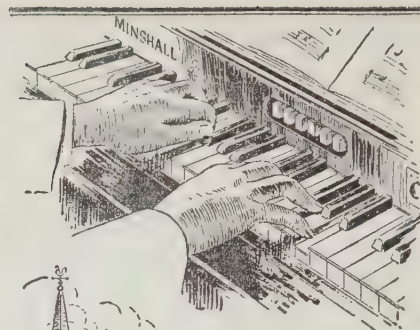
The degree of Doctor of Philosophy was awarded the Rev. John Ross of Cree-more at the University of Toronto Convocation. Dr. Ross did his work in the department of Philosophy and the subject of his thesis was The Problem of Negation in Recent Philosophical Thought. During his student days at the University of Toronto and at Knox he was awarded 14 scholarships.

Receives New Honour



*Professor Robert Lennox, M.A., Ph.D.,
of the Presbyterian College, Montreal*

was recipient of the degree of Doctor of Philosophy from Princeton University. His work was done in the department of Oriental languages and literature and his thesis was "The Theological Character of the Book of Ezekiel in the Septuagint."



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Food For Britain

The Second Battle for Survival

Our post offices in city and country have reported that something approaching a Christmas rush of food parcels for England, Scotland and Northern Ireland has been recently experienced. Indeed the officials have wondered if they are going to be able to handle all the parcels Canadians wish to send to the Motherland.

This is Britain's second battle for survival, and following her grim ordeal in the war, we who helped her struggle through to victory are in an even better position to help our kinsfolk in the present struggle. It is very difficult in this land of plenty to appreciate the hardships through which Britain has passed and is still passing in the rigours of her rationing due to lack of sufficient food.

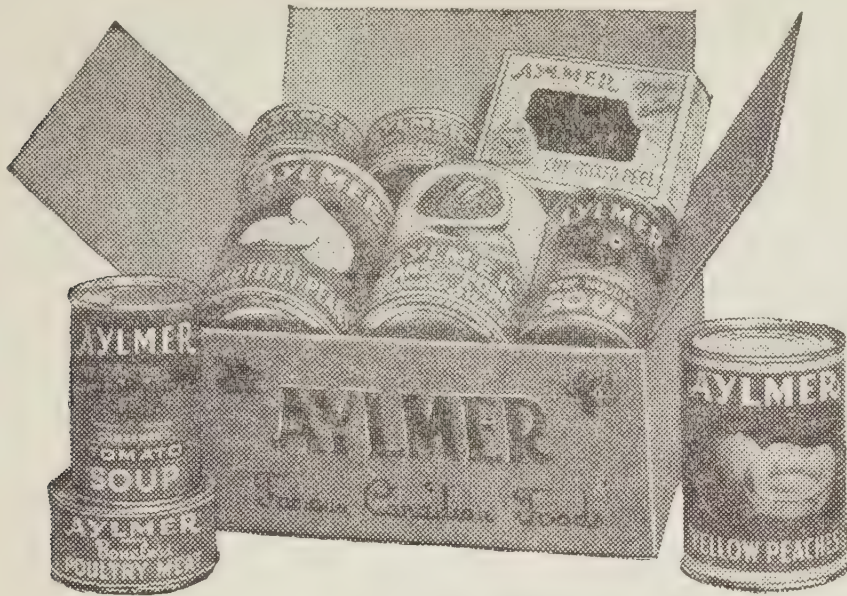
The last General Assembly urged all congregations throughout the Dominion to send food to those who had placed the world in their debt by their fight for freedom. It is one way to express our gratitude and our admiration—yea, even our love. For if Britain falls, woe betide this generation. The highest court of our Church calls us to share with them out of our abundance.

Congregations like Dovercourt Church, Toronto, began their efforts last Easter. This church has forwarded canned goods to six congregations, four in Scotland and two in Northern Ireland. The system adopted by them calls for no manual labour nor making up of parcels. One large firm of canners in Canada forwards by steamship tons of canned goods. These are delivered to the homes of British people, express or postage paid, for about two and a quarter dollars per parcel. This congregation also sends parcels of good used clothing.

Expressions of appreciation for these parcels received to date demonstrate their profound gratitude for Canadian help. One Scottish minister wrote that the fifty parcels addressed to his church were all going to old people between 75 and 90, who were subsisting on one or at most two meagre ration allowances.

Every congregation in our church could multiply the shipments by adopting one or two congregations and forwarding food to the most needy folk in those churches. Names of ministers and churches in the Motherland where food or clothing can be sent are yours for the asking. Write the Editor.

lar, has made it imperative for Presbyterians to raise their full allotment of \$500,000 during the coming year. The services of Mr. Miller will be available to the Church-at-large on and after the first of November.



SEND FOOD PARCELS OVERSEAS this easy way

(FOR UNITED KINGDOM ONLY)

Thousands of Canadians—and many church clubs and societies—are sending food parcels to the people of the British Isles at regular intervals.

The need is great—for it is estimated that hundreds of thousands of workers, their wives and children, will bear the effects of malnutrition for many years—unless more food is sent from Canada.

To individuals sending parcels overseas—or to Churches, Clubs or Societies which are raising funds to help in this emergency—the Aylmer Overseas Gift Package offers a simple way to have foods delivered to any address in the United Kingdom.

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are delivered with freight, duty and all charges paid to any postal address in England, Wales, Scotland or Northern Ireland . . . AT LOWER COST than you can make them up and mail them individually! Each parcel is INSURED AGAINST LOSS.

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- 1 tin Aylmer Boneless Poultry Meat
- 1 tin Aylmer Tomato Soup
- 1 tin Aylmer Beef Noodle Soup
- 1 pkg. Aylmer Cut Mixed Peel

Package "B"—\$1.75

(ALL CHARGES INCLUDED)

- 1 tin Aylmer Tomato Juice
- 1 tin Aylmer Mixed Vegetable Juices
- 1 tin Aylmer Boston Brown Beans
- 1 tin Aylmer Green Peas
- 1 tin Aylmer Tomato Soup
- 1 tin Aylmer Beef Noodle Soup

Place your order for Aylmer Overseas Food Parcels with your regular Grocer. He will act as our agent, using special Overseas Order Forms supplied by us. All orders placed with your Grocer will be acknowledged and handled by this Company.

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APPOINTMENT ANNOUNCED

All our copy had been forwarded to the printers, when the announcement came of the following decision:

The Board of Administration has made the temporary appointment for eighteen

months of the Rev. Neil Miller of Brampton as Stewardship Secretary and Secretary of the Committee on Administrative Needs. Expansion of the Mission Fields both in Canada and overseas coupled with the shrinkage of the dol-

UNIFORM S.S. LESSONS

LESSON — OCTOBER 5

The Ascension of Jesus

Acts 1:1-14

Golden Text: Acts 1:8

LESSON — OCTOBER 12

The Day of Pentecost

Acts 2: 1-8, 12-17

Golden Text: Zechariah 4:6

LESSON — OCTOBER 19

The Preaching of the Apostles

Acts 4:1-14

Golden Text: Acts 4:13

LESSON — OCTOBER 26

An Experiment in Brotherhood

Acts 4:32-5:6

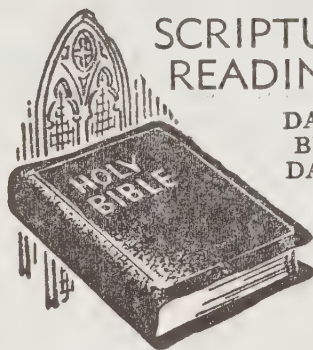
Golden Text: Romans 15:1

LESSON — NOVEMBER 2

The Apostles Before the Council

Acts 5:29-42

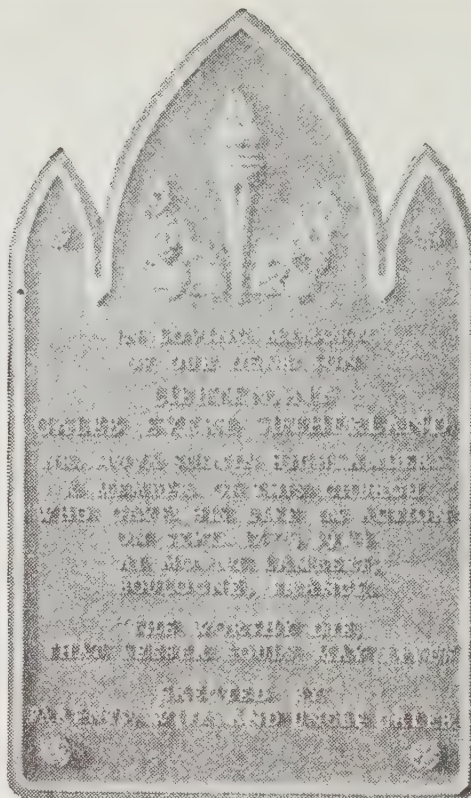
Golden Text: Acts 5:29



SCRIPTURE READINGS

DAY
BY
DAY

- October 1—John 12:1-8
- October 2—John 13:21-30
- October 3—John 18:1-8
- October 4—Matthew 27:1-8
- October 5—Acts 1:15-26
- October 6—Genesis 1:1-5
- October 7—Zechariah 4:1-6
- October 8—Matthew 3:13-17
- October 9—John 4:19-26
- October 10—John 16:7-16
- October 11—Acts 2:1-8
- October 12—Acts 2:12-17
- October 13—Psalm 100
- October 14—Acts 2:41-47
- October 15—Acts 3:1-8
- October 16—Acts 3:9-16
- October 17—Acts 3:17-26
- October 18—Acts 4:1-7
- October 19—Acts 4:8-14
- October 20—Acts 4:15-22
- October 21—Acts 4:23-31
- October 22—Acts 4:32-37
- October 23—Acts 5:1-6
- October 24—Acts 5:7-11
- October 25—Galatians 6:1-7
- October 26—Romans 15:1-7
- October 27—Acts 5:12-20
- October 28—Acts 5:21-28
- October 29—Acts 5:29-32
- October 30—Acts 5:33-42
- October 31—I Peter 2:21-25
- November 1—Psalm 124
- November 2—Psalm 46



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ON • THE • AIR

Coast to Coast Broadcasts

Church of the Air—Every Sunday, 4.30 5.00 p.m.—

CBC—Oct. 19, 4.30 p.m.—Dr. Frank Morley, Grace Presbyterian Church, Calgary, Alta.

CBC—World Church News—Every Saturday, 1.15 p.m. (E.S.T.).

CBL—Nov. 9, 11.00 a.m.—Dr. A. G. Macpherson, Riverdale Presbyterian Church, Toronto.

CBL—Morning Devotions, 8.15 a.m. week of Oct. 6—Rev. R. Manning, High Park Presbyterian Church, Toronto.

CFAB—Windsor, N. S., Oct. 26, 11.00 a.m. (Every Fifth Sunday).

CFCO—Every Sunday, 1.15 p.m.—Chatham Presbytery.

CFOS—Owen Sound, St. Andrew's, Fourth Sunday each month, 11.00 a.m.

CHEX—First Sunday, each month, 11.00 a.m., St. Paul's, Peterborough.

CJAT—Trail, B.C., Every Sunday, 9.00 p.m. (P.S.T.).

CJVI—Victoria, B.C., St. Andrew's, First and Fourth Sunday, 11.00 a.m. (P.S.T.).

CKCR—Every Sunday, 6.30 p.m.—St. Andrew's, Kitchener.

CKNX—Wingham, Ont., Tuesdays, 8.00 p.m., "The Presbyterian Broadcast," Every Sunday, 7.00 p.m.

CHOK—Sarnia, 11.00 a.m. First Sunday, St. Andrew's, and Third Sunday Patterson Memorial, Each month.

CBM—Morning Devotions, 8.15 a.m. Oct. 2-4—Rev. Dr. W. Orr Mulligan.

Oct 23-25—Rev. Prof. Robert Lennox.

CBM—11.00 a.m. and **CJAD**—7.30 p.m., Oct. 5, St. Andrew's and St. Paul, Nov. 2, MacVicar Memorial.

CKTS—Sherbrooke, Que., Fourth Sunday each month, 11.00 a.m.

CKVL—Nov. 9, 11.00 a.m., First Presbyterian Church, Verdun. (Every Sixth Sunday).

CFCY—Charlottetown, P.E.I., The Kirk of St. James, Second Sunday each month, 11.00 a.m. (A.S.T.)

All times given are Eastern Standard except where otherwise stated.

Editorial Postscript

THE GREAT Presbyterian Church across the border, the Presbyterian Church, U.S.A., has decided to issue an official church paper from next January. There are many independent Presbyterian periodicals across the line, but no denominational magazine. Even though there are two and a quarter million members in the Presbyterian Church, not one of the independent magazines approaches the circulation of our own Presbyterian Record.

After several years consideration the last General Assembly of that church decided to launch its own journal and voted the sum of \$175,000 to subsidize **Presbyterian Life** for the coming year. This is a large sum of money but the Church considers it a wise investment since she feels that she has lost much from having the news of their great church, carried by magazines without official sanction.

Next month, November, the congregations in our own church will once more launch their annual canvass for the Presbyterian Record. Last year's effort was most successful in the majority of our churches. The trial subscriptions in June also increased our circulation, so that almost three thousand new subscribers have been added in the last eighteen months. For seventy-two years the official journal of our church has cost the funds extremely little.

Many gracious tributes have come in from all parts of our Dominion to the increasing helpfulness of your church paper. Quite a number of congregations have ordered extra copies to canvass their entire congregation. These have been supplied for the small amount of **four cents per copy**, that is, any congregation wishing to order in advance two hundred copies, will receive these for \$8.00 postpaid.

Throughout this year, the Record has been delivered to Church secretaries in all congregations in time for distribution on the first Sunday of each month. We hope that all subscribers received their Records in good time.

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Church Calendar

Material for ensuing number must reach the office by the 5th of the month

SYNOD MEETINGS

Montreal & Ottawa—Sept. 30, Melville Church, Westmount, Que.
Maritimes—Oct. 7-9, Zion Church, Charlottetown, P. E. I.
Manitoba—Oct. 14, First Church, Portage la Prairie, Man.
Saskatchewan—Oct. 21—St. Paul's Church, Prince Albert, Sask.
Alberta—Oct. 28, Knox Church, Red Deer, Alta.

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INDUCTIONS

Montreal, Que., Kydd Memorial, Rev. H. A. MacOdrum, May 28, 1947.
 Picton, Ont., Rev. Peter B. Reid, May 28, 1947.
 Winnipeg, Man., St. James, Rev. Douglas C. Hill, June 19, 1947.

TRANSLATION

Rev. W. C. Nicholson, Blue Mountain, N.S., to Truro, N.S.

RESIGNATIONS

Dr. Robert Johnston, Knox Church, Ottawa, Aug. 31, 1947.
 Rev. R. J. Koffend, Evangel Hall, Toronto, Aug. 31, 1947.
 Rev. L. L. Young, East River, N.S., Sept. 15, 1947.
 Rev. John Davey, B.D., Hastings, etc., Sept. 28, 1947.
 Rev. J. V. Mills, Knox Church, Waterloo, Sept. 30, 1947.
 Rev. Louis Shein, Ph.D., Leaskdale, Aug. 31, 1947.

DEATHS IN THE MINISTRY

Rev. George W. Connors, Ph.D., Paris, Ont. July 31, 1947.

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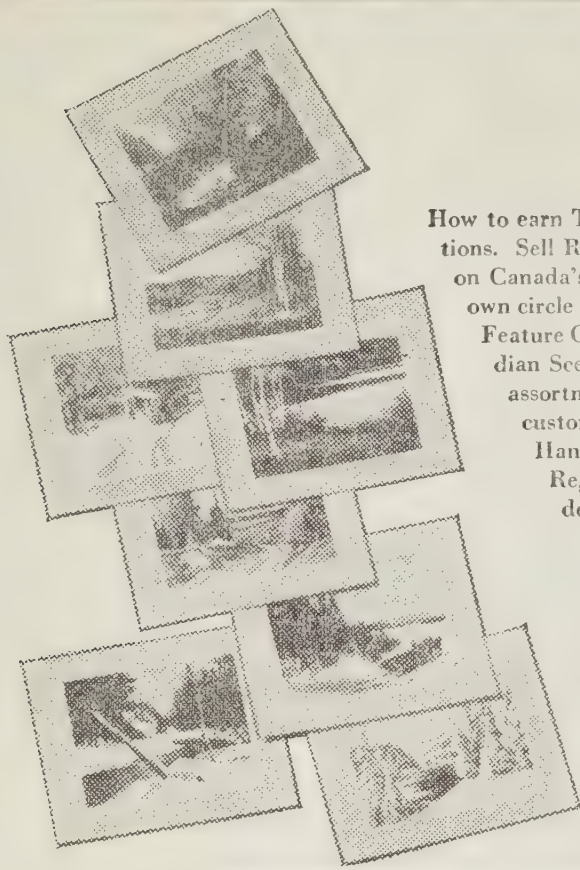
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The

NOVEMBER, 1947

PRESBYTERIAN RECORD



OFFICIAL JOURNAL OF THE PRESBYTERIAN CHURCH IN CANADA

In This Issue . .

THE PARLIAMENT OF MAN

by Stuart C. Parker

THIS FREEDOM

by H. Beverley Ketchen

JESUS TAUGHT THROUGH PICTURES

by W. Gordon Maclean

THE GIFT WITHOUT THE GIVER IS BARE

Editorial

BUILDINGS SHATTERED IN MANCHURIA

by E. H. Johnson

THE JACK OF ALL TRADES

by P. M.

FOOD AND CLOTHING FOR THE NEEDY

RECORD WEEK—NOV. 2-9



VOLUME LXXII * * * NUMBER XI



Canadian National Railways Photo

Memorial Chapel in Ottawa's Peace Tower

The PRESBYTERIAN RECORD

Established 1876

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Address all correspondence to THE EDITOR, Room 803,
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On The Record

DR. STUART C. PARKER is the minister of St. Andrew's, Toronto, and a past Moderator of the General Assembly.

P.M. is one of the well known ministers of our Church, who wishes to remain incognito.

DR. F. A. ROBINSON, is the well known evangelist and author, who has conducted meetings in every denomination in all corners of the Dominion.

We welcome two new contributors, one of whom is P.M., and the other the REV. A. NORMAN McMILLAN, who is the minister at Caledonia and a writer for boys.

DR. W. GORDON MACLEAN is the immediate past Moderator of our Church, and minister of First Presbyterian Church, Winnipeg.

In this our first 32-page issue of the larger Record, the interest of all is asked to make Record Week, November 2-9, a successful week for our Church paper.

TO EVERY MEMBER OF THE PRESBYTERIAN CHURCH IN CANADA

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A Visit to Little Stratton

Where Ian McLaren wrote "The Bonnie Briar Bush"

by F. A. ROBINSON

IT IS A delightful walk from Church Stretton along one of the many lovely valleys in which this district abounds. I journeyed across the fields to the Ashes Valley. There is great charm in these English by-paths and bridges and rippling streamlets and lanes and stiles. They have a combined loveliness with an added attraction for me when the filbert hedges are overtaken with ripe blackberries.

Little Stretton was, for a few years, the summer home of Sylvester Horne, whose sudden death on a lake steamer in Toronto Harbour brought sadness and loss to the Christian world. The hamlet contains only a half hundred houses, but several enquiries failed to locate the abode of one of London's greatest preachers of the past generation. The man living next door knew nothing of it. "Ah, y' see, I bin here only four years, sir, so I wouldn't know." A Canadian or American villager would have known most of his neighbour's business as well as his antecedents in that many months.

At last I located the house I most desired to find. It is of Jacobean style termed "black and white" in England. It was evidently laid out to fully satisfy the Britisher's love of privacy. It is well-concealed by a stone wall, heavy railings and a dense holly hedge. The entrance from the road is through a thick and heavily-spiked solid wooden door with hinges and latch that suggest a fortification. A wide walk to the front door is made of irregular flagstones fitted in like a jig-saw puzzle. A quaint pagoda-like thatched roof is over the entrance. The black-painted beams with the white background, and the leaded windows with overhanging upper storeys make a picturesque dwelling. The present occupant made it quite apparent that visitors were neither wanted nor allowed, but became genial before we parted. She showed me the top storey room where Ian MacLaren wrote "Beside the Bonnie Briar Bush", which was all I wanted. Derwin Wood, a famous sculptor, also lived here. The house is three hundred years old.

It was an inspiration even to tread on the same flagstones and flooring over which the feet of the man who wrote the incomparable "Doctor of the Old School" had trodden. I walked around the lawn and also up the lane alongside of the seven foot wall that encloses the vegetable garden, and to the solid door that again bespeaks the privacy of the English home and an ideal place for undisturbed writing. It was all worth the



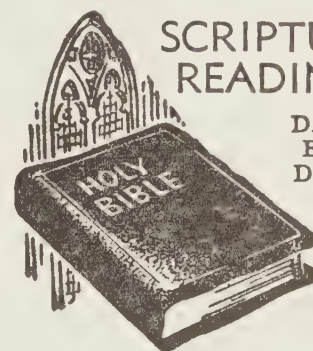
A Typical English Countryside

six-mile walk and I feel as if I had companioned for an hour with one of Scotland's greatest souls.

On the homeward walk the setting sun was bringing into clear outline the rounded hilltops. The greenery of varied tints was made additionally lovely by an occasional field of ripened grain. Flocks of nibbling sheep were scattered over the hillsides, survivors of the hard winter in which over two million sheep and lambs perished. The smoke from an occasional cottage chimney was curling its way upward against a background of leafy tree-tops and I enjoyed repeating all I could remember of Gray's Elegy. The contents of the first two stanzas were all reproduced on that unforgettable homeward walk. The scampering rabbits that I loved to watch in boyhood days had disappeared from the hedgerows and hillsides. Farmers told me that the ice and snow of seven unparalleled weeks had starved the attractive nuisances to death.

Then too, the depleted meat markets had made rabbit trapping and shooting exceedingly profitable, "but they'll likely be over-running the fields again next year; ain't no birth control on them fellers. We organized to exterminate 'em three years ago and spent thousands o' pounds and killed tens o' thousands, but you'd never 'a knowed it the next summer. No sir, you can't check them fellers." I was calmed and happy in the recalling of a bit from Shelley:—

"Away, away, from men and towns,
To the wild wood and the downs.
To the silent wilderness
Where the soul need not repress
Its music, lest it should not find
An echo in another's mind,
While the touch of nature's art
Harmonizes heart to heart."



| | |
|----------|-----------------------|
| November | 1—Psalm 124. |
| November | 2—Psalm 46. |
| November | 3—Acts 6:1-7. |
| November | 4—Acts 6:8-15. |
| November | 5—Acts 7:1-7. |
| November | 6—Acts 7:9-16. |
| November | 7—Acts 7:17-22. |
| November | 8—Acts 7:22-29. |
| November | 9—Acts 7:30-36. |
| November | 10—Acts 7:37-46. |
| November | 11—Psalm 105:1-10. |
| November | 12—Acts 7:47-53. |
| November | 13—Acts 7:54—8:2 |
| November | 14—Revelation 2:8-11. |
| November | 15—2 Timothy 2:1-10. |
| November | 16—John 19:25-30. |
| November | 17—Acts 8:3-8. |
| November | 18—Acts 8:9-13. |
| November | 19—Acts 8:14-25. |
| November | 20—Acts 8:26-40. |
| November | 21—Jonah 3:1-5. |
| November | 22—Romans 15:13-19. |
| November | 23—Matthew 28:16-20. |
| November | 24—Acts 9:1-7. |
| November | 25—Acts 9:8-16. |
| November | 26—Acts 9:17-22. |
| November | 27—Acts 9:23-31. |
| November | 28—John 3:1-8. |
| November | 29—John 4:7-14. |
| November | 30—Acts 10:1-8. |

THIS FREEDOM

THERE HAS BEEN a great deal said and written about freedom recently. Many of the utterances have been quite dramatic and rhetorical, reminiscent of Burke and Macaulay. The titanic struggle from which we just emerged was supposed to be "that freedom should not perish from the earth," freedom of speech, freedom of worship, freedom from want, freedom from fear. And yet, I dare say, most of us have the haziest ideas as to what freedom really is. We confuse it with democracy which is little more than a name.

It is perfectly legitimate to say that, in spite of all the blessings that have come through the Magna Charta, and the struggles of our Calvinistic forefathers, who won for us at almost incredible cost what we call our civil and religious liberties, only a comparatively few choice souls in any generation have enjoyed real freedom.

In spite of the lustiness with which we sing that "Britons never shall be slaves," it could not be said of the majority even in the most cultivated democracies that they are free. We have certain licenses it is true, most of which we more or less abuse. But we are slaves of one thing or another, slaves of habit, slaves of convention, slaves of circumstances, slaves of fear.

Does freedom mean merely the license to do what we like? It all depends obviously on what we like. If we like to do what we ought to do, there is freedom, but if we ignore our moral and social obligations, we may be licentious, happy-go-lucky and irresponsible but we are not free.

The Psalmist, I think, had attained true freedom when he was able to say "I delight to do Thy will." "Thy statutes have become my songs."

When Jesus says "If a man compel thee to go a mile go with him twain," He indicated the way to enjoy freedom. He was referring to a galling, humiliating obligation with which the Jews were familiar under the arrogant and tyrannical rule of Rome. When He suggested two miles instead of the compulsory one, it was just a poetic way of saying that by carefully rendering the extra service they would transform drudgery into pleasure, turn slavery into freedom.

Such harsh conditions are not known in an enlightened democracy, of course, but there are all kinds of compulsions in our own everyday life and our reactions to these determine whether we are slaves or free men.

There is the necessity of our daily work. Even in the ideal environment of the Garden of Eden that necessity was laid upon our first parents. They were not to be like Tennyson's "Lotus-eaters," dallying with life like irresponsible, reckless, self-indulgent "play-boys."



With most of us the compulsions of our daily occupation are almost as rigid as the old Roman military law to which Jesus referred. We have to be on the job or lose it. We have to work to "Keep the home fires burning." And by our attitude to this necessity we are either slaves or free men. We may do our work doggedly and grudgingly like the man who growled about having to go the one stipulated mile, or we may do it heartily—thus turning water into wine.

Carlyle says "Give me the man who sings at his work." That is the spirit of the second mile and that spirit puts a smile on the face of drudgery. To face life's obligations in that way is to discover the truth of Wordsworth's lines:

"Stern duty! Yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face."

In connection with the glorious Temple of Solomon, we read that "Upon the tops of the pillars was lily work: so was the work of the pillars finished." That was Hiram's work and it was done in the spirit of the free man who "sings at his work."

That extra touch of beauty was not strictly necessary. Those pillars would have served all practical, constructional purposes without it. But that master craftsman was anxious to make the Temple as beautiful as possible. He went the "second mile" and thereby enjoyed freedom. What does the average workingman, bound by the rigid rules of his union know of such freedom?

There are some things we do because we have to, but we may do the same things because we love to—then and then only are we free.

A classic illustration of the spirit enjoined by Jesus is found in the story of Rebecca at the well. The servant of Abraham asked her for a drink. According to the rules of the East he had as much right to require that service of her as the Roman soldier had to compel a Jew to go a mile with him. Did she do it grudgingly? Did she sulk about it? That would have meant slavery. But she said "Drink, my lord; and I shall draw water for thy camels also."

Not a little of the friction that seems to be chronic in the industrial world today—so devastating and so economically insane—is due to the regulation of labour on the principle of so much work for so much pay.

Certainly no more, less if they can get away with it. But taking life even on the rough utilitarian side there are two things that no one can afford. They both impoverish life. They are both as fatal to freedom as the arrogant cruelty of a German tyrant. One is to do grudgingly what stern necessity demands and the other is to say "Why should I do more than I am required to do?" To reduce life to a miserable science of self-preservation is the most ironical form of self-defeat.

Here is a homely illustration. A distinguished literary man says, "About fifty years ago my mother sent me to pick a quart of berries and I dragged very reluctant feet to the patch, for the other boys were playing ball on the village green. But suddenly a happy thought flashed through my mind. What fun it would be to surprise the family by picking two quarts! And I got so much pleasure out of it that although it happened half a century ago I have never forgotten it."

You might apply this to your church obligations. Do you find church work irksome? Then it is slavery. But if you put your heart into it because you never can do enough for Him from whom all blessings flow, then you have the joy of freedom.

Whole-heartedness is freedom — the generosity that finds pleasure in going the second mile, and **there is no other freedom** given under heaven and among men than this.

It is such a simple antidote for the banes of the world. If we would only listen to and follow the chivalrous Master, who taught as One having authority and who came that we might have abundant life, the world would be

"As if some fair city were one voice
Around a King, returning from his wars."

Assembly Moderator Makes Deep Impression in Maritimes

The Maritime Synod met for the 130th gathering in the Kirk of St. James, Charlottetown, P.E.I., and at an impressive opening service elected by acclamation the Rev. T. H. B. Somers moderator for the ensuing year.

Retiring moderator, Rev. D. W. McDonald of Mahone Bay, N. S., urged the Synod to make love the great motivating power, in an excellent sermon from 1 Corinthians 16:13-14. Speaking of the spirit of mistrust and intolerance abroad in the world, Mr. MacDonald said, "Hate will never extinguish hate, but love never fails."

Welcome visitors carrying greetings to Synod were the Rev. E. M. B. Wheelock from the British and Foreign Bible Society, Mayor MacDonald of Charlottetown bringing a civic welcome and the Rev. T. E. McLennan extending the good wishes of the Maritime Conference of the United Church in Canada.

The Clerk of the Synod, Dr. Frank Baird, showing an amazing grasp of figures spoke of the steady growth of ministers and members and Budget givings since 1925, and the presence of many fine young ministers in Synod, bore witness to his statistics. The Rev. Frank Lawson, Convener of Budget and Stewardship Committee, gave some startling statistics on Canada's prosperity and spending spree. He pleaded for a new interpretation of Stewardship, a conversion of the whole soul, a dedication of the heart, the head and the purse for God's work.

Mr. H. M. Jackson of the Assembly's Committee spoke of changing the committee's name to that of **Christian Stew-**

ardship. Synod agreed to increase their allocation for 1948 by twenty per cent.

Congratulations were sent to the Primates of All Canada, the Most Rev. G. F. Kingston and also felicitations to the Rev. S. J. and Mrs. MacArthur on the occasion of their Golden Wedding.

Other speakers were the Rev. Wilfred Butcher, pleading with all congregations who have not reached their quota in the Advance for Christ and Peace Thank Offering to go forward immediately. Then, the Rev. H. R. Pickup, spoke of the Housing situation, which has become a moral problem that the Church cannot ignore, and declared that our main concern in Canada is soon to be that of Immigration. For Presbyterian Publications, the Rev. Neil G. Smith outlined their work.

After Dr. John McNab had spoken on the development and plans of the Assembly's Committee on the Presbyterian Record—the Rev. C. J. St. Clair Jeans moved a fourfold recommendation:

1. That the Synod express its gratification at the improvement effected in the Presbyterian Record in its new and enlarged form.
2. That the Record be most diligently commended to our people by all our ministers within the bounds.
3. That the Synod, deeply appreciative of the work of the present Editor, Dr. John McNab, strongly recommend to the General Assembly this appointment be made permanent.
4. That a standing committee on the Record be appointed.

Wednesday was the memorable day at Synod. In the morning there was the

Ministry of the Sacrament and in the evening the Ministry of the Word. The Moderator of Assembly, the Rev. C. H. McDonald, spoke to a fine attendance of Synod and townspeople. He captured the hearts of the entire congregation. Very direct and very fervent in his address with a clear Evangelistic note of deep, rich, spiritual insight the Moder-



REV. T. H. B. SOMERS, S.T.M.

ator's message struck home. He pleaded for a note of joy and a note of victory in our preaching — but above all for the consciousness of the presence of Christ in our services. One New Brunswick minister said at the close, "This is Ian MacLaren's Old Killyard School at its best." The Presbyters were thrilled and the common people heard him gladly.

The Synod's book on John Geddie,

—Continued to page 258

'The Parliament of Man'

by Stuart C. Parker

Isaiah 14:26,—“This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nation:”

THERE is a tendency on the part of some to deride the Victorian Age as smugly contented with its own prosperity. Yet, in Great Britain at least, men were seeing noble visions in those days, among them that vision of a Parliament of Man which we are trying (for the second time in our generation) to realise. You recall perhaps the extraordinarily prophetic lines in Tennyson's "Locksley Hall":

“For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that
would be;
Saw the heavens fill with commerce, argosies of magic
sails,
Pilots of the purple twilight, dropping down with costly
bales;
Heard the heavens fill with shouting, and there rained a
ghastly dew
From the nations' airy navies grappling in the central
blue;
Far along the world-wide whisper of the south wind rush-
ing warm,
With the standards of the peoples plunging through the
thunder storm;
Till the war-drum throbbed no longer, and the battle
flags were furl'd
In the Parliament of Man, the Federation of the world.
There the common sense of most shall hold a fretful realm
in awe,
And the kindly earth shall slumber, lapt in universal law”.

In the red years of the First World War such a vision as that immortal Victorian poet's comforted many an otherwise commonplace young man in the filth and horror of the trenches. He was suffering in the war that was to end war! And indeed, when the “Cease Fire” was sounded, it was not long ere the “League of Nations” began to take shape, and the vision of the Parliament of Man assumed “a local habitation and a name”,—became, apparently, a fact of realistic politics.

That was years ago. But it did not take long to show us what in the relief of the early 1920's we could not see. There was a renewal of bickerings and intrigues in international affairs, a resumption of unethical and provocative tactics in trade and politics alike, and an ominous weakening of the infant League by the defection of the richest nation then in the world. The authority of the organization was defied by more than one of the stronger States pledged to maintain it. Instead of settling all disputes, it was condemned to function, mainly, in matters where national sovereignty and national self-interest were not involved. Catastrophe was inevitable, and the day came when our own Empire alone stood by the mortally stricken body of the League of Nations, none other left to do it reverence. . . . Today, with the Battle of Britain being celebrated in many places, we may be pardoned for our pride in the Empire's willingness to stand alone in fighting for freedom. But perhaps there is no less cause for pride in the remembrance of our standing alone in support of the dying League in the fight for peace. In these twin heroisms is to be found almost all a man requires to make him proud to bear the British name.

But now it is 1947, the world has been devastated again by war, and once again there is an effort to “turn over a new



Opening Session of the United Nations Assembly

leaf” and realise this vision of the Parliament of Man. Very soon the new League, the “United Nations Organisation”, will convene, not far from where we sit today, in its second General Assembly. Will this effort meet with success? That question can be answered only when we know what the questioner is prepared to accept as success. There is a sense in which the very setting-up of the Organisation can be hailed as success. It is a triumph that the idea should be still pursued by all! Many have thought that the Second War and the conditions between the Wars demonstrated the hopelessness of any effort toward a “Federation of the World”. Instead, we are witness to the fact that the ideal still lives and appeals. The tender plant grew a little, and then came “a frost, a killing frost, and nipped”—no, not its root, but only its foliage! The root is alive, and the plant is burgeoning afresh in the soil of contemporary minds.

Those of us whose faith in God and in man himself was unquenchable, both prayed and prophesied that the League of Nations would rise from the grave, and rise it has done! Is not that success? Assuredly it is,—even though (which may God forbid) it should be trampled down by the heel of reaction yet once more. The dream, (and, remember, it was first of all Christ's dream, Who saw all mankind drawn to Him in the unity of a common Redemption through His Cross),—the dream has captivated humanity. We know, however, vaguely and imperfectly, that it must be realised or we perish. All things considered, we can count it success today that the United Nations are even meeting, agreed upon the ideal, and separating, where separation occurs, only over questions of ways and means.

The settlement of these ways and means is necessarily the direct concern of the negotiators,—the public men of diverse racial origin sent to represent their several countries. It is true, no doubt, that their own characters as individuals will affect their attitudes to some extent in dealing with the complex business before them. But let us not condemn or even suspect any of them as individuals even if their votes should be cast sometimes on the side of what we ourselves regard as wrong and dangerous. Each of them must speak not for his own heart alone but for his people,—a people, maybe, of limited political vision or development, or of tragic historical experience in its dealings with other nations.

Traditional enemies cannot be made to embrace each other in a few months or years. British and American people, for example, have been irritated almost beyond description by Russian attitudes. But have we had that country's experience of repeated invasion from the West? What do we

know, in our favoured lands, of the effect of old bitter episodes on a nation's outlook, breeding suspicion of the most generous-sounding proposals, and obsessing otherwise level-headed men with a frenzy to create buffers along their often violated frontiers? If anywhere gentle patience and good humour are called for, it is in this unique Parliament of Man, where no good can possibly be done by ignoring another's racial or national point of view. So let us pray that God may give great patience and power of sympathy to those who meet in the General Assembly. Maybe it is a fit subject of prayer, too, that they may all have a sense of kindly humour!

But whatever responsibility rests upon the actual negotiators in the Assembly, the effectiveness of our new Parliament of Man lies, under God, ultimately in the hands of the common people everywhere. No delegate can flout the Government that sent him, it is true; but neither can any Government completely and wantonly flout its people's will. If the United Nations Organisation fails to secure peace it will be because common men have failed to make the will-to-peace an influence impossible to ignore.

That common men do desire peace seems to be beyond question. That stimulating Chinese-American philosopher, Lin Yutang, maintains stoutly that it is so in all the nations. Says he—"the people want peace, a just peace, and goodwill toward men. There is plenty of goodwill lying about. Any people have certain old, honorable, sterling qualities . . .

that they live by. . . . Not one of them does not wish surcease from sorrow and wars and contentions in this world. The people want peace. Why can't they have it?"

There are, as I believe, several reasons why they have not got it, more reasons than Lin Yutang points out, who blames it on the people's proneness to leave public affairs in the hands of so-called "experts". But there is this degree of truth in that explanation, that unless we, the people, manifest a lively interest in what our representatives are doing, and a very strong determination to have our own way in this matter, we shall make it ten times as hard as it ought to be for the United Nations to accomplish what in our hearts we want to see done.

So let us make our will-to-peace known unmistakably. That involves organisation, and in our own and other countries supporting societies are growing up to buttress the United Nations Organisation with solid blocks of public opinion. To these it is every man's duty to lend his help, or forever refrain from complaint and criticism. By all means let our prayers go up for the men at these council tables. But remembering that they are nothing if not our mouthpieces, let us pray for ourselves also, and for those like us in all lands—the People, who actually bleed and die under the ugly, stupid feet of War—pray for grace and courage, and for humility and self-denial, to play our dominant part in advancing the cause of peace,—this cause that undoubtedly is God's "purpose that is purposed upon the whole earth".

Centenary of a Well Known Hymn, "Abide With Me"

THE fruits of the Evangelical Revival were so rich and varied that they make earnest Christians long for a new religious awakening. It gave birth to world-wide missions, promoted the growth of societies fostering religious literature, saw the formation of Bible Societies to give God's Word to the millions and ushered in the great social crusades of Shaftesbury and others.

Quite as much marked as this quickening of the conscience or awakening to a sense of responsibility was the corresponding emphasis on personal religion. And no deeper note can be found than in Henry F. Lyte's world famous hymn, "Abide with Me," so personal in its cry that many thought it could not be used in Church worship.

His is a life story that has often been told, because his battle against ill health was continuous. Scotland was his birthplace, down near the Border. Ireland's famous Trinity College was his educational home and his first parish was there. Perhaps it was his struggle against tuberculosis that took him to England and the better climate of a small Cornwall fishing village, where he wrote many songs and poems and, finally "Abide With Me."

One hundred years ago, on September 4, 1847, when warned by his physician that he must leave England, he insisted on giving a farewell sermon to his people and that evening wrote the well known hymn. Two months and a half

later, on November 20, he died on the Continent, 54 years of age.

Before his penning of "Abide With Me," he had written a poem praying that his last breath might be spent, "In song that may not die." That prayer has been granted.

Why has this hymn so universal an appeal and why have such numbers chosen to hear it in hours of darkness? Like other hymns, "Jesus, Lover of My Soul," and "Rock of Ages," it looks upward to God. It acknowledges frankly the weaknesses of man and his dependence upon a Strength greater than his own. In the midst of all the gloom, man confidently finds the Cross leads upward to the skies. We rest upon His everlasting mercy and on His promises, abiding with God "In Life, In Death."

* * *

Dr. S. Banks Nelson, of Knox Church, Hamilton, has sent us the following information which he presented at Hamilton Presbytery:

The Church of Scotland and the Church of England will celebrate the Centenary of his death. The centenary services will be held in Scotland on November 23rd next, and will be broadcast.

The Rev. William McCallum, Clerk of the Presbytery of Jedburgh and Kelso, within which lies Ednam, where Lyte was born, has sent particulars concerning this celebration. The following

hymns, all of which were written by Lyte, will be used in the service: "Praise the Lord, His Glory Show;" "O That the Lord's Salvation"; "God of Mercy, God of Grace"; "Praise, My Soul, the King of Heaven" and "Abide With Me."

Professor Burleigh, the son of a minister of Ednam, will deliver the memorial address.

Many churches in Canada will also mark this Centenary, and it is hoped that many of our Presbyterian churches will follow the example of the Church of Scotland in this observance.

UNIFORM S.S. LESSONS

LESSON — NOVEMBER 2
The Apostles before the Council
Acts 5:29-42

Golden Text: Acts 5:29

LESSON — NOVEMBER 9
The Seven Helpers
Acts 6:1-7

Golden Text: Galatians 6:2

LESSON — NOVEMBER 16
The Death of Stephen
Acts 7:54 — 8:2

Golden Text: Rev. 2:10

LESSON — NOVEMBER 23
Philip the Missionary
Acts 8:26-40

Golden Text: Acts 8:37

LESSON — NOVEMBER 30
The Conversion of Saul
Acts 9:1-16

Golden Text: Acts 26:19

The Saint of Scotland

"ST. ANDREW'S Presbyterian Church, Deetown," the sign read, the gold letters shining against the black wood. Johnny first spied it as they were walking up the steps. It looked so bright and new that he began to think about it when he was sitting with Dad and Mother and Joan in the family pew. Funny thing, he said to himself — the little church near Grandfather's farm down in Nova Scotia was called St. Andrew's too, and the one up in the mountains where they spent their holidays. Who was St. Andrew, anyway, that so many churches were named after him? Or was there more than one St. Andrew?

"On Friday night, November 30th, there will be a special St. Andrew's Day supper in the lecture hall, followed by a Scottish program." Johnny almost jumped as the minister began reading the announcement. How did he know that a little boy, sitting there in front of him, had just that moment been thinking about St. Andrew? And what had he to do with Scotland?

It was still on Johnny's mind when, after Sunday dinner, came what he and Joan always thought the nicest part of the week. They sat around the fire in the living room and Mother read to them or told them stories. As they settled down comfortably that day, apples in hand, it was Johnny's chance.

"Mother, who was St. Andrew? Was he from Scotland? They've got his name on the new sign at our church. Why do they name so many churches after him?"

Mother smiled: "Andrew was one of our Lord's first and best-loved followers. Perhaps you remember how Andrew and Jesus met by the Lake of Galilee. But, because it is a lovely story, let's make it our special one for today. And Mother began:—

"In a tiny village call Bethsaida, by the Sea of Galilee, two sons, Andrew and Simon, were born to a poor fisherman. Their father made his living by fishing out on the lake and the boys, too, spent many afternoons down by the water. They watched the men setting out in their boats, bringing in the day's catch, or sitting in the sun mending their nets. One day, Simon and Andrew knew, they would become fishermen too. Meanwhile, they grew up tall and strong, and Andrew soon matched his name, 'the manly one.' And on the Sabbath, like all good Jewish boys, they went with their father to the synagogue.

"Years passed, and the two brothers,

now grown up, began to earn their living as their father did, out on the lake. One day, as Andrew was beaching his boat, he noticed a crowd gathered on the shore. They were listening to a man who seemed to be preaching. But what a strange man, thought Andrew, as he drew nearer! He wore a rough garment made of camel's hair; around his waist was a leather belt; his long hair fell to his shoulders. But Andrew soon forgot the man himself, he was so interested in what he was saying. Someone in the crowd called the preacher John the Baptist. John was telling these men that one day, very soon, the Son of God would come down to live with men. "Be sorry for your sins," he called, "live like God's children, and be ready to welcome the Messiah." There and then, Andrew became one of John's disciples.

Sometimes, while he was sailing his boat or spreading his nets to dry, Andrew wondered just how the Son of God would come. What would the Messiah look like? How would he know Him?

In the end, it all happened very simply. He was walking with John the Baptist one day when John suddenly cried out and pointed to a man down by the water. "Behold the Lamb of God!" Andrew looked—and knew that he had found the Master.

"He spent all that day with Jesus. Then, full of his wonderful new discovery, he went searching for his brother, Simon. Simon must hear the great news; Simon must follow the Lord too. We call Andrew the church's first missionary because, as the Bible says, 'He first findeth his own brother, Simon, and saith unto him, 'We have found . . . the Christ!' . . . And he brought him to Jesus.' And you remember how Simon, whom Jesus re-named Peter, became eventually the leader of the twelve disciples.

"That is about all we learn of Andrew in the New Testament. The rest is what

we call legend, stories that come to us out of the past, though we don't know who first told them. Legend says that after our Lord's death and resurrection Andrew, with the rest of Jesus' followers, preached in Jerusalem. Later, like Paul, he travelled far from his homeland, in lonely parts of Asia and in Europe. Finally, like so many of the early Christians, he was put to death in 70 A.D., in a city in a land now known as Greece. Like his Master, he was crucified, but on a cross shaped like an X. The date was November 30th, and we still call it 'St. Andrew's Day.'

"But how," asked Johnny, "did people in Scotland come to hear about Andrew?"

"We don't know exactly, but we think that a ship carrying his bones was wrecked on the coast of Scotland, at a spot still called St. Andrew's Bay. The sailors who landed on the rocky shore told there the story of Jesus and of his brave follower, St. Andrew. After many years, he became Scotland's special saint — patron saint, we call it—and the flag bore a white X-shaped cross on a blue ground. You can see it on our Union Jack today. And all over the world, Scotsmen honour St. Andrew's Day.

"The Presbyterian Church, to which we belong, was reborn on the Continent and later in Scotland, and that is why we call so many of our churches after Scotland's saint, the first missionary.

"Do you remember the hymn that mentions Andrew? We sing it often." And, sitting down at the piano, Mother sang:—

"Jesus calls us; o'er the tumult
Of our life's wild restless sea,
Day by day His sweet voice soundeth,
Saying, 'Christian, follow me.'

As of old Saint Andrew heard it
By the Galilean lake,
Turned from home, and toil and kindred,
Leaving all for His dear sake.

Jesus calls us: by Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all."

—O. M. H.



Christ Beckoning His Disciples

Victory or Defeat

by A. NORMAN McMILLAN

JACK EVANS was in a serious state of depression. His team had lost the hockey game. That alone was not enough to account for his present dejection of spirits. He had lost before, and usually with good grace. But today nothing could rouse him from his depression.

His mother, whose experiences with boys had taught her much, waited patiently for the situation to develop and at last the silence was broken. Solemnly Jack said:

"Mother, God was on the side of the other team today, and they won."

"Perhaps, they won," suggested his mother, "because they were the better team."

Jack frowned and his blue eyes showed fire. "But they weren't, Mom, they lost their tempers and cheated and swore. We made up our minds to play fair and cut out the bad language. And they won and we were licked. God was on their side, and it's not fair."

Mrs. Evans tried to comfort him but Jack would not be consoled. The ugly fact remained. His team that had tried to keep the rules and play fair had been beaten by a team that didn't give a hang about these things. God, it seemed, was on the side of might—not right. You couldn't explain that if you argued all night.

Jack's father arrived home from work at six o'clock and before Jack had seen him, Mrs. Evans had related the incident and presented Jack's problem.

Mr. Evans pondered the matter carefully before ascending the stairs to his son's room. He discovered Jack sprawled out on his bed, perplexity written on his face.

"Well, my boy, I hear you won out today," he exclaimed, cheerfully.

"Well, then," retorted Jack, "you heard wrong, 'cause we didn't; we were licked."

"Oh, but I heard that there were two contests," continued his father with caution, "Which did you win?"

Jack sat up and folded his hands over two rather dirty knees.

"I don't know what you're driving at, Dad. What do you mean?"

Mr. Evans sat down on the bed beside his son.

"Mother told me all about it, Jack. She told me you lost the match but you won in what really counts. You didn't beat the other side but you conquered yourselves when you refused to cheat, lose your tempers or swear. I want to congratulate you, Jack. You won out and I'm proud of you."

The sullen look disappeared from Jack's face as he came to see the truth in his father's words. A slight smile appeared on his lips.

"I never thought of it in that way, Dad," he said, "Then God was really on our side all the time, wasn't He?"

"Inasmuch as you were on the side of right," replied his father, "You must have been on God's side and He on yours. You know, son, a great man, many years ago spoke a wise word when he said—'Greater is he that ruleth his spirit than he that taketh a city.' Do you think you understand?"

Jack nodded. "Thanks, Dad. I see it differently now. I guess I had the wrong idea about God, and a lot of other things too."



Symbol of Harvest

NOT GIVING UP

Among some skaters was a boy learning to skate. His frequent falls drew pity from a tender-hearted spectator.

"Sonny, you are getting all bumped up," she said. "I wouldn't stay on the ice and keep falling down. I'd just come off and watch the others."

The boy looked from his adviser to the shining steel on his feet and answered, "I didn't get new skates to give up with, I got 'em to learn how with."

Life's tasks are never sent for us "to give up with." They are intended to awaken strength, skill and courage in learning how to master them.

* * * *

A QUIZ

1. Who wrote the novel "Great Expectations?"
2. What were the names of Columbus' three ships?
3. On the banks of what river was the "Queen Mary" built?
4. What was invented by Marconi?
5. Who was the first premier of the Dominion of Canada?

* * * *

GAME OF POISON CIRCLE

A three-foot circle is drawn on the floor or ground. The players, holding hands, make a ring, with the circle as its centre. Then try, without freeing hands, to force one another into the "poison circle." Each one forced into the circle is out of the game, and the ring closes, until but two are left, who decide the victor with the hands gripped across the circle.

* * * *

1. Charles Dickens.
2. Pinta, Nina, Santa Maria.
3. River Clyde, Scotland.
4. The Wireless.
5. Sir John A. Macdonald.

ANSWERS TO QUIZ

Revival of True Protestantism

by J. D. Smart

PROTESTANTS ought to be aware of the fact that the Roman Catholic Church in the United States is very much alive today, alert and vigorous. In fact, it seems to be experiencing a remarkable change and development in its life and it will increasingly make its influence felt in the life of the nation in the next generation.

One reaction of Protestants is to become frightened and to sharpen their anti-Roman feelings. They would be wiser to realize that the only answer to a vigorous and aggressive Romanism is a Protestantism of its faith and its mission. Unfortunately too many find it easier to deliver angry tirades against Romanism than to set minds to the tasks which must be faced in a revival of Protestantism.

Let me set down in brief order a few impressions of present-day Roman Catholicism:

In examining various types of literature which are being used in Christian education I soon discovered that the best work was being done by Roman Catholics. In beauty of printing and illustration, in quality of writing, and in thoroughness of presentation, many of their books surpassed everything in the field. It was humiliating to compare with such books the pamphlets and leaflets used in most of our Protestant Churches. Many Protestants apparently insist upon their educational literature being extremely low in price. Can it be that Protestants today value the Christian education of children less than Roman Catholics?

At a summer conference of young people, several New Yorkers complained that their Roman friends often put them in an embarrassing corner on the subject of Church history. The answer lay in the fact that Roman Catholic youth of high school age have a 564 page history of the Church which they study thoroughly. An adequate history of the Church for Protestant youth of high school age is hard to find. Many of our youth attend Church School for 15 years and learn absolutely nothing of what happened between the days of the apostles and the present day.

One day at a news stand I picked up a copy of "Commonweal," a journal of high literary quality which expresses a progressive point of view in Roman Catholicism. Reading it, one sensed the way in which thinkers and writers in various fields were drawing inspiration

from their loyalty to the Church and one could understand why among the novels of today the Roman faith comes to expression in a way that Protestantism does not. The Protestant Churches should ask why they are not commanding the loyalty of more first-rate writers and inspiring them with great themes for writing.

Another magazine of a different nature disclosed another aspect. In a Roman journal of theology, I came upon an article entitled "Theology for Laymen." The author pointed out that the Church's vital contact with the world is through laymen, but that laymen cannot act intelligently and decisively unless they know definitely the faith on behalf of which they are called to act. He pleaded therefore that laymen should study the meaning of their faith and that the Church should work out for laymen a **Biblical** theology.

Then there are the radio broadcasts. It would be interesting to compare the use made of radio by Roman and non-Roman Churches. I think one would find the Roman Church to have an over-all plan of impressive dimensions.

They have also a plan to reach the coloured people of America. Again, in rural areas which were once largely Protestant, they have well-organized plans for the settlement of Roman Catholic farmers. In education they are moving in upon the public schools and where they can gain control of school boards they fill the staffs with R. C. teachers. Recently in North Hill, a suburb of Cincinnati, they boldly discharged a Protestant superintendent and put their parochial school teachers on the public payroll. But the action was too bold to succeed. An aroused public opinion forced a reversal.

In spite of Protestant demands, the President still maintains his ambassador at the Vatican.

So great is the influence of the Roman Church on the press that news unfavourable to it or to any of its priesthood is rarely printed. Anyone printing such news is accused of being intolerant or anti-Catholic and may suffer severely from an official boycott.

The way out of this situation for Protestants is not to rouse hatred and scorn against the Roman Catholic Church, but to shake off the flabby undisciplined qualities which make the Protestant Church less effective than it should be and to become the kind of Christian Church which the Roman Church by its constitution can never be.

Meditations

WITH Thy calling and shouting my deafness was broken; with Thy glittering and shining my blindness was put to flight. At the scent of Thee I drew in my breath, and I pant for Thee. I have tasted, and I hunger and thirst; Thou hast touched me, and I am on fire for Thy peace.

—St. Augustine.

* * *

We cannot let any man command our consciences, because God alone must command them. In the spiritual life no man can serve two masters.

—Frank C. Laubach.

* * *

Liberty cannot long exist without morality, nor will morality endure in a land where the Bible is a closed book. The Bible enunciates and maintains the only possible principle on which a nation can enjoy civil liberty.

—Will H. Houghton.

* * *

Hope never affords more joy than in affliction. It is on a watery cloud that the sun paints those curious and beautiful colours in the rainbow.

—Gurnall.

* * *

The greatest thought that ever enjoyed the attention of my mind was that of my individual responsibility to God.

—Daniel Webster.

* * *

Movies were once used to teach men to kill. Now they will teach them to live.

—Paul F. Heard, Executive Secretary, Protestant Film Commission.

* * *

Christianity is a religion that will not keep; the only thing to do with it is use it, spend it, give it away.

* * *

Life is like a mirror, if you frown at it, it frowns back; if you smile, it returns the greeting.

* * *

In order to KNOW God, we must often THINK of Him; and when we come to LOVE Him, we shall then also think of Him often, for our heart will be with our treasure.—BROTHER LAWRENCE.

* * *

The bread and water of life are not luxuries or dessert but the piece'de resistance of life.—RUFUS M. JONES.

* * *

Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you.—JOHN 6:27.

* * *

The double task of the saint is to see how much of God can be revealed in one life and to reach that of God in other lives.—JAMES A. CONEY.

Jesus Taught With Pictures

by W. GORDON MACLEAN

MANY are the avenues into the soul of man, but none so immediate as the "ivory gate and golden" of imagination.

So familiar are we with the New Testament that we fail to observe the degree to which the use is made of a picture or to think out the meaning of it. Truth is portrayed **pictorially**—not **scientifically** or **sylogistically**. The Gospels are strewn with jewels of imaginative thinking.

When, for example, the conditions of discipleship are being dealt with, they are stated not in terms of hard demand, but set forth in a gallery of pictures.

"Let the dead bury their dead." **Matt. 8:22.** "No man putting his hand to the plough and looking back is fit for the Kingdom of God." **Luke 9:62.** Again, when Jesus tries to make clear to His generation the character of His Mission, He shows us a banquet with the portraits of the reluctant guests drawn direct from life. **Luke 14:16.** He takes the story of a vineyard left in trust by the owner, who sends messenger after messenger without result, or tales of the Good Samaritan or the Prodigal Son.

Every touch in these pictures is beautiful with the manifold Grace of God. But not only did He teach in pictures, He was always **doing** pictorial things. John, the Evangelist, deliberately calls them **SIGNS**. The examples are many; Changing water into wine, Feeding the 5000, Stilling the **TEMPEST**, Cleansing of the Temple, Washing the disciples' feet, The Institution of the Supper.

His preference for a **picture** method of **teaching** and **doing** is obvious. It caught the imagination. It made people think. It compelled men to be mentally and morally awake, and to plumb for themselves the depths of Divine Faith.

All this is simply an introduction of a brief description of stained glass windows placed in First Presbyterian Church, Winnipeg, within the past few years. No mention of these windows has been made outside our own church and it might be well for the Church-at-large to know, as well as to take pride in a church situated on the frontier expressing in its architecture and worship the perfect ideal of the Psalmist:

"How lovely is Thy dwelling-place,
O Lord of hosts, to me!
The tabernacles of Thy grace
How pleasant, Lord, they be!"

Let it be maintained that the main feature of Divine Service in a Presbyterian Church consists of God's Word to man and of man's word to God.

In recent years, Presbyterianism all



Window of the Cameron Highlanders

over the world has deliberately laid the **FINE ARTS** under contribution to beautify the sanctuary, making use of instrumental music and adorning the House of God with stained glass windows and sculptures. Surely the sanctuary is worthy of our best offerings. Professor W. P. Paterson, of revered memory, has said:

"We do not violate the Presbyterian tradition by making our services more reverent and dignified, though we shall break with it to our loss if we forget that **Presbyterianism has ever flourished through the preaching of the Word.**"

In view of all this, may I be permitted to give a brief description of windows for First Presbyterian Church, Winnipeg.

The Chancel window is composed of three main panels. The subject is the "Resurrection." Here is depicted the women coming to the sepulchre on Easter morning.

"He is not here, but is risen."

At the extreme base of the window, there is the Burning Bush, with the inscription:

"Nec Tamen Consumebar."

In the north transept the subject is the "Incarnation." In the centre panel,

Mary with the Child in her arms, and in the two side panels we have figures of the Shepherds and the Wise Men coming to worship and adore. The text is:

"The Word made flesh."

In the south transept the window shows the "Crucifixion" scene in three panels, and in the upper tracery pieces are shown the following four emblems of the Passion:

Crown of Thorns and Nails,
Column and Scourge,
Ladder and Spear,
Hammer and Pincers.

Here then in these three great windows, we have the story of the Incarnation, the Crucifixion, and the Resurrection.

"Thanks be to God, who giveth us the Victory, through faith, even unto death."

In the north aisle, there is a three-light window, the subject of which is "Christ blessing a Child." It is symbolic of love and devotion. The emblems in the side windows are the font, symboliz-

ing Baptism, and the Chalice of Communion.

In the same aisle, another three-light window depicts the Master as the Good Shepherd, with a lamb in his arms.

"I am the Good Shepherd."

The emblems in the side-windows are the inscriptions "I.H.S." and "Alpha" and "Omega", with appropriate texts.

In the south aisle three three-light windows have been erected, symbolizing Faith, and Hope, and Charity.

Faith, holding the Cross of Faith and the Holy Bible. The emblems in the side panels are the Holy Bible and the lamp.

Hope, a figure holding an anchor. The emblems in one panel are the Cross and Crown; in the other, the Anchor and

Crown.

"We are saved by Hope."

Charity, a lovely figure with child. The emblems in the side panels are a "Dove" and a "Chalice."

"Follow after Charity."

During the month of August, 1947, there was dedicated the Great West Window. In the Chancel of this church the battle flags of the Queen's Own Cameron Highlanders were deposited in 1939. Now the Regiment has placed this last great window. The focal point of this window is the rugged figure of "Saint Andrew," which occupies the main panel. Saint Andrew is the patron saint of Scotland and of its first order of knighthood.

In the left panel is the badge of the

"Camerons" of Canada contained within a wreath of Canadian maple leaves. Beneath this are shown the Unit's Battle Honours of the First Great War.

In the right panel, the badge again appears with its wreath of Scottish thistles and with spaces below for insertion of the Battle Honours for the Second Great War.

The main motif in the upper spandrels is the Red Lion of Scotland on a yellow shield, surrounded by the Crown. At the extreme base of the window the maple, the thistle, the rose, and shamrock are intermingled to form a background for the inscription:

"To the Glory of God and in proud memory of the men of the Camerons of Canada who fell 1914-1918, and 1939-1945."

YUNNAN OUTPOST

by R. Malcolm Ransom

AN OFFERING was received in the Kunming Church of Christ in China to assist fellow Christians in Kien-shui who suffered losses in one of the worst flood disasters in that district in many years. Over one hundred homes were destroyed and damage was sustained by the new CCC hospital when the Kienshui River, swollen to a mighty torrent by heavy rains, burst its banks and flooded acres of farm lands as well as town property. Approximately CN\$400,000 was sent as a token of the solidarity of the Christians in these two pioneer stations. "Bear ye one another's burdens, and so fulfil the law of Christ."

* * *

This week marks the opening of the Fall Term at the Church of Christ in China Primary School with an enrolment of over 400 pupils. One of the most progressive schools in Kunming, it was started during the war for children of refugee families, soon attracted children of local families by its high quality work, today when most refugees have left the city it has a continuing work with a larger enrolment than ever. Because of the low standard of education in backward Yunnan there is a real need and a great field of service for Christian schools. The Principal, efficient, America-trained Mrs. T. K. Chou, wife of the local pastor of the Church of Christ in China, keeps the school closely related to the Church, though most pupils are from non-Christian homes. Says Principal Chou: "Our biggest problem is to get trained teachers." Pressed into service temporarily for Kindergarten work is Mrs. R. M. Ransom (Presbyterian Church in Canada). Only two non-Chinese children on roll: Walter Dietrich,

German, and Claire Ransom, Canadian, both three and a half years old.

* * *

Bishop R. K. Hall, of Hong Kong, recently flew to Kunming to conduct the installation of Bishop Quentin Huang, successor to Y. Y. Tsu ('Bishop of the Burma Road') of the Episcopal Church. Huang, one of the youngest Bishops in the Chinese Church, and the first Chinese Bishop to be consecrated in America (at Santa Barbara, Calif.) for service in the Church in China, preaches better sermons in English than in his native tongue. The installation took place in the beautiful St. John's Cathedral, recently completed with funds largely contributed by U.S. Army personnel, stationed here during the war.

* * *

Kunming's history can be divided, like all Gaul, into three parts. Each period was marked by a different orientation which left its impression on people, customs and language. First was the period of the Empire when Kunming was strongly influenced by Peking customs and manners. Its north gate was called "The Gate Facing the Capital" — two thousand miles away! People from north China remark upon the definite imprint that the long arm of the Imperial Court has left upon Kunming's mode of life. Its language is tolerably good Mandarin, persevering its 'Peking purity' better than most parts of south China. The second period, beginning with the opening of the French-built Yunnan-Indo-China R. R. to Hanoi, before the first World War, was the period of strong French influence. This is reflected in the architecture of many public buildings and in the emphasis on the French language in schools and University. A

number of educated Chinese speak French fluently. The third period was that of the American Invasion. It began on a small scale in pre-Pearl Harbour days with the original American Volunteer Group. This was suddenly swelled to overwhelming proportions after December 1941. The new orientation to America was accomplished by the large number of American Army personnel here, and the tremendous stock-piles of U.S. supplies which have gradually filtered out into civilian use introducing many phases of American technical progress. It was aided by the influx of thousands of refugees from coastal China who were already strongly influenced by the American way of life. This period has greatly affected the mode of living especially of the younger generation (e.g. the large quantities of G. I. Powdered Milk that are consumed by young Chinese), western style houses are much in evidence, and English (or American!) has completely displaced French as the favoured foreign language. To learn English has become an obsession with Kunming young people, as in a sense it is the key to the new learning and the new way of life they so greatly admire.

* * *

Inflation has passed the head-ache stage and has become a back-ache! Carrying enough money for the daily shopping is an ever-increasing problem. Even the issue of \$10,000 bills has not greatly diminished the pressure on money-bags. The Central Bank of China is the scene of struggling people with arms, baskets and bags full of currency. Some railway lines restrict the amount of money that can be carried in the passenger coach to fifty pounds. All in excess of that amount must be shipped in the baggage car. When drawing a half million from the bank I was presented with the alternative of taking \$100,000 money orders or one hundred dollar bills. Having no wheel-barrow handy I took the former.

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THE RECORD WEEK

November 2 - 9

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IRISH LETTER - - - - -

by A. F. Scott Pearson

THE summer has given us an opportunity of preparing for the winter's work by reading. Incidentally I may record that the summer weather was specially kind to us. We had practically no rain in August. That glorious month alone did much to counteract the austerities imposed upon us by the economic crisis and the moral and spiritual crisis that is the cause of the former. I may also say that the books we get are in short supply and dear, but they are well printed and the quality of paper and binding is not too bad, although we do gasp with envy and admiration when some of the books that filter through from the American presses come into our hands, for instance, the handsome volume by Don Wolfe on "Milton in the Puritan Revolution."

It may interest you to know what British books many of us have been reading this summer. The one I read last was "Christian Education" by Spencer Leeson. It could be more concise, but it contains much valuable thought and particularly an exposition of the recent English Education Act. It shows that never before, in recent times, has the British State been so eager to foster religious education in the schools. For long enough, largely owing to the bitter differences between the churches, the State has fought shy of such a controversial

subject. Now that the churches are more Christian in their dealings with one another, and the pagan background of European youth has shown its evil fruits and the homes have failed conspicuously to bring up the children on Christian lines, the State now recognizes the great need of Christian teaching and is giving it an important place in the school curriculum.

The sacrament of the Lord's Supper has for ages been a bone of contention among the various denominations, just because they valued it so highly and retained so jealously their several interpretations of it. The S.C.M. press has been wisely guided to issue a small book on the subject. Entitled "The Holy Communion," it is the work of representatives of the various churches, Romanist and Protestant, who show how the sacrament is celebrated in their different denominations. The Quaker contribution is of special interest. We read that the anti-sacramentarianism of the Friends is not so negative as it looks. To them all life is sacramental and their non-observance of Communion arises from their desire to stress the inward truth of the same. Bishop Barnes' "Rise of Christianity" is based upon the assumption that miracles do not happen. Many wonder how a man with such lack of belief can remain a Bishop. C. S. Lewis' racily and almost popularly written book on

"Miracles" is an effective antidote to the Bishop and a persuasive apology for the supernatural. The large volume edited by Bishop Kirk on "The Apostolic Ministry" is meant to support episcopal succession, but many of us feel that the scholars who have contributed to it, especially Gregory Dix, have provided historical evidence in favour of the apostolicity of Presbyterianism.

The Barthians are still busy and Barth is still changing his opinions. Many will be interested to know that he has abandoned his much criticized dogma that God is "wholly other" than man. We read about the latest phases of this theology in "Reformation Old and New," edited by F. W. Camfield. Brunner has a new volume in English dress, "Revelation and Reason." In it he tackles too many problems, but he writes with persuasive clarity. We come away from these Barthians and quasi-Barthians believing that they queer the theological pitch a good deal by not making it plain that theology and religion are different, that the one is a science and the other an art, and that the windmills against which they tilt are epistemological ones of their own making. Knowledge, as Calvin pointed out long ago, is of two kinds, speculative and saving, and one does not need to go to college but to Christ to have that saving knowledge which is the root of the whole matter.

LONDON LETTER

by Kenneth Slack

YOUR readers will be interested and anxious about the way in which the life of the Churches is affected by the economic crisis through which Britain is passing. It can be stated without any fear of being accused of being unnecessarily alarmist that a financial crisis is of almost terrifying gravity confronts all the Churches. One small example from the life of our English Presbyterian Church may serve as an illustration. Westminster College, Cambridge, — our theological college — has seen an increase since 1939 in its expenses for rates, taxes and wages of over £1,000, and will suffer a loss of £600 to its income from invested sources due to the Transport Act. What is true of this comparatively small corner of our work is *mutatis mutandis* true of all else. The minimum stipend of our Church—while higher than that of any other non-Established Church—is notoriously inadequate at £300 plus house and children's allowances. The Church of England is al-

most frantically trying to take steps to relieve many of her clergy from a real poverty masked by the compulsion to live in a cumbersome and apparently opulent house.

Seven years of war have lead inevitably to a severe deterioration of Church property, even where there was no damage by bombing. Now that deterioration has to be arrested, this comes at a period when licenses for such work are difficult to obtain and the expense of doing such work is almost astronomical. Permanent Church buildings are virtually impossible—and will probably be so for many years. Even when licenses to build them are obtainable, it is dubious whether we will be able to build even on the modified scale of small church, hall and classrooms that was aimed at in the pre-war years. In all but the wealthiest areas some dual purpose buildings will have to serve. But a new simplicity in Church life may not be wholly a disadvantage.

course, the same problems as your own Church, with whom we are partners in the lovely island of Formosa. Inflated prices which continue to soar, pastors almost on the verge of destitution, difficulties of supplies, etc.—all these things are our common problem—with to us the added concern as to how missionary givings will be affected in a country that has become so much poorer.

Nevertheless despite these things the Churches of England are far from in "the minor key." There is an entire absence of panic, and a readiness to face each emergency as it arises in the same spirit as such crises were successfully faced during the war itself. **One effect of coming through a shattering experience like that is that lesser things lose their power to affright.**

May I use the remaining space to pass on a few items of news? Many across the Atlantic will join with us in rejoicing that the supreme honour of appointment to the Gifford Lectureship has come to our own Professor Herbert H. Farmer, Professor of Theology at Westminster College.

I hope in the next letter to tell you something of the magnificent recovery of our colonial work in Malaya—a great story of faith and courage.

The Gift Without The Giver Is Bare

The Stewardship of the Whole Life

THE CHRISTIAN CHURCH is now placing a new and deeper emphasis on stewardship. At the beginning of the present century, stewardship was considered solely in terms of money. Today the richer conception embraces our time, our talents, and our money. It is the stewardship of the whole life.

Back, however, in the earliest records in the Old Testament, there were a few high conceptions of stewardship. Abel was different from Cain; Enoch was so near to God that his life was a stewardship; Abraham dedicated his talents to the uplift of the nation and Noah became a proclaimer of righteousness.

In the New Testament we find these fugitive and rare examples, that rose above the law of the tithe, become central in Jesus Christ. The compulsion of the law was superseded by the compulsion of love. Christ revealed the abounding love of God and in His own life and final act of sacrifice displayed his giving, "unto the uttermost."

The Christian Church has never come near to Christ's revelation of the true meaning of stewardship. Following Pentecost the Christians gave all their wealth and many gave their lives for the expansion of the faith. Paul declared that our means and our moments belonged to Christ and that our gifts ought to be given regularly, cheerfully and proportionately. Giving became a responsibility that no true follower could sidestep.

* * * *

During the last quarter of a century the shift has taken place from thinking of Christian stewardship solely in terms of property. Since God is the Lord of Life and we are his stewards, all that we possess are simply His gifts which we administer as a trust. The gift without the giver is bare.

Most of us must be aware that much of our present day Christianity is nominal and that we are in greater peril from the indifference within our churches than from the materialism without. If the spark of true religion could only be fanned into a flame then come what may the weaknesses within would disappear and we would come closer to the consecration of life.

Our Presbyterian Church in Canada requires a fresh understanding of the principles of stewardship so that there may be a nobler application. We do not urge this in order that our churches may be more easily financed but the practice of Christian stewardship develops and enriches Christian character. It makes for a living and militant Church.

"The next great revival needed in Christianity," said Roger Babson, "is stewardship." Our own Church has had a laudable record of giving in the past. Prior to 1925 no other Church in Canada had such far-flung

mission fields, nor so many notable men and women serving her in the South Seas, West Indies, China, India, Korea, Formosa, and Japan. What has been done for His Kingdom in other days can be repeated for as Calvinists we believe in the Sovereignty of God and also devotion to duty. There has been committed to us a great trust as, "stewards of the manifold grace of God."

True stewardship means an investment of ourselves in a complete surrender to God. This world needs more than anything else men and women who are living incarnations of the Christ, folks, who like our greatest missionary leaders, count not their lives dear that they may be used for others.

* * * *

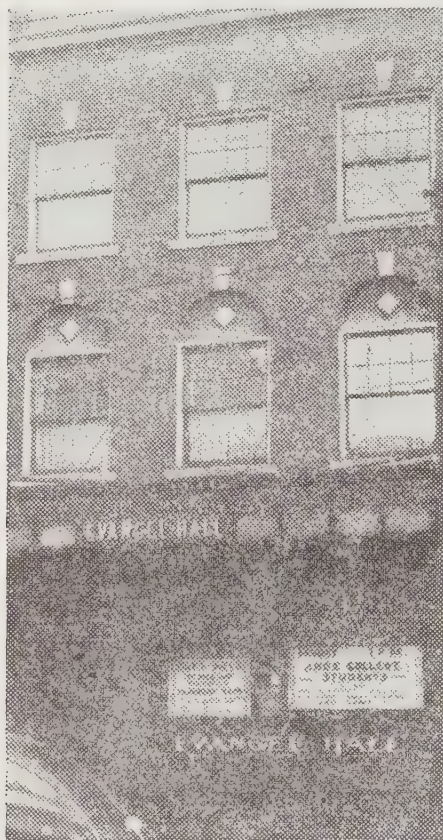
Is our failure in such things due to our neglecting to use the spiritual assets that God has lavished upon us? "Prayer is perhaps the highest creative function in human life." Again and again this power house of Christian living has been neglected. Yet the men and women who have moved the world have all been like their Master, mighty in prayer. Queen Mary of Scotland said, "I fear the prayers of John Knox more than I fear an army of 10,000 men." Prevailing prayer will give us a vision of the world's needs and a willingness to sacrifice that these may be met.

Nevertheless, it is true that **only one-third of our Church members give systematically, or proportionately.** It is the comparative few that acknowledge their complete dependence on God. Some believe in and give the tithe, others start with a tithe and go on to give more, but with the tithe itself our Church could triple its work for the Kingdom at home and abroad.

The goal of all Christian stewardship is that the Kingdom of God may be ushered in in all its fullness. The Gospel has been committed to us and our responsibility is to share its blessing with those who have not heard the glad tidings. "The New Age stands as yet half-built against the sky." This world will never be "One World" until the last and the least and the lost are brought into the Kingdom of our Lord.

As trustees of His unsearchable riches, we must be prepared to consecrate our all for His Advance in the world. Let the statement of the life purpose of that great missionary, David Livingstone, be made our motto: "I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity."

Retires From Downtown Mission Activities



The Mission Building

The Rev. R. J. Koffend, after 34 years evangelistic work in downtown Toronto, has retired from Evangel Hall and gave the following interview to the Editor:

Mr. Koffend, how would you describe the work that you have done at Evangel Hall?

It was definitely evangelistic but one could not work in downtown Toronto without doing a large share of social service. We had men coming in hungry and poorly clad who did not know where they were going that night. We have had constant contacts with nurses and the Children's Aid Society and ran the whole gamut of social uplift for those who needed a friend. The door was open all day long for those who required assistance.

What about the district in which Evangel Hall is situated?

It is cosmopolitan and perhaps the most densely populated section of Toronto. At the end of World War I, Central Europeans, and other nationalities, poured in, changing completely the complexion of that part. Churches in the district have closed but Evangel Hall carried on.

What results do you think your mission has accomplished among these people?

At my farewell on Wednesday night the Hall was packed with people from all parts of the city. These had moved from our district. They wanted to tell of their conversion in the Hall. But our work has not been confined to the district around us. We have always been a mission that helped others. We have sent gifts to every mission field and to the mission work on the Prairies.

How did you come to enter this work?

In 1913, Dr. MacGregor and Dr. F. A. Robinson were heading the Social Service Department of the undivided Presbyterian Church. That was a period of expansion in social welfare. The experiment has been justified because no one ever came to Evangel Hall without feeling that they had met friends, and when one is down-and-out a friend is tremendously important.

Knox Church, Toronto, has taken over the financing of the work in recent years, although we have our own Missionary Budget and have always reached our allocation.

Could you tell us something about the outreach of your work?

In addition to our evangelistic efforts, and it is definitely a work of winning souls, we have a camp on the Nottawasaga River of 250 acres. The fund began with a youngster giving me a nickel and an old lady of 99 giving me a quarter. Families and children are taken there for a much needed holiday.

We have a public address system that is often listened to by little knots of people standing on the street who appear afraid to come in to a service. During depression years our work was so strenuous that we carried our cots down to the Hall and slept there at nights because people were coming who had not had a bite for several days. I feel that this work must be steadily maintained under the conditions of our day.



Boys at Mission Camp

FIRST FRUITS IN FORMOSA

by MRS. JAMES DICKSON

A few weeks ago we visited the village of Mikasa Yama, on the East Coast of Formosa. The people gave us a great welcome, as it was the first time any missionary had ever visited their village. The most attractive building in the village is the commodious church. All the people are Christians.

During the war, the Japanese Police in the village discovered, to their apparent consternation, that there was a group of Christians in the village; this in spite of their vigilance and determination not to allow these people to become Christians. Chi-oang, the Bible Woman, had been there, and had sown the seed which had resulted in the making of some thirty converts. The policeman in charge of the local police station decided to act at once to stop the spread of Christianity. He served an ultimatum to the Christians, demanding that they renounce their faith by Wednesday of that week, or forfeit their lives. They were to be thrown over the cliffs into the deep, swift flowing stream if they persisted in their faith.

That night, Monday, the Christians held a secret meeting to decide what they would do. One man said, "We can do nothing but give in, as we are powerless to resist." One of the young men declared, "The Bible states that they can kill the body, but cannot kill the soul. Let us let them kill the body, and go to be with Christ." Later when a vote was taken, all raised their hands, approving of allowing the police to kill them rather than renounce their faith. On Tuesday morning these people went about their work with calm hearts. The issue had been decided, and they had ceased to worry about it. That night they met again for their last prayer meeting.

In the morning they were to forfeit their lives. While they were holding their prayer meeting word was brought to them that the policeman who was to throw them into the stream the next morning had himself fallen into this stream and been washed over the rapids to certain death. He had also decided to prepare for the work of the next morning, which no doubt was a disagreeable task to him, and he had made preparation by drinking a considerable amount of Saki. In an intoxicated state he had slipped and fallen into the very stream where he had intended that they should die.

The Christians of Mikasa Yama will ever believe that their deliverance was an act of God on their behalf, because of their decision to be true to Him. With such faith and devotion it is no wonder that all the people of the village have become believers, as well as the near-by villages of Yamasato and Roposan.

Buildings Shattered In Manchuria

by E. H. JOHNSTON

THE CHURCH in Szepingkai, Manchuria, was largely destroyed when the Communists tried to take Szepingkai from the Government troops in "one of the most devastating battles ever fought in the history of the Chinese civil war. The city Szepingkai suffered terribly. Loss of life on both sides was very heavy and civilian casualties beyond all reason. It is estimated that ninety per cent of the larger buildings were all destroyed and more than forty per cent of the total city." The Mission buildings were owned completely by the local Church. The upper storey was used for the Church meeting place and for living quarters for the Chinese pastor. The rooms below were used for a street chapel and the remainder was rented out for a grain store.

Pastor Wang, the minister, writes that in the destruction he lost all of his household goods and he and his four children are wondering how they can carry on. His wife died about a year ago, largely because of shock from one of the previous battles for the city. Pastor Wang asks for the prayers of Canadian friends. Some small gifts have been sent to him, and the executive of the Board of Missions, at its recent meeting, voted to send the sum of \$1000 to help



Building from Within

these people in their present need.

The Mission residences, on the far side of town, were damaged by bombing and gunfire and gutted by fire, only the walls are left standing.

When Mr. Reoch returns from China in late October the Board will be able to discuss plans for our future work in Manchuria.

Victoria Presbyterian Church

Annette and Medland Streets
Toronto

Minister

Rev. Clifton J. MacKay, B.A.

Clerk of Session

Fitzallan Phillips, M.A.

Editor, Presbyterian Record.

Dear Sir:

The marked improvement of the Presbyterian Record has so favourably impressed the Session of Victoria Church, and the hearty acclaim of so many of our congregation for its many excellencies have prompted Session to extend to you our thanks and commendation. Keeping us in contact as it does with the best thought of our own and other Presbyterian Churches the Record has become a joy and inspiration. Every Presbyterian should be a reader of the Record.

Yours sincerely,
F. Phillips.



Exterior of Mission Building

PLAN ADVANCE – FOLLOW THROUGH

ONE WOULD LIKE if possible to catch the inspiration of a meeting and reduce it to cold print but we all know that this is impossible. The addresses at the gathering of laymen, in St. Andrew's, Toronto, from across the Dominion to plan our follow-through of the Advance for Christ were of a very high order and the morning session was one that thrilled all present.

The Rev. James (Jim) Munro spoke about our neglected task in Western Canada. During the years of depression and the years of war our responsibilities have mounted and expanded and, in consequence, much is now calling out for action. Basically our great problem is not money but man power. We must have men to carry the message.

Mr. Munro put forward a plan to recruit young men from College resi-

dences, one already established in Saskatoon, the other to be established on the campus of the University of British Columbia. These young westerners are to be used in pioneer work in the great Northland which has been opening up and where "lack of ministers challenged me so greatly that when I was in that country I could not sleep at nights."

Miss Laura Pelton spoke on the task overseas to be faced in the post-war period. She said, "We are facing a superhuman task and an unprecedented opportunity. The task is superhuman, but that need not baffle us since God is with us. We should think of the overseas task as set in the midst of our whole task."

"Canada may be in a favoured position," said Miss Pelton, "since the missionaries going out from our country cannot be suspected either as coming from an overpowering nation or one that is suspected of imperialistic designs. The great need today is for more

missionaries and more equipment.

Principal Bryden said that if it were not a challenge to a superhuman task it need not be attempted. Purely humanitarian propaganda will find its level but not the task where we require to travel along with God. Dr. Bryden said "When men of the Reformed Church spoke in times past, it was as the spokesmen of God."

Theodore Morgan told of the work that had been accomplished by the laymen in Montreal and urged all present to get behind the Advance.

The Rev. Wilfred Butcher and Bamber Hannigan, who was presiding as the recently-elected chairman of the Advance movement, spoke prior to the conclusion of the meeting. Dr. Stuart Parker opened the meeting with devotions and the Moderator, the Rev. C. H. MacDonald, gave the closing message.

The Jack of All Trades

by P. M.

SOME YEARS AGO a well known Scottish minister said to me:—"The Canadian minister is a very capable fellow and can turn his hand to almost anything." I acknowledged the compliment with thanks, and the remark:—"So many of us have to."

Years later, a Canadian colleague remarked to me "The minister is becoming a jack-of-all-trades, and master of none." This recalled the former incident, and set me thinking. Are we ministers trying to do too much, and not doing anything well enough?

The life of a minister must, of necessity, be a very full one. Nothing that concerns the spiritual or even temporal (a popular, but false distinction) well-being of man can be indifferent to him. It is a good thing to have a wide outlook, and catholic tastes, but the hard fact remains that with the limitations of the flesh, one should, like the cobbler, stick to his last, set his face like a flint, to put first things first, and resist popular demands, and seductive persuasions of secondary things.

But what are the first things? It is unfortunate that today, what the Form of Presbyterian Church Government calls the "whole work of the ministry" is very imperfectly understood in both pulpit and pew. It really is not a hodge podge of duties ranging from taxi driver to janitor.

This document of the Westminster Divines draws distinction between pastors, and "Teachers or doctors." To the pastor belongeth:

1. The public reading of the scriptures
2. Preaching of the word
3. Catechising
4. Dispensing "other divine mysteries"
5. Administering the sacraments
6. Blessing the people from God
7. Caring for the poor
8. Ruling as pastor
9. Praying with and for his flock.

Be it noted that there is no mention here, of any sort of visitation, except indirectly, in the praying for the sick, and even this, is assigned to "the office of the elder"—but not solely to the teaching elder.

In the matter of the teacher, or doctor, we find him described as also a minister of the word, as well as the pastor, possessing also power of administration of the sacraments. But he also has specialized duties, as he "excels in the exposition of scripture" and is "ac-

cordingly employed therein." It is evident that the Divines believed in a plural ministry wherever possible, and specialized duties. In fact it seems to be suggested toward the close of the paragraph that one minister in a congregation is a second choice arrangement, and the minister is admonished to do the whole work "as far as he is able." There is, I think, the plain hint that one man is not likely to be able for the whole task.

One idea emerges quite plainly, however—specialization in the ministry. The Divines did not regard the jack-of-all-trades idea with favour. Now let us look at the modern situation as we have it.

The only place where there is any specialization at all is in the colleges, and even there, owing to being under staffed, there is evidence of a definite slipping into the jack-of-all-trades ways. The principal of Knox College, for example, still has two jobs, even after Dr. Wade takes on his new duties. Professor Hay is taking care of at least two departments, and so on down the list. The only real specialists seem to be the two sessional lecturers.

Coming now to the parishes—there is practically no specialization at all, while in other callings, it is growing most rapidly. In medicine and surgery for example, specialists are in every center, while there is still a large place for the general practitioner. In law the same trend is very noticeable, and some very eminent lawyers seldom appear in court. In the trades it is also seen, as one kind of plumber scorns to do the job of another kind.

In view therefore of the trend around us, and also to the manifest view of the Westminster Divines, not exactly new, is it not time our Church looked into this business of specialized duties? In making this suggestion I submit I am not following any divisive course.

Consider, to begin with, a type of charge that is becoming increasingly difficult, the down town Church in a major city. There the work is so different from the ordinary, in many respects, as to call for specialization, if only the means could be found. A minister in such a charge, if going it alone, will become indeed a jack-of-all-trades, if he makes any serious attempt to keep pace with the varied duties demanded. Here are some of them—the pulpit and the sanctuary, enough in itself, a supervision of Sunday School and teaching agencies, organizations, and several kinds of visitation—sick, shut in, newcomers,

and regular parish calling in somewhat the order named. The first two, or three are quite likely to crowd out the last—and are we not spending too much time in "bringing breakfast in bed to a lot of lazy Christians" as a very well known Toronto divine once put it? Add to all this, church court duties, inter church and community demands and, that modern abomination, committees, and how much time and energy are left for recruiting for the Kingdom? Even one's preaching tends to meet the tastes and needs of those who love a good sermon rather than those who need a good religion.

Then he must needs do the work of a secretary, thereby wasting much time on routine matters that could be better cared for otherwise. There remains still another tax on time—interviews, many of which could be weeded out by some one between his study and the street. And of course, the phone, that waster, and saver, of time. And so the jack-of-all-trades muddles through. But it is a costly way of doing things, and wasteful of men—and gifts. 'Tis better to do one thing well—than half a dozen tasks indifferently. An old divine once inscribed in the fly leaf of a young minister's Bible — "Thou art called to be a Minister of the Word. Mind thy **Business**." This One Thing, we must do.

Assembly Moderator

(Continued from page 245)

edited by Dr. Frank Baird, is commended to all Presbyterians and will be on sale immediately at one dollar.

Synod's Convener of Missions, the Rev. G. Carlyle Webster, spoke for the Board of Missions. He said "One outward sign of Advance and of Christ's presence in our midst was the fact that 15 young people had volunteered for Overseas this year. He introduced to the Synod, the Rev. Gordon and Mrs. Faraday, who told how they had been led to choose the Foreign Field as their next sphere of work. In the name of the Synod, the Rev. T. H. B. Somers as Moderator welcomed them and bade them Godspeed and commended them in prayer to our Heavenly Father.

Deep regret was expressed that Dr. Robert Johnston of Ottawa could not be present owing to his illness, whilst in Halifax.

Through the courtesy of the officials of CFCY the annual Gaelic service of Synod was broadcast on Thursday morning.

FOR SALE

Set of three pulpit chairs, solid oak, excellent condition, located in Toronto. Apply: 91 Roehampton Ave., Toronto.

Across the Dominion

BRITISH COLUMBIA

46TH ANNIVERSARY AND REDECORATION

DUNCAN—St. Andrew's Church had special services on September 7 when after the repainting and restaining that had been carried out during the summer the newly decorated church was reopened. The Rev. Dr. R. S. Stevens, minister of this congregation, urged all to a rededication of themselves and active participation in the services of the church.

T. M. Wilson of the Board of Trustees, at the close of the service reported on the satisfactory financial condition of the church and handed to the minister a receipted bill for the work of renovation. The Rev. T. T. Holway gave a brief history of the church, which he had gathered from the oldest members. This was followed by the observance of the Sacrament of the Lord's Supper.

St. Andrew's dates back to 1907 when the Rev. Mr. Robertson planned the building. A generous spirit prevailed in the community and they contributed commendably to the building of the church. This congregation lost its fine church in 1925 but after a time the building was restored to its owners. Dr. Stephens arrived from Peace River to become the minister last October.



St. Andrew's, Duncan, B.C.

PERSONALS FROM B.C.

Rev. Alex. F. MacSween, B.A., of Prince Rupert, has accepted a call to the united charge of Melfort and Kinistino in the Presbytery of Prince Albert, Sask., and demits his charge here at end of September.

Rev. T. Murphy, D.D., has just returned from a three months' trip to Ireland, where he went for health reasons, as well as to visit his boyhood home.

Rev. Murdo Nicholson, M.A., of Fairview, Vancouver, left at the end of September for three months in Scotland. Family business calls him back to the land of the heather.

* * *

MEMORIALS DEDICATED

NEW WESTMINSTER—St. Andrew's Presbyterian Church, New Westminster, held a special service on Sunday, September 21 for the dedication of new Memorial Communion Table and Chair, the gift of Miss Isabella J. Gillies and Miss Christina Gillies in memory of their father, Robert A. Gillies, their mother Janet T. Gillies and their brother David Gillies. The gift was received in the prescribed form by the Moderator of Session, Rev. Dr. Thomas Murphy, 'to be guarded reverently in honor of the faithful and devoted lives in whose memory it was given', and thereafter dedicated.

The late Mr. Robert A. Gillies was for many years a faithful and useful Elder of St. Andrew's congregation and was loyally supported by his wife Janet and son David as co-workers in The Master's Vineyard.

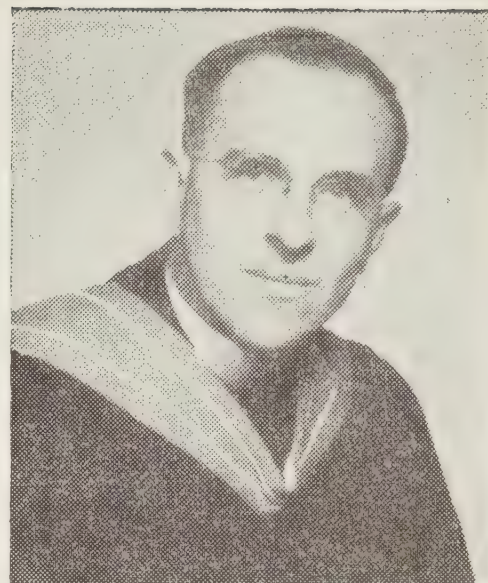
The service of Dedication was made the more impressive by the Choir's rendition of a consecration Anthem and by the solo of Miss Margaret MacDonald. During the ceremony there was a definite appeal for re-consecration of individual lives to the service of God in His Church.

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## THE PRAIRIES

### SACRAMENTS DISPENSED

PEACE RIVER, ALTA.—The Rev. J. R. Carson, moderator of Presbytery, visited the Wanham field in the late summer. The Sacrament of the Lord's Supper was administered and 26 members participated. Mr. Carson also visited Westvale and Prestville. The Sacrament of the Lord's Supper was dispensed at all points and five children were baptized during the visit.



### DR. DONALD V. WADE

who was inducted into the chair of Philosophy of Religion and Christian Ethics in Knox College on October 14. His inaugural lecture was on Our Trust and Our Task.

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QUEBEC

MEMORIAL CHAPEL TO BE DEDICATED

VALLEYFIELD—On Sep. 28 the Sacrament of the Lord's Supper was administered by Dr. A. S. Reid, Synodical Missionary, assisted by J. W. Williams, student in charge. Seventy-six persons partook of the Sacrament. Seven persons, all adults, were admitted to church membership and Thomas Duncan and Duncan Ross were ordained as Elders. The auditorium, when redecorated, is to be dedicated as a Memorial Chapel in memory of those who paid the supreme sacrifice in World War II.

* * *

ENTHUSIASTIC ANNIVERSARY

MONTREAL—The twenty-second Anniversary of the Robert Campbell Memorial Church, was observed on September 21, with the minister, the Rev. Earl F. Smith conducting the services, and the Rev. Prof. Lennox, M.A., Ph.D. as guest preacher. Large congregations were present, and two inspiring sermons were heard. The choir of the Church furnished special musical numbers. On Tuesday following, two hundred members and friends of the congregation sat down to a dinner prepared by the ladies of the Church. Many prominent clergymen were present bringing greetings and best wishes for the future of Campbell Memorial Church. Our Church still lacks pews and trusts that some donor will provide for our need.

ONTARIO

MEMORIAL WINDOW UNVEILED

TORONTO — Sunday, September 14, was a notable day in the annals of Glebe Presbyterian Church, Toronto. A crowded church watched the unveiling of a beautiful memorial stained glass window, and of a brass tablet bearing the names of one hundred and six members and adherents who served in the World War of 1939-45. The window carries the words:

'This window was installed by the members of Glebe Presbyterian Church and dedicated to the Glory of God and in honour of those members who gallantly died in the service of their country in the second World War 1939-1945.'

Eight names are inscribed in two shields in the bottom corners of the window, all being names of young men who were in full communion in our church.

The unveiling of the window was done by Mrs. W. T. Murchie, whose son, Jack, was the first to make the supreme sacrifice from Glebe. The window was received by Dr. W. T. McCree, minister of the congregation, and dedicated with prayer. R. Chappell sounded the 'Last Post' followed by 'The Reveille'. The Choir then sang 'O Valiant Hearts'.

The massive brass tablet bearing, in addition to the names of those who served in the second World War, the names of nine members and adherents who paid the supreme sacrifice in the World War of 1914-18, was then unveiled by Mrs. S. Mann, from whose home went four members who were all on active service.

* * *

LONDON PRESBYTERY

LONDON—The Presbytery of London honoured the work that has been accomplished by Dr. McNair within its bounds and also as its esteemed Clerk and Treasurer. He has guided the Presbytery for a long period of years, from 1923, and has been a constant friend to his fellow ministers. A fine testimony was paid to his care for detail and his knowledge of Church law. He has been succeeded in the office by his son-in-law, the Rev. J. R. Waldie.

* * *

PROGRESS IN HURON PRESBYTERY

LISTOWEL—Huron-Maitland Presbytery welcomed their new moderator the Rev. Richard Stewart of Goderich who conducted a joint Communion service at Seaforth for the Presbytery and the Presbyterial. Presbytery met in the United Church as the Presbyterial was being held in the Presbyterian Church.

Our Young People's Rally was held early in October with the Rev. Finlay Stewart of Kitchener as guest speaker.

Two new ministers were welcomed to Presbytery, the Rev. H. D. Stewart of Kincardine and the Rev. Thos. S. Hutton of Molesworth, the latter was appointed Convener and reporter for the Presbyterian Record. Our Presbyterian Broadcasts over CKNX have started on each Tuesday evening at 8 p.m. This broadcast reaches a large constituency in Western Ontario.

* * *

ASSISTANT TO DR. BARCLAY

HAMILTON — The Rev. H. Crawford Scott, B.A., B.D., has been appointed, on the unanimous call of the congregation, assistant to The Very Rev. Dr. William Barclay, minister of Central Presbyterian Church. He commenced his duties October 5.

A graduate in Arts from McMaster University, a student in Theology at the Presbyterian College, McGill University, Mr. Scott received his Bachelor of Divinity degree from Union Theological Seminary, New York. During the past year, he completed a year's post-graduate study at Union Theological Seminary. Both before and following his war services he was minister at St. Paul's Presbyterian Church, Hawkesbury, Ont.

* * *

MINISTER INDUCTED

HAMILTON—On Friday, Sept. 26, the induction of the Rev. J. K. Ross Thomson, B.A., into the pastorate of Erskine Presbyterian Church, Hamilton, was held under the Moderator of the Presbytery Rev. D. J. Donaghue of Ancaster. Rev. Joseph Koffend of Merritton preached the sermon while Rev. J. Forbes Thomson and Rev. Dr. Berry gave the charges to the congregation and minister, respectively. The choir under the direction of H. Payne, assisted in the service.

Following the service, a reception was held in the school room when Mr. and Mrs. Thomson were introduced to the members and adherents, a social held and a short musical programme given. Mrs. Thomson and Mrs. MacDonald, wife of the interim moderator, received bouquets from Mrs. A. Mercer on behalf of the congregation while Dr. MacDonald was the recipient of a purse of gold for his devoted service during the pulpit vacancy.

* * *

MORTGAGE BURNED AFTER 20 YEARS

SUTTON WEST—This congregation reached another objective when they burned the mortgage on the church during the summer. The service was conducted by the Rev. D. C. McLelland, interim-moderator, and the Rev. Edgar Foreman brought greetings of Presbytery.

Presbyterianism was established at Sutton West in 1863 and in 1925, having lost their church, the people worshipped in the Anglican Hall until the present

stone building was completed in 1927. D. MacDonald, an elder for 45 years, set the match to the mortgage. This congregation has had no minister for 11 years and hopes that someone may note this advance and become their minister.

* * *

RETIREMENT OF DR. ROBERT JOHNSTON

OTTAWA—On the last Sunday in August Dr. Robert Johnston delivered his farewell sermon on the completion of 20 years as minister of Knox, Ottawa. It was a very touching time for a congregation to whom he has endeared himself by his unflinching ministrations, his tact, and his faithful proclamation of the Gospel. His evening sermon was on the same text on which he had preached on the first day that he occupied Knox pulpit.

The Presbytery of Ottawa has decided to honour him in his retirement and a special committee, with the Rev. Robert Good as chairman, was appointed to arrange a banquet.

Rev. James Ritchie of Westboro is the new moderator of this Presbytery.

An evangelistic campaign has been urged upon the Presbytery by the Committee on Evangelism and Social Action, urging each minister to evangelistic effort in the home church and also urging the outreach to people not connected with any church.

* * *

CATHERINE ERSKINE ESTATE

The will of the late Catherine Erskine reads as follows:—

"To pay to the Board of Trustees of St. Paul's Presbyterian Church, Hamilton, Ontario, the sum of Five Hundred (\$500.00) Dollars to be used for the promotion, benefit and welfare of Presbyterian Sunday Schools and Presbyterian Missions in the Province of Saskatchewan and Alberta in the Dominion of Canada. It is my wish and desire that this money be spent for the purposes aforesaid as soon as it becomes available after my decease." In addition the residue of Miss Erskine's estate has been left for needy Sunday Schools in Ontario and Quebec, amounting to \$3,290.

* * *

MODERATOR OFFICIATES AT DEDICATION

STAYNER—The congregation has carried out much needed repairs and redecorated their fine church building. The rededication took place on Sunday, September 7, and was most graciously carried out by the Moderator of the General Assembly, the Rev. C. H. MacDonald.

The Moderator delivered two instructive sermons on the needs of the Church and the call for a deeper consecration of life. The church looked very beautiful after the decorators had completed their task. The Rev. J. A. Isaac, minister, presided.

ONTARIO

REOPENING AND DEDICATION SERVICE

WEST HUNTINGDON—A service of much interest was held in St. Andrew's on Sept. 7. The special speaker was the Rev. P. B. Reid of Picton. These services mark the reopening of the Church after a complete redecoration of the sanctuary and the Sunday School. A Communion Table was presented on Sept. 28 by the family of the late Mr. and Mrs. Abraham Wallace. Howard Ashley donated a clock, and a silk flag was given by Mrs. Robert Belshaw. The Choir had also received from Knox Presbyterian Church, Toronto, a gift of gowns and caps, which was much appreciated. The Rev. W. H. V. Walker, the minister, presided at both services.

* * *

CHURCH MARKS ANNIVERSARY

GLOUCESTER—The 20th anniversary of Gloucester Church was marked by good attendances. The Rev. G. H. Sparks of St. Stephen's, Ottawa, told the morning congregation that the same divine guidance that the church had experienced in the 20 years of her existence was promised for the future. The evening service was presided over by the minister, the Rev. James Ritchie, when Mr. Sparks emphasized the evangelistic task of the church.

* * *

BARRIE PRESBYTERY

HILLSDALE—When Presbytery met here it was honoured by a visit from the Moderator of General Assembly, who spoke on the Advance for Christ and the necessity of all congregations rallying to the support of the Peace Thank-offering. The Presbytery spent some time in discussing the case of Baptism of adopted infants. It was felt that the legal period required should elapse before the Baptism of the child should be performed.

* * *

NEW MINISTERS WELCOMED

The new moderator of Sarnia Presbytery is Dr. Angus McIvor of Wyoming. The Presbytery at its September meeting received as ministers of our Church

the Rev. William Gartshore of Bridgen, who comes from the United States, and the Rev. John MacLeod, who has recently come from the western isles of Scotland and is now in Sarnia.

THE MARITIMES

BOYS' CAMP AT MERIGOMISH, N.S.

On Saturday, July 26, the first Presbyterian Boys' Camp, held at the recently purchased grounds of Camp Geddie, Merigomish, came to a successful close as the 40 boys set off for their homes in various parts of Nova Scotia. The camp opened July 16 and continued for the ten-day period in one of the most excellent camping sites in Nova Scotia. The grounds are situated along the Northumberland Strait, some five miles below Merigomish, and in addition to the salty waters of the ocean, there is also a fresh water lake, with only a narrow sand bar separating it from the sea.

Rev. H. M. Buntain, Westville, was camp director, and other leaders were the Rev. J. H. Williams Scotsburn; the Rev. R. D. MacLean, Montague, P.E.I.; the Rev. W. L. MacLellan, New Glasgow; the Rev. H. M. Creaser, Durham; MacKay Baillie, Westville and Douglas Wilson now student minister at St. Paul's Church, Merigomish.

* * *

125TH ANNIVERSARY CELEBRATED

PICTOU, N. S.—Established in 1822, St. Andrew's Church marked its 125th anniversary. The Very Rev. Robert Johnston, D.D., preached at morning and evening services. The first services of the congregation, whose members belonged to the Established Church of Scotland, were held in the Court House. In 1822 the land upon which the present church stands was purchased, and in the following year a wooden building was erected, with Rev. Kenneth John MacKenzie, a native of Stornoway, Island of Lewis, as the first pastor. In 1866 the wooden church was replaced by a magnificent edifice of Gothic architecture in brick and stone. This building was destroyed by fire in 1893 but with admirable energy the congregation proceeded to rebuild and the present beautiful structure was completed in 1894.

In 1913 the congregation finally voted to enter the Presbyterian Church in Canada.

At the morning service a Memorial Tablet was unveiled by Mrs. Hector MacLeod. This bears the names of those who made the Supreme Sacrifice: Malcolm G. McLeod, Edward W. Baird, Vincent T. Tower, Frederick Howard MacDonald.

At this time we pay affectionate tribute to all whose faithful labours in the past have helped to lay lasting foundations and whose memory lives to bless the Church and community.

PEOPLE OF THE MOTHERLAND

and

THE CONTINENT

Cannot lift themselves in the
Food and Clothing Emergency

PRESBYTERIAN CONGREGATIONS

could adopt congregations

See page 265 on

Social Action, or

October Record, page 235.

inspire new loyalties.
ian thought, strengthen their faith and
should help our members in their Christ-
journal of our Church? The Record
home of our congregations to the official
endeavour to open the doors in every
ature constantly creates. Shall we not
the perils or confusion that their liter-
challenge us and we must frankly face
Whether they are right or wrong, they
these people ring with endless insistence.
before us the vision of door bells that
That reference to the little sects set
upside down?
premise? Have we been working at it
heartedly or starting from the wrong
the homes of our people either half-
task of getting Christian literature into
ing? Have we been going at this whole
Do you wonder that set us all think-
from them."

homes of people. We have much to learn
zealous in getting their literature into the
the right direction. The little sects are
in that this is a step in
"I am convinced that this is a step in
from 150 to 300 copies).

double the present number of Records
This will mean double or more than
ign to put the Record into every home.
ter: "It was decided at our Annual Meet-
The Rev. Samuel Kerr said in his let-
for an increased circulation.

Journal from the U.S.A., a pathetic plea
after we had read in a Presbyterian
the minister of Glace Bay, N.S., shortly
our minds when a letter arrived from
by the printer. A question arose in
THIS WAS not an error committed

Are We Upside Down?

TO MISSION TREASURERS OF CONGREGATIONS

All monies collected in behalf of the Church's Missionary Budget without any deductions whatsoever should be forwarded month by month to the Treasurer of the Church, Mr. E. W. McNeill, Room 800-809, 100 Adelaide Street West, Toronto 1.

The Budget and Stewardship
Committee
E. A. Thomson, Secretary.

Immigration and Rehabilitation Discussed at Synod Meeting

Rt. Hon. Ian Mackenzie Speaks:

MONTREAL and Ottawa Synod is not afraid to tackle the unusual. Last year their discussion at Knox Church, Ottawa, on the housing problem shook the windows on Parliament Hill and sent the Rt. Hon. C. D. Howe, Minister of Reconstruction, to search for cover. This year the Rt. Hon. Ian Mackenzie, Minister for Veterans' Affairs, was the guest speaker at a meeting open to the public, on Immigration.

The Synod got down to business by electing the Rev. C. Ritchie Bell, minister of MacVicar Memorial, Montreal, as Moderator. He followed the Rev. Robert Good of Erskine, Ottawa, who preached an excellent retiring sermon on divine encouragement and human responsibility.

The Rt. Hon. Ian Mackenzie touched lightly on the housing situation but gave some excellent suggestions on what Canada needs by way of immigration and the task that our Church must face if immigrants come in great number to our shores. Mr. Mackenzie urged that Canada should be raised to a population of 25,000,000 within 25 years, that there should be a definite and selective immigration policy, bringing in people who have good moral standards and sufficient skill to make a contribution to the future of Canada.

There is at the moment, continued the speaker, an actual shortage of man power and all newcomers soon to be admitted ought to be of a kind that will fit readily into our industrial situation. The Minister for Veterans' Affairs outlined the need of sacrifice in these days of reconstruction, stating that we needed a spiritual new birth of freed-men of God. Neither monopolistic capitalism nor materialistic unionism carries sufficient charters for our day and age. The world needs a real United Nations in order that Canada might be great and that the standards of living throughout the world might be elevated.

The Rev. J. K. Lattimore, Convener of the Committee on S.S. and Y.P.S., spoke encouragingly of the start made on the new Peace Memorial camp site. Three camps were arranged for boys, girls and young people, all fairly well attended. The Synod is going to have a special canvass to raise money for the expenditure on buildings during the past summer.

In the report of the Committee on Evangelism and Social Action, the Rev. Henry Cousens stressed the need of consecrated laymen in all our congregations through personal evangelism and even



REV. C. RITCHIE BELL, B.A., B.D.
The New Synod Moderator

the proclamation of the Gospel in vacant churches restoring to our laity a fervent religion such as many at one time possessed, a religion that was expressed in action. "Our Churches," said he, "have been on the receiving end of religion instead of the giving end. We must put our laymen to work."

The Committee on Public Worship, Dr. W. O. Mulligan speaking, showed that a questionnaire circulated among the ministers of the Synod had brought a ready response, displaying their interest in a unification in our Presbyterian services. The Synod lengthened its sessions by an extra day and all the members felt that this was a decided improvement.

The Budget and Stewardship was represented by Mr. H. P. Wanzer, Chairman of the Board of Administration who emphasized the urgent need for increased givings. Mr. Wanzer was accorded a hearty response and the Synod agreed to endeavour to increase its budget givings.

ILLNESS OF DR. ROBERT JOHNSTON

The Church at large will regretfully receive the news that Dr. Robert Johnston of Ottawa, Convener of our Board of Missions, was stricken with a serious illness at Halifax, where he had gone to speak at various meetings. While Dr. Johnston lay in hospital at Halifax, the news came that Mrs. Johnston had passed away in Ottawa and that her funeral would take place on October 15. The whole Church will be deeply moved and our sympathies are extended at this time to Dr. Johnston.

MUSIC YOU'LL
ENJOY !

BACK ON THE AIR

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SEASON

THE TORONTO
SYMPHONY
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"Pop" CONCERTS

Commencing Friday October
24th, and each Friday from 8
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Time, over your local CBC
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- ★ ETTORE MAZZOLENI
- ★ PAUL SCHERMAN

With a Featured Guest Artist
Each Week

MUSIC YOU'LL ENJOY,
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ON THE RECORD BOOKSHELF



THE MESSAGE OF THE BIBLE, by R. K. Orchard. Lutterworth Press, London, 1947, 92 pages. 5s. net.

The chief weakness of Bible teaching in many of our Sunday Schools is that it doesn't teach the Bible. Often it teaches a patchwork of unconnected Bible stories "for their moral value", missing the real point of each story because it is treated as an isolated unit of its total setting in the drama of God's redemptive activity in human history. Teachers and superintendents who are aware of this inadequacy will welcome this excellent little book. Written expressly for teachers, it will be found helpful by anyone who desires a simple, concise account of what the Bible as a whole teaches about God, man and the world. At the outset, the author insists that "the real reason for teaching the Bible is that it contains what the German theologians call *Heilsgeschichte*—the story of man's salvation."

If we are to teach the Bible as a Christian book, it is particularly important that teachers should be able to see the structure of the Bible's message and should be familiar with the great themes which give it coherence in its variety, and unity in its diversity. Only from such an understanding of its message as a whole can each portion be interpreted, not as an isolated story but as integrally related to that message, and each passage be given its full significance for the job of living.

The author bases his study on the prologue to the Gospel of John and from this vantage point surveys the main biblical doctrines. Under the chapter headings "God, Creator and Revealer", "God, Holy Judge", "God, Active in History", "God Made Flesh", "God, the Holy Spirit", he treats the message of the Bible in vital, non-technical, relevant and soundly evangelical terms.

The Boards of S.S. and Y.P.S. might well recommend this short, handy book to teachers. —MALCOLM RANSOM. Yunnan, China.

* * *

LIVINGSTONE, a poem by Rev. Robert Barr. Price 50c.

This is not the first time for Robert Barr to pay tribute in verse to a Scottish worthy: but it is the first time, to my knowledge, for him to write at such length his appreciation of a great hero of the Cross.

In David Livingstone he has given us an interesting poem in variable verse on

a man who came up to distinction and honour the hard way. Livingstone did not seek either but he found them. In his life and labours he aptly illustrates the Master's conception of the truly illustrious:—

Whosoever shall lose his life for my sake and the Gospel's shall find it.

Livingstone is one of the great heroes of the faith.

Read this and you will be impressed when you come to the magnificent expression of the love and loyalty of the native Christians who bore the dead body of their friend to the sea.

"Compared with this,

How poor Elijah's chariot in the sun:
How poor the Abbey's pomp and swelling praise."

Hanover. —W. J. MARK.

* * *

CALVINISM IN TIMES OF CRISIS.

Baker Book House, 132 p. \$1.50.

This book consists of addresses and greetings at the Third American Calvinistic Conference in Grand Rapids, Mich., August 1946.

The addresses are by outstanding Calvinists of the U.S.A., Holland and South Africa, all Dutchmen or of Dutch descent. Calvinism has had slightly different national development and fruit in different countries. The stream of Dutch Calvinism has influenced our Church in Canada throughout its history. The first Presbyterian minister ordained in Canada (1770) was a Dutchman! This book can help us appreciate this influence.

The Conference, however, was essentially American, and we need to know of American happenings and thought. Too often Canadian Presbyterians are looking toward Scotland, while the main influences upon us are from the States. Dr. Bouma's address, which was quoted by "Time" magazine, surveys Calvinism today in six of the American Presbyterian denominations. The book contains helpful observations on Barthianism. Not a "popular" book, nor one even for the average elder, yet every minister will be benefited by reading it.

—W. L. DETLOR.

Parry Sound.

* * *

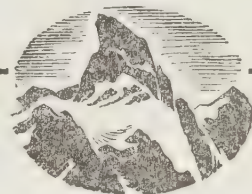
PACIFIC NORTH WEST

by Robert Allison Hood

(The Ryerson Press, Toronto. Price \$2.50)

In this Diamond Jubilee Year of Vancouver Robert Allison Hood, a cultured Presbyterian elder, has published a book of poems "Ballads of the Pacific North

West." In this book are sections dealing respectively with the Sailor, the Indian, the Voyageur, the Explorer, and the Miner. Under these varied headings, in well-chosen verse, are incidents in the life-story of such familiar names in the early history of the Pacific province, as Captain George Vancouver, whose name is borne by the city; the Indian Chief Maquinna; Alexander MacKenzie, intrepid explorer; David Thompson, whose name is remembered in a mighty river; Doctor John McLaughlin of Oregon; and Cariboo Cameron, whose tragic story is vividly related. This book makes most interesting reading.—W. A. CAMERON.



New Books

These worth-while books, beautifully produced, make ideal gifts or prizes.

PERSONALITY AND ITS DEVIATIONS

By G. H. Stevenson and L. E. Neal
—For everyone interested in psychology. \$4.00.

A MAN AUSTERE: WILLIAM BELL

PARSON AND PIONEER

By Isabel Skelton—The biography of the first Presbyterian minister in the Rideau Lakes district. He arrived at Perth in 1817. \$4.00.

DOWN RIVER LIES THE WORLD

By Marion Greene—A fascinating story of pioneer days along the Ottawa River. \$2.50.

THE MOUNTIES

By Anne I. Grierson—Some famous exploits of the Royal Canadian Mounted Police, excellently told. Illustrated. \$2.50.

THE FEET OF THE FURTIVE

By Sir Charles G. D. Roberts—Some of the most thrilling animal stories ever written. Illustrated. \$2.50.

THE RYERSON PRESS
TORONTO

THE MODERN PARENT AND THE TEACHING CHURCH, by **Professor Wesner Fallaw**. The MacMillan Co. of Canada, Toronto. Price \$2.50.

This book by Wesner Fallaw, who is Associate Professor of Religious Education at Andover Newton Theological School, is one which ministers and those directly concerned with the educational programme of our churches should read. It will require careful reading in order that all, whether conservative in Theology or liberal, may understand what the author is trying to say—in order that each may define carefully for himself his agreement or disagreement. If read in this way the book will prove both stimulating and valuable.

One is impressed with the sense of seriousness which pervades the book. This task of Religious Education become Christian is the most urgent demand which is laid upon the Church in our day and is not accomplished when, in some fashion or other, a greater or smaller group of children, young people or adults are brought together on a Sunday morning or afternoon. The thesis of this work is concerned with the total relation between the Church and the family—as a family and not alone as individuals, and the thesis is kept clear-

ly in mind throughout the entire discussion. Only occasionally does the author become a bit expansive in his interests as when he discusses Education and the Community. But even this may be justified by the desire to point out at least some of the vast vistas of Christian life.

One must say that the pertinent problems of the Church in respect of its educational programme are fairly faced and many helpful suggestions are given. Each reader will have to decide for himself whether the author takes too optimistic a view of human nature and is depending too much on a kind of religious conditioning by which individuals grow up into Christian faith and experience. Many doubtless will find his chapter on Theological Foundations inadequate. Methodology is no substitute for the essential Christian message. But however that may be there is need for the thorough-going kind of thing which Professor Fallaw advocates.

—ROBERT LENNOX.

Montreal.

* * *

JESUS THE CHILD, by **Hope Costley White and John Harwood**. The S. C. M. Press Ltd., London. Price 30c.

Here is a delightful book of twenty-

one pages suitable for reading to children of primary age in the home. The early life of Jesus to when He was twelve years old is quoted from the Bible with elementary explanations by the author, giving interesting facts such as the meaning of gold, frankincense and myrrh. The illustrations throughout would be very attractive to children.

—MABEL BOOTH.

Toronto.

* * *

SERMON NOTES ON PARABLES AND METAPHORS, by **William P. Van Wyk**. Baker's Book Store, Grand Rapids 6, Michigan. Price \$1.50.

Availing Himself of familiar symbols to express the deeper "hidden" reality of spiritual truth, our Lord would often use figures of speech in describing Himself and His Kingdom.

With a sensitive insight Van Wyk interprets the parables and metaphors, and the value of his book is in his clear, accurate, and penetrating analysis of these figures. The organization, exposition, and application are of the highest order and reveal the undeniable logic of Christ's teaching.

—J. G. McDONALD.

Toronto.

SCIENTISTS AND THEOLOGIANs ACCLAIM — HUMAN DESTINY by Lecomte du Nouy

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Board of Social Action Makes Strong Appeal to Whole Church

"In accordance with the recommendation of the General Assembly of the Presbyterian Church in Canada "that our people be called upon to hear and to respond to the cry of British and other European peoples in their desperate need for food, clothing and practical help, the Board of Evangelism and Social Action, noting with sorrow the serious drought which occurred in Europe the past summer and the consequent poor crops, and perceiving that the need now is much more desperate than as of last June, therefore resolves:

1. To commend the recent action of the United States government in calling upon its people to conserve food supplies by voluntary sacrifice, especially on two days of each week, and in calling upon the distillers and brewers of the country to cease the production of grain beverages for a sixty day period; and To commend the people of the United States to the extent to which they

respond to their government's urgent appeal;

2. To commend the government of Canada for monies and supplies already given and loaned for the relief and rehabilitation of Great Britain and Europe, but to urge the Canadian government to take similar steps to those taken by the United States government, and further, to declare war on European hunger and to mobilize our resources on a national scale to this end.

4. To call upon every congregation in the Presbyterian Church in Canada to fulfil the recommendation of the General Assembly (page 86, col. 3) by setting up an organization 'for the collection and transmission through the proper agencies of such gifts as our people may make for European relief, and to this end gifts of money, food and clothing be brought to the Church on the first Sunday of each month for the next six months."

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- Her Colleges
- Young People's Work, and Pension Fund for Ministers or their Widows

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The Church needs your gifts.

RECORD IN VICTORIA

by J. L. W. McLEAN

IT MAY be of interest to you, and perhaps to your readers, to know how the RECORD is distributed in the congregation of St. Andrew's, Victoria. For years the expressed desire of the Session had been that a copy of the official publication of our Church be in each home in the congregation; it is found today in the majority of our homes. We proceed in this manner: Each new member is sent from our Church office immediately after joining the congregation a complimentary copy of The Record. Accompanying this is a letter from the Session explaining the nature of the publication and expressing the desire that this home, or member, may receive the Record each month and asking that the form enclosed be filled in and returned stating if the member wishes to receive the Record regularly. It is expected that members receiving the Record will pay the subscription price; however all those who indicate their desire to receive it, do receive it regardless of whether their subscriptions happen to be in arrears. We find the practice of mailing the Record from our Church office to our families more satisfactory than having our members secure their copies Sunday at the Church. We have a small committee in charge and extra copies are available for visitors. From time to time a reference to the Record, commending it to all our people, appears in the Sunday Bulletin.

MORTGAGE BURNED IN SMITHS FALLS

SMITHS FALLS—In an atmosphere of joyous thanksgiving Westminster Presbyterian Church celebrated its complete freedom from a 21 year burden of debt on October 6.

This was an event long anticipated and the great moment came when George B. Frost, representing the Building Committee, and other persons representing the Session and all the Boards of the Church, presented the mortgage paper to the Rev. J. K. Lattimore, who in a moment of hushed silence touched the flame to the mortgage. The congregation stood and rendered the Doxology with great impressiveness. Mr. Lattimore led the congregation in a prayer of thanksgiving, after which members of the Presbytery, and the Rev. Henry Cousens, representing the Synod, brought greetings to the congregation.

RADIO BROADCAST

A preliminary notice of Student-College Sunday has been released. The staff and students of the Presbyterian College, Montreal, will broadcast on the Church of the Air at 4.30 p.m. on February 22.

St. Andrew's, Moncton, which recently turned the first sod of their new superstructure, gave to the Rev. S. J. and Mrs. MacArthur, who ministered in this congregation for several years, an address of appreciation with a substantial money gift, for their jubilee.

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OBITUARIES

REV. GEORGE B. MacLEOD

Rev. George Bishop MacLeod passed away in Toronto on September 7, 1947, after an illness of several months, in his 88th year. Mr. MacLeod was born at Murray River, Prince Edward Island, on February 16, 1860 and graduated in Arts from Dalhousie University in 1888. He received his M.A. Degree from Princeton University in 1890, and graduated from Princeton Theological Seminary in 1891.

Mr. MacLeod held pastorates at Cove Head, P.E.I.; Newcastle, Ontario; Westville, Nova Scotia; First Church, Truro, Nova Scotia; and, Deer Park, Toronto, where he served from 1909 to 1919. He also served for two years at St. Andrew's, Sydney, Cape Breton, as colleague with Dr. John Pringle.

In 1926, Mr. MacLeod organized St. James Presbyterian Church, Truro, and in the years following 1925, rendered valuable service to our Church as supply. He is survived by two sons: Rev. Preston MacLeod and Mr. J. Russell MacLeod, both of Toronto, to whom the sympathy of the Church is extended.

REV. M. G. GARABEDIAN

Rev. M. G. Garabedian died June 20. He had been in failing health for several years. Mr. Garabedian was born in Armenia 68 years ago. After leaving the Missionary College at the age of 17, he proceeded to Turkey for further education. Whilst there he experienced the massacre of Armenians. In 1902 Mr. Garabedian decided to come to North America for the purpose of training for the ministry. He entered Union Theological Seminary, New York, graduating with honours in 1910.

Mr. Garabedian offered himself to the Home Mission Board of the Presbyterian Church in Canada, his first charge being at Fort Frances, Ont. Later he held pastorates in Yorkton and Battleford Presbyteries. In 1923 he married Louise Johnson of Leicester, England. While serving at North Hill Presbyterian Church, Calgary, he was elected Moderator of Alberta Synod in 1944. He retired from the ministry in 1946 because of failing health. Mr. Garabedian was endowed with fine intellectual gifts, which with his deeply human interests endeared him to his congregations.

The funeral was conducted by the Rev. Dr. F. S. Morley, the Rev. R. J. Burton, M.B.E., and the Rev. A. J. Gowland, with the Rev. M. S. Blackburn delivering the address. Interment was in Union Cemetery, North Hill.

DR. G. W. CONNERS

There passed at Penmarvian on July 31 the Rev. George W. Connors, Ph.D., who had given some of the closing years of his life to the Presbyterian Church in Canada.

Dr. Connors was born in Elgin, Ontario, and after graduating from McMaster and Louisville, Kentucky, entered the Baptist ministry. In 1925 he was received into our Church and served in the congregations of Ripley, Rodney and Cobden, retiring from the active ministry in 1939.

He is survived by his widow, one son and twin daughters, to whom the sympathy of the Church is extended.

MRS. THOMAS CAIL

The Beersville congregation suffered irreparable loss in the death of Mrs. Thomas Cail, born 92 years ago at South Branch, Kent County. Her loyalty and her liberality to the Church were notable. Mrs. Cail possessed a fine Christian character, sterling qualities of heart and mind, and disposition that endeared her to all with whom she came in contact. The funeral was conducted by the Rev. Dr. Frank Baird, assisted by the Rev. Allison MacLean.

COLIN MacPHERSON

Colin MacPherson, an elder in St. Andrew's Church, Lancaster, Ontario, died in Cornwall August 5, aged 80 years. Mr. MacPherson had for many years been the representative Elder of this congregation and last fall presented the congregation with two memorial windows. He always took a great interest in the work of the Church and was highly esteemed by the people of every religious denomination in the district.

The funeral service, in St. Andrew's Church, was conducted by the Rev. R. Bertram Nelles, the minister, assisted by the Rev. Robertson Millar and the Rev. Dr. Allan S. Reid.

BENJAMIN J. THOMPSON

Benjamin J. Thompson, a faithful Elder of First Presbyterian Church, Collingwood, died on September 18. Shortly after his coming to Collingwood, he was elected to the eldership and appointed a member of the Managing Board. He loved his Church and gave unstintingly of his time and gifts. The funeral service was held from the church and conducted by his minister, the Rev. J. R. Greig. Surviving are his widow and a daughter.

FLORA LIVINGSTONE HENDERSON

A direct descendant of the original Selkirk settlers, Flora Livingstone Henderson, died at her home in Winnipeg. A member of Old Kildonan Presbyterian Church for 56 years, an ardent worker in all its organizations, a life member of the W. M. S., her passing is a great loss to the church. She was a devout woman, loyal to the Church of her Fathers, a true patriot and a kind friend.

On an Indian Reserve

by MRS. B. I. DEAN

ANYONE INTERESTED in Presbyterian enterprise in the Canadian West should not fail to visit the Mission House at the Rolling River Indian Reserve, Basswood, Manitoba. You will be most hospitably entertained by Mr. and Mrs. Harry Crump and their daughter Phoebe.

This is their second occasion to be on this Reserve and Mr. and Mrs. Crump have won the love and respect of the Saulteaux Indians who live here.

Mr. Crump's charge is no light one as he is medical adviser, councillor and missionary to the Indians as well as his own farmhand, mechanic and chauffeur. The road to the church covers a distance of four miles and is not in the best condition most of the time.

The service is held at 3 p.m. and as a rule Mr. Crump is there early to start the fire and ring the bell.

The housing situation on the Reserve which is acute at times, is solved by the use of the occasional tent. They are comfortable shelters even when the snow is on the ground when provided with even one small stove—quite often, an inverted boiler. The log houses are plastered with mud and are also cosy in winter. There is a plentiful supply of wood for the church, Mission House and homes.

November beauty is a rare
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A thread of color traced on sombre air,
A flash of wing.

—GILEAN DOUGLAS.



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Letter from the Retiring Missionary Education Secretary

Dear Friends:

At the September meeting of the Executive of the General Board of Missions my resignation from my temporary appointment as Secretary for Missionary Education was accepted. In early December I expect to take up work as General Secretary of the Student Volunteer Movement, with headquarters in New York at 156 Fifth Avenue.

As a missionary of our Church for the last thirteen years, and especially as Secretary for Missionary Education since March of 1942, I have been a servant of the Church and have had opportunity to become acquainted with lay people and ministers across the Church, from "the island" on the East to "the island" on the West. I don't want to leave to take up this new work without a word of farewell to the many Christian friends whom I have come to know in these years.

First, I would like to express my thanks for the generous hospitality of many in whose homes I have stayed during my travels. In pleasant hours with ministers and lay people I have been encouraged and strengthened by the quality of their friendship and faith.

Secondly, I would express my hope that you will continue to think of me as your missionary. The new work to which I go is work of missionary education and recruiting among university students. In the sixty-one years of its existence, the Student Volunteer Movement has played a tremendous part in the work of Christian outreach, both in enlisting the finest young men and women for Christian service overseas and in leading and inspiring them with a large vision of the work to which God has called his Church. The missionary movement still has a large task, and in the days to come this work of recruitment and preparation of missionaries will be of strategic importance.

Thirdly, I want to express my conviction that in these times God is calling us all to a Christian witness which must be more clearly conceived, more strongly proclaimed, and more courageously maintained than in the period just ended. The issues are sharply drawn. Violent events have revealed much of our Christian living to be little more than thinly coated materialism. More and more the vigour and conviction of rival faiths are forcing Christians to re-study their faith and make a clearer and stronger witness in the common life of mankind. It may well be that within this generation we comfortable North American Christians will be called to pay a large price if we would be true to our faith.

There are many indications that within the Presbyterian Church in Can-



THE REV. E. H. JOHNSON

ada there is a renewal of faith and life. That faith will go on to bear fruit as it concerns itself, not mainly with the well-being of Presbyterianism or of the organization called the Presbyterian Church in Canada, but as it looks to the glory of God and the building up of His Church.

While I go to take part in missionary service in another country I will still be one with you in the service of our Lord through the Church, and will hope to hear from many of you at my new office, Student Volunteer Movement, 156 Fifth Avenue, New York 10.

In closing I want to thank the Editor for kindly granting this space, and congratulate him on the valuable service he is rendering the Church through the great improvements in The Presbyterian Record.

Yours in the service of Christ,

E. H. JOHNSON.

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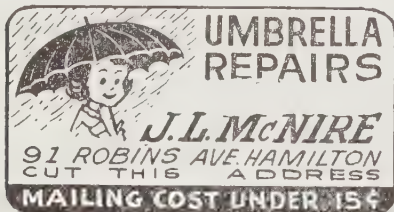
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Coast to Coast Broadcasts

Church of the Air—Every Sunday, 4.30
5.00 p.m.—

CBC—Nov. 16, 4.30 p.m.—Rev. Norman
D. Kennedy, First Presbyterian Church,
Regina, Sask.

CBC—World Church News—Every
Saturday, 1.15 p.m. (E.S.T.).

CBC Network—1.30 to 2.00 p.m. each
Sunday, "The Way of the Spirit."

CBL—Nov. 9, 11.00 a.m.—Dr. A. G. Mac-
pherson, Riverdale Presbyterian Church,
Toronto.

CBL—Morning Devotions, 8.15 a.m. week
of Nov. 17—Rev. Ross K. Cameron, Dover-
court Road Presbyterian Church, Toronto.

CBM—Morning Devotions, 8.15 a.m.
Nov. 10-12—Rev. W. C. McBride; Nov. 24
-26—Rev. H. A. MacOdrum.

CBM—11.00 a.m. and **CJAD**—7.30 p.m.,
Nov. 2—MacVicar Memorial, Dec. 7, First
Presbyterian.

CFAB—Windsor, N. S., Nov. 30—11.00
a.m. (Every Fifth Sunday).

CFCH—North Bay, Ont., The Presbyter-
ian Church, Nov. 9, 11.00 a.m.

CFCO—Every Sunday, 1.15 p.m.—Chat-
ham Presbytery.

CFCY—Charlottetown, P.E.I., The Kirk
of St. James, Second Sunday each month,
11.00 a.m. (A.S.T.).

CFOS—Owen Sound, St. Andrew's,
Fourth Sunday each month, 11.00 a.m.

CHEX—First Sunday, each month, 11.00
a.m., St. Paul's, Peterborough.

CJAT—Trail, B.C., Every Sunday, 9.00
p.m. (P.S.T.).

CJOC—Lethbridge, St. Andrew's, 11.00
a.m. Fourth Sunday each month.

CJOR—Vancouver, B. C., 4.00 to 4.30
each Sunday.

CJVI—Victoria, B.C., St. Andrew's, First
and Fourth Sunday, 11.00 a.m. (P.S.T.).

CKCR—Every Sunday, 6.30 p.m.—St.
Andrew's, Kitchener.

CKNX—Wingham, Ont., Tuesdays, 8.00
p.m., "The Presbyterian Broadcast,"
Every Sunday, 7.00 p.m.

CHOK—Sarnia, 11.00 a.m. First Sunday,
St. Andrew's, and Third Sunday Patterson
Memorial. Each month.

CKSE—Cornwall, Ont., 11.00 a.m., First
Sunday; 7.00 p.m. Third Sunday of each
month.

CKTS—Sherbrooke, Que., Fourth Sunday
each month, 11.00 a.m.

CKVI—Nov. 9, 11.00 a.m., First Pres-
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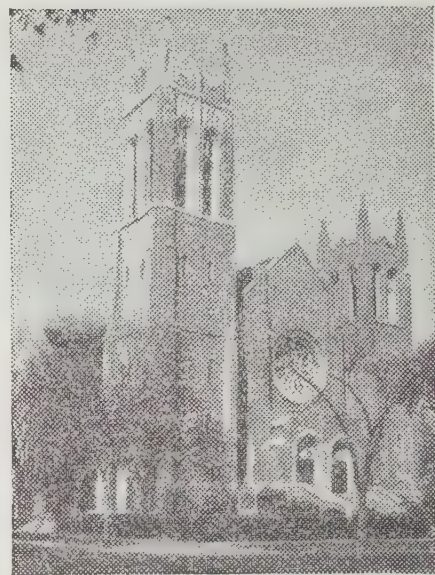
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Church Calendar

Material for ensuing number must reach the office by the 5th of each month.

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Sapperton, Knox, Mod., Dr. J. C. McLean--Bell, 1134 Kingsway, Vancouver, B.C.

INDUCTIONS

Duart, Ont., Rev. D. B Cram, Sept. 3, 1947.
MacLeod, Alta., St. Andrew's, Rev. H. F. Dann, Aug. 5, 1947.

DEATHS IN THE MINISTRY

Rev. George B. MacLeod, M.A., Toronto, Ont., Sept. 7, 1947.

CLERK OF PRESBYTERY

Presbytery of Bruce, Rev. David McCullough, Tara, Ontario.

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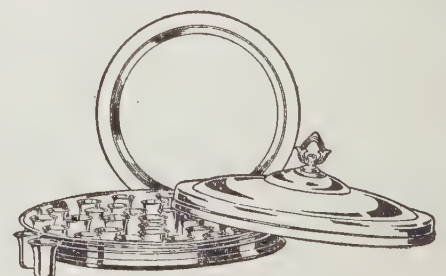
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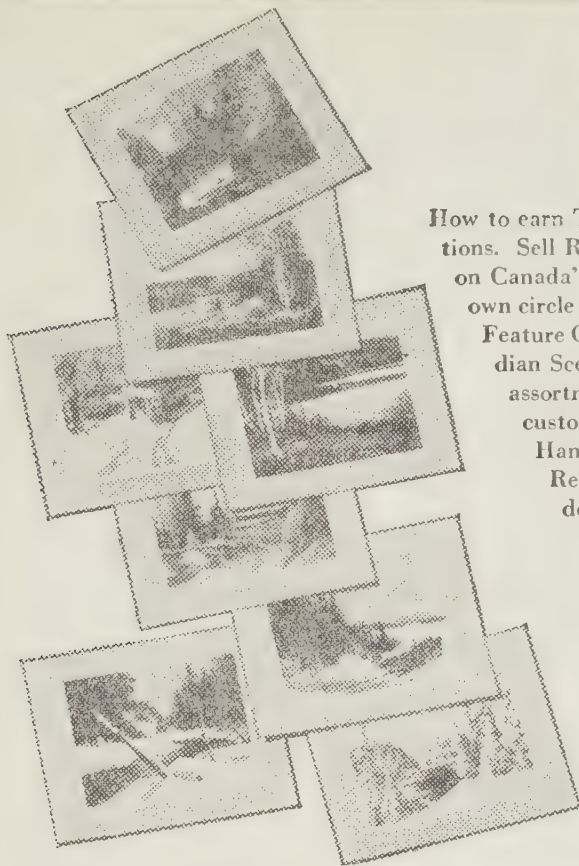
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DECEMBER, 1947

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OFFICIAL JOURNAL OF THE PRESBYTERIAN CHURCH IN CANADA

In This Issue . .

THE CHRISTMAS CAROL

by Carman H. Milligan

THE ANTHEM OF THE ANGELS

by H. Beverley Ketchen

INASMUCH

Editorial

THEY SHALL CALL HIS NAME IMMANUEL

by D. Keith Andrews

PEACEMONGERING OR WARMONGERING

by J. D. Smart

THE COMING OF THE CHRIST CHILD

by O. Mary Hill

THE MANITOBA SYNOD



The
**PRESBYTERIAN
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On The Record

PROFESSOR D. K. ANDREWS is Professor of Old Testament Literature and Exegesis in Knox College, Toronto.

CARMAN H. MILLIGAN, Mus. Bac., is the organist of St. Andrew's Presbyterian Church, Ottawa, and teaches music at both Knox and the Presbyterian Colleges.

The writer of the Manitoba Synod article is the REV. W. O. NUGENT, former padre in the R.C.A.F. and minister of First Presbyterian Church, Brandon, Man.

Owing to lack of space the Saskatchewan and Alberta Synods are held over.

We wish to remind all ministers and secretaries of the Record Committee that their returns for subscriptions for 1948 should be forwarded to the office of the Presbyterian Record by December 7.

Our New Year issue will contain the photographs of all our missionaries who have gone to overseas fields during 1947. This will be a 32 page issue and will contain some vital articles.

— ? —

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The Anthem of the Angels

by H. BEVERLEY KETCHEN

IN WRITING another Christmas message I am putting you in the very good company of that illustrious ancestor of the Babe of Bethlehem who wistfully said amid the trials of a perplexing and disappointing campaign, "O that someone would give me to drink of the water from the old well at Bethlehem which is by the gate." Unless life has taken a tragic toll and we have lost the child spirit, we do not crave for the thrills of novelty: we distil our joys from the old things, the simple and familiar things, like Mr. Hardcastle in Goldsmith's classic drama, "She Stoops to Conquer." Most of my readers, I am sure, will join with the children in saying, "Tell me the old, old story."

Sadly enough, there are cynical people to whom the song of the angels is like a pathetic and futile voice crying in the wilderness; to whom the theme of "peace on earth, good-will to men" seems incongruous amid the insanities of such a strife-torn world. But in spite of all the ugly superficial facts of life in our day, and all the suspicions of "warmongering" I venture to say that never in history has there been such an earnest, concerted effort to bring about peace on earth and never have such multitudes in both hemispheres been motivated by good-will to men.

More and more the world is coming to realize the ironic futility of materialism; that the worship of Mammon leads inevitably to confusion, chaos, and tragedy, and that the saner, friendlier, happier way of life, for which we long and pray, can only come through intelligent and loyal allegiance to Him who "came not to be ministered unto but to minister;" at whose Advent the heavens burst into song, and whose dominion, from sea to sea and from the river unto the ends of the earth is "the one far-off, divine event to which the whole creation moves."

The poet had good Scriptural ground for thinking through to his conviction in these lines:—

"I heard the bells on Christmas day their old familiar
carols play,
And wild and sweet the song repeat, of peace on
earth, good-will to men:
And in despair I bowed my head, 'There is no
peace on earth', I said,
For hate is strong and mocks the song of peace on
earth, good-will to men,'



TELL ME A STORY

—photo Ewing Galloway

Then pealed the bells more loud and deep. God is
not dead, nor doth He sleep;
The Wrong shall fail and Right prevail, with peace
on earth, good-will to men."

So let us reflect a little and reverently on that old, old story of that "Silent night, holy night." It would seem as if there had been rivalry in that winged flight from Heaven with the good news, but one had gained just enough on the others to proclaim the announcement, "Behold we bring you glad tidings of great joy; for unto you is born this day in the city of David a Saviour." Then presently the others caught up and the heavens rang with the chorus, "Glory to God in the highest; peace on earth, good-will to men."

Now surely it is not without thrilling significance that the "sweetest carol ever sung" was chanted over the star-lit fields to humble shepherds who were "keeping watch over their flocks by night." No doubt there were other shepherds out on the hills that night. There were merchants in the near-by little town of Bethlehem, driving hard bargains. The inn was crowded with people, occupied with idle chatter and frivolous gossip. They did not hear the song; they were pathetically unaware of the momentous event, the supreme romance of history.

It was the first musical programme "on the air"

since "the morning stars sang together" at the creation, and it was not the arrogant who occupied "the seats of the mighty," nor the proud and worldly "who were clothed in purple and fine linen" who heard it, but humble, devout shepherds, accustomed to "plain living and high thinking," because they were in tune with the Infinite — simple-hearted men who treasured the Messianic prophecies. To such men the promise was not vain.

It is the most romantic illustration I know of the wonderful truth that "the secrets of the Lord are with them that fear Him." It completely upsets the common notion of "the privileged class;" it proclaims with dramatic impressiveness that "the rank is but the guinea stamp." This revelation that angels and shepherds can have confidential fellowship transfigures "the trivial round and common task" for the faithful who are loyal to the highest and best that they know. It is safe to assume that these men had fulfilled the Lord's requirement "to do justly and love mercy and walk humbly with God."

"Blessed are the pure in heart," says Jesus "for they shall see God," where others, to their impoverishment, are quite unaware of Him.

"We say that God is everywhere," wrote Percy Ainsworth, an English poet-preacher, "but we are not likely to find Him **everywhere** unless we have first found Him **somewhere**." And those who do find Him amid the silence of the hills or "where meet the crowded ways of life," are they who are in the habit of communing with Him in the sanctuary, or the home, which thus becomes a sanctuary too. We have a great anthem, "The heavens are declaring," but it is only to those with pure, humble, devout, expectant hearts, like the shepherds hard-by Bethlehem, that the heavens declare their thrilling messages. The angels are carefully selective; they do not visit people indiscriminately.

Well the message that came to those devout shepherds of the hills was "Unto you is born this day in the city of David a **Saviour**."

The tendency in modern thought has been to overlook the real significance of the Advent. Most people admire "the grace and beauty that shone around His life below," acknowledge Him as a moral teacher, outstanding like Shakespeare among poets. But the primary purpose of His coming is overlooked because we "make light" of sins.

He came to save the people from their sins, respectable sins as well as coarse and vulgar sins. Gladstone said that "the greatest need of the age is a conviction of sin." And that, I dare say, is as greatly needed behind the mahogany desk as behind the bars; perhaps more needed in the parliaments of the world than in the penitentiaries.

You note the difference between what these men were expecting and what they found.

"They all were looking for a King
To slay their foes and lift them high;
He came a little baby thing
That made a woman cry."

"Unto you is born this day in the City of David a Saviour"—Just what they had been praying for! But then the message went on, "Ye shall find the babe lying in a manger." What a challenge to faith! To the shepherds it might have seemed an anti-climax, but it surely is to their everlasting credit that they said after that, "Let us go to Bethlehem and see this great thing."

The Bible is full of what might appear anti-climaxes. He who created the heavens and the earth is interested in the fall of a sparrow. It seems almost incredible. He who counteth the stars, bindeth up the broken heart—a staggeringly wonderful thought! He is King of Kings and yet the Friend of publicans and sinners. That is our hope.

"You shall find the babe lying in a manger." A Saviour born in a palace, and reared in the lap of luxury would not have such compassion for the struggling, burdened, suffering common people.

"We have not a High Priest who cannot be touched with a feeling of our infirmities, but One who was tempted in all points like as we are, yet without sin." "Though He was rich yet for our sakes He became poor that we through His poverty might be made rich." In the manger as well as on the Cross, we see in shining letters, "God is love."

Now Christmas belongs to the children and the child-like. That God should stoop and come among men as a little child has thrown a glory around childhood. It has hallowed all children and should sanctify all homes blessed with children.

A recent book from the Hebrides has this lovely passage. "You watch a little child asleep and the barest floor becomes holy ground. You are in the angels' country. You are where God walks very softly, for does He not come and smile upon every little one in the land of nod?"

The creed of the world is that the great are the people of power and consequently the world's highways are strewn with the worn-out bodies and broken hearts of those who have been thrust roughly aside. If with the shepherds we would go to the feet of the Divine Child, who says, "Except ye become as little children you cannot enter into the Kingdom of Heaven," we would recapture the simple joys that thrilled us when our hearts were young and gay, finding happiness in whatsoever things are true, whatsoever things are pure, whatsoever things are lovely and of good report, and there would be "Glory to God in the highest, on earth peace, good-will to men."

Young People and Christian Service

THE details of the Fourteenth Annual Convention of the Ontario Presbyterian Young People's Society held at Kitchener on Thanksgiving week-end are fading into the mists of ancient history, but there are certain impressions which will remain in the minds of the delegates long after the less important things are forgotten.

Rev. C. J. MacKay's addresses on the theme "Ambassadors for Christ" marked Saturday, Sunday and Monday as times to be remembered. The two Meaning-for-Me discussion groups on Saturday and Monday served to press home the truths set out by Mr. MacKay. Every Christian in every walk of life is called to be an ambassador or representative of Christ. He must hear his call, accept his commission, and devote himself to the task of bearing witness to the glory and power of the Saviour.

Saturday night is always looked forward to eagerly by all the delegates. It is the time when we gather for fun. This year after a splendid banquet and some stirring singing, the retiring members of the Provincial Executive were presented with the special Y.P.S. pins and year guard which we call "crutches", and Mr. Connell, of the Y.M.C.A. in Kitchener, gave an address on "How to be Happy", which certainly lived up to its name.

Sunday morning found most of the delegates assembled at the Convention Church at nine-thirty for Communion. This is the spiritual peak of our Con-

vention, when we feel our closest fellowship with Christ and with one another.

The missionary rally on Sunday afternoon served to rid us of any complacency we might have possessed. In the first place, we found that we had failed by \$2,000.00 to reach our objective of \$7,000.00. Then Edna McIntyre, George Hopton and Jack Bothwell, who had all been delegates to Oslo, gave us an account of the problems and triumphs of the Second World Conference of Christian Youth, and also a most vivid and horrifying picture of conditions in Europe. Miss Laura K. Pelton, the Overseas Secretary of the W.M.S., drove the point home by challenging us to take missions seriously and to dedicate ourselves, as well as our money, to the cause. For those interested in full time service for the Church, there were people at the rally fully qualified to answer any questions.

St. Andrew's Church was crowded on Sunday evening for the Rally Service not only with the delegates, but also with the people of Kitchener. The new executive was duly installed into office. A surprise followed the service. On behalf of the congregation of St. Andrew's Church, a cheque for \$1000.00 was presented to Mr. MacKay. This had been contributed to the Presbyterian Advance for Christ and Peace Thankoffering, and was turned over to Young People's work with the wish that it might be used for the establishment of a National Presbyterian Young People's Organization.

of the Waldensians who are bringing into their Church many of those leaving the Roman Church. At a recent Communion in Naples 25 former Romanists were publicly received and the entire Campobasso congregation came from the Roman Church. The Waldensian Church has about 40 large congregations, as many small groups and about 60 ministers. The minister at Campobasso has a circuit of about 600 miles of very mountainous country to cover on a bicycle. It is expected that the Huron-Maitland Presbytery will continue to support the work of the Waldensians in Italy.

The Perry Rockwood Case at Maritime Synod

The November Record had gone to press before we received the full story of the action of the Synod of the Maritime Provinces with regard to Halifax Presbytery and its action in connection with the Perry Rockwood case.

The Committee of Synod appointed to read the Minutes of all Presbyteries was made up of a representative of the six Presbyteries not concerned in the trial. The unanimous report of the committee was that the Minutes of the Presbytery of Halifax and Lunenburg with all the others were in order, that the law of the Church had been carefully observed in all cases.

A motion was made to the effect that all the Minutes be approved by the Synod and certified by the Moderator. An amendment was made by Dr. Alexander Murray requesting that the Minutes of the Presbytery of Halifax and Lunenburg, bearing on the trial of Mr. Rockwood, be read to the Court. When the amendment was put to the Synod about six persons voted in its favour, it being defeated by an overwhelming vote. The main motion, approving of the Minutes of the Presbytery of Halifax and Lunenburg was then put to the Synod and carried, three persons recording dissent. A small committee was appointed to answer any reasons for dissent and appeal that might be lodged and the Moderator was authorized to name three commissioners of those regularly elected to Assembly to support the action of the Synod before the Assembly.

WAR MEMORIAL

Knox Alumni makes a second call to all graduates of Knox, and those adopted into the family of Knox, to send donations for the memorial plaque to be erected to the fallen during World War II. The Rev. R. Currie Creelman, 15 Springmount Ave., Weston, Ont., has been appointed to receive subscriptions.

Designation of Missionary For British Guiana

THE PRESBYTERY of Red Deer gathered in Knox Church for the designation of Rev. D. J. Firth, under appointment to our mission field in British Guiana. The Moderator, the Rev. D. L. Crocker, presided and other ministers taking part were the Rev. M. Mark, the Rev. W. Lawson, and the Rev. R. A. Sinclair. Members of Presbytery paid tribute to Mr. Firth's qualifications as teacher and minister, and W. P. Cade of the Kirk Session spoke on behalf of the congregation, praising the faithfulness of Mr. Firth as their pastor. On behalf of the Presbytery, the Rev. R. A. Sinclair presented a gift and W. P. Cade also presented a purse in the name of the congregation. Mr. Firth, on behalf of his wife and himself, expressed thanks for the gifts and the good wishes. Mr. Lawson charged the congregation not to forget the Firths in British Guiana but to support them with their prayers and their gifts.

Clothing For The Waldensians

At its September meeting the Presbytery of Huron-Maitland endorsed an appeal for clothing, made by the Rev. W. S. Sutherland of Whitechurch, on behalf of the Waldensian Community in Campobasso, Italy, which is part of a Church begun in 1170 by Peter Waldo for Valdez) in protest against the abuses of the Church of Rome and which became Presbyterian in 1532.

There was a remarkable response to the appeal and eight large boxes of good used clothing and bedding, some of it new, was delivered to the Manse, Whitechurch, for sorting and packing. More than \$250 was sent along to meet shipping costs. R. H. Lloyd, of Wingham co-operated with the Committee on Evangelism and Social Action of the Presbytery in preparing the bales for shipment.

The present decline of the Roman Church in Italy is presenting a challenge to Presbyterians to support the witness

The Christmas Carol

by CARMEN H. MILLIGAN

THE Christmas season approaches once again. With it crowds upon us thoughts of all those things which make the celebration of our greatest Christian festival complete. The crowded, festoon-hung shops, the daily arrival of myriads of greeting cards, the turkey, cake and pudding of the day itself, and last but not least, the carols on the street, in the home, in church, and even in the shop and office. For a few minutes will you join me in discovering, if we may, something about these carols which we are all so eager and happy to sing and hear at Christmas time?

First, we shall ask, "Where do our carols come from?" To answer this question we must realize that our carols, being fundamentally folk music, have sprung for the most part from the people of various countries over the centuries. Also, the Mystery and Miracle plays account for some of them, such as the beautiful Coventry carol, which had its origin in the Coventry plays of the fifteenth century.

On the continent, St. Francis of Assisi, in his institution of setting up the crib in church and Cathedral with the custom of singing and dancing around it, is given the credit for the earliest known form of carol-singing. In fact, the word 'carol' in its original sense meant dancing as well as singing. To peasants and rustics in the continental parts of Europe, the words "Let us now go even unto Bethlehem" meant more than the chronicled speech of the shepherds of old. It meant an invitation in the present to gather together, when they danced and sang around the crib these songs which have come down to us from places like France, Spain and Italy. Now it is true that such ancient carols often possess a simplicity, a naivete, and even crudity, which seems at times a little out of taste to our sophisticated ears. But it is the nature of the carol to be simple, and any effort at preciousness destroys the original rustic nature of the piece.

A second question comes to our mind, "When were our carols written?" In answer to this question we could say that the great age of the carol was from about the time of Chaucer's death to the period of the Commonwealth, or about 1400 to 1650 A.D. In those years, the English and Continental Mediaeval carols had their origin. The language of these carols is in the Middle English of Chaucer and sounds quaint to us



—photo Miller Services

O COME ALL YE FAITHFUL

now. The following piece "Lullay, my Liking" is a fine example of these ancient carols.

"Lullay my liking, my
dear son, my sweeting;
Lullay my dear heart, mine
own dear darling!"

That eternal lord is he
That made alle thing;
Of alle lordes he is Lord,
of alle kinges king:

I saw a fair maiden
Sitten and sing:
She lulled a little child,
A sweete lording:

There was mickle melody
At that childes birth:
Although they were in heav-
en's bliss
They made mickle mirth:

"Lullay my liking, my dear
son, my sweeting;
Lullay my dear heart, mine
own dear darling!"

Angels bright they sang that
night
And saiden to that child
'Blessed be thou, and so be
she
That is both meek and
mild':

Pray we now to that child,
And to his mother dear,
God grant them all his blessing
That now maken cheer:

In the traditional group of English carols, the well-known "The First Nowell" is found. And of the French

Noels, we might mention the beautiful "Quelle est cette odeur agreable?", a carol from Lorraine translated by K. W. Simpson as "What is this Fragrance."

From this period come our folk carols, but Christmas pieces and carols have been written from that day to this, and some of those of more recent times are very good. Among 18th and 19th century pieces we have Blake's "Sweet Dreams," Christina Rossetti's "In the Bleak Midwinter" and from America, John Henry Hopkin's "We Three Kings."

And what about varieties of carols? Among other classifications, we could divide carols into three groups; Dramatic Carols, Narrative Carols and Lyrical Carols. "Good Christian Men Rejoice" associated with the German Music for "In Dulci Jubilo" could be considered in the dramatic class, while "The First Nowell" and "Christians Awake" are definitely of the narrative variety, where they tell, in poetical form, the details of the Nativity. Such poems as the lovely lyric of Christina Rossetti, "In the bleak midwinter" and Phillip Brooks' "O Little Town of Bethlehem" are lyrical.

Finally, may I relate to you a few interesting items concerning carols? One of the best early sources of our carols is a book discovered in the mid-nineteenth century behind an old bookcase, which was a sort of scrap book of one Richard Hill, a grocer of London. Between the years 1500 and 1536 he recorded in this

book such a motley array of information on such unrelated topics as, tables of weights, dates of fairs, medical prescriptions, cookery recipes, dates of his children's births, notes on the breaking of horses, riddles, puzzles, and poems and carols in English, Latin and French.

The other story I would like to mention is that concerning the first Christmas Carol to be printed; "The Boar's Head Carol." This carol was printed in a collection dated 1521 by Caxton's apprentice and successor, Wynken de Worde. The carol has been sung for centuries in Queen's College, Oxford, when the traditional dish is brought in.

These two anecdotes point to a significant fact about all carols: **they are primarily folk music and their use in church is of very recent origin.** Indeed, it goes without saying, that many of our carols are quite unsuited to use in church. Others, fortunately, are well suited for church singing, and it is good that we have come to make use of them in our church services at Christmas time. Nevertheless, it would be a happy practice for us to do as our brethren of an earlier day did, when they cried "Let us now go even unto Bethlehem", and when they gathered in home, on the corner, and in church, to sing of the old old story of our Saviour's birth, in the language and music of these simple songs of plain folk.

Large Bequest For Presbyterian College

Fifty Thousand Dollars for Theological Scholarships

THE LATE Cornelia J. P. Macmillan, of Westmount, Quebec, a lifelong member of Saint Matthew's Church, Montreal, passed away Sept. 4, 1946, leaving, among other bequests, the residue of her estate "to the Presbyterian Church in Canada (Continuing) . . . to be used in the Presbyterian College, Montreal, to provide Bursaries or Scholarships for deserving students either in Theology or in a University leading to a Theological education, the amounts and conditions of such Bursaries or Scholarships to be entirely at the discretion of the Faculty or Board of Governors of the College." The present bequest is to remain the property of the Presbyterian Church, and the Scholarship is to be known as the "CORNELIA JANE PARKER MACMILLAN SCHOLARSHIP."

Other bequests included the amount of \$10,000 to St. Matthew's Presbyterian Church. The Royal Trust Company of Montreal and the minister of St. Matthew's Church, the Rev. E. J. White, were named co-executors of the Estate.

Miss Macmillan knew of the problems of young men from lower income homes who desire to dedicate their lives to the work of the Holy Ministry, and her generous gift was given in the hope that increased costs of higher education in these days should not rob the Church of the services of such young men.

With this addition to an already healthy scholarship fund in the Presbyterian College, we hope that young men of the right spirit and with the necessary qualifications shall not now be deterred for merely financial reasons from proceeding to the studies leading up to ordination to the Holy Ministry. The spirit of one who thus remembered the Church as a whole in addition to her own beloved congregation is an inspiration to the whole Church.

Church Cameos

The International Missionary Council has announced that **Dr. John MacKay**, President of Princeton Theological Seminary, has accepted the chairmanship of the Council. A parish paper from Broughty Ferry, Scotland, announces that the ashes of the late **Dr. James and Mrs. Moffatt** had been brought for their resting place to that quiet churchyard. The Worlds' Sunday School Association has changed its name to **The World Council of Christian Education**. Announcement has been made by the **Presbyterian Church, South (U.S.)**, that they have the greatest number of recruits for the ministry, over 500, in the history of the Church. Laymen of the **Ontario and Quebec Conference** of the Baptist Church have called upon their people to increase ministerial stipends, on the grounds of necessity to meet the increased cost of living. In memory of the late Archbishop William Temple a **theological college for women** is to be open-

ed in Hawarden, the old home of William E. Gladstone. 1275 ministers and over 6000 laymen petitioned **President Truman** to recall Myron Taylor, who has been the U.S. ambassador to the Vatican.

Editor's Mailbag

Dear Dr. McNab:

I want to congratulate you on the continued improvement of The Presbyterian Record. We look forward to its coming to the manse and can hardly wait for the next issue. At a recent Session meeting of First Church, many fine comments were made about the Record and I know the Elders have been commending it to the homes in their district. I am looking forward to an increase in subscriptions from this congregation and I hope the same will be true of every congregation throughout the Church.

I wish for you, continued success in your good work!

Yours sincerely,
J. R. GREIG,

Moderator of the Synod of
Toronto and Kingston.

* * *

Dear Editor,

It is always a pride and joy to read the present Presbyterian Record. I enjoy the editorial particularly and would commend you on the fine publication that you are sending forth into the life and work of the church.

RUSSELL T. HALL,

Geraldton, Ont.

India in Turmoil

by ANGUS A. MacKAY

THE BIRTH pangs of the great Indian Nation of some 400 million souls came in 1946. It was a year of intense activity, unrest and even bloodshed. Hindus and Mohammedans have sought desperately to outwit one another for advantages in the new government and communal riots have been the order of the day. Rationing and price controls have been strict with the result that instead of outright famines in several areas the whole population have had to tighten their belts. In the midst of this the work of the Church has gone on steadily and strongly.

Increasingly the impact of nationalism has been felt. People listen to the Gospel but are more reticent about making it a personal matter or even buying the Scriptures. In some areas we have found organized resistance with villagers being warned against us and forbidden to buy our books. There has not been much open opposition but frequently people have expressed themselves that all religions are equal or, if they are Congress men, they will say that India's main religion for the present is politics.

Among all the people reached during the year I know of only two whom I would consider true believers. They have professed Christ and would be baptized if we urged them to but owing to the violent opposition and persecution which would almost certainly arise in both cases it has seemed better for them to wait a while longer.

There were several encouraging features about the Bible School work in 1946. There was an increase in the enrolment, bringing it up to 15, and of these all but three were from our Jhansi or Bhil field Missions. Approximately 100 bazaar meetings were held in spite of restrictions imposed for several weeks when communal trouble was at its height, when assemblies were banned. Fifteen young men in business also attended Bible School in the evening.

Considerably more time was spent in corporate prayer than in previous years. This averaged one and a half hours daily. The burden of this corporate prayer was revival according to God's plan and purpose. At the beginning of September a definite work of the Holy Spirit began in a most natural manner resulting in at least five of the Bible School students being transformed from weak, faltering Christians into positive, aggressive servants of God. We had



Meeting of Allehabad Presbytery When Jhansi and Isagarh Congregations Were Received Into United Church of North India

a Hindu holy man and a South Indian boy, Joseph, also professing Christ.

Last year the organized congregations of Jhansi and Isagarh became a part of the United Church of North India. This body is made up largely of Churches which grew within the bounds of the American Presbyterian Mission but also with Churches of the Scottish Mission in Rajputana and our Canadian Mission Churches. These churches continue to grow in size and in strength. We consider them as belonging to the indigenous Church and do not interfere in their affairs. The main work of our evangelistic effort is in reaching out to non-Christians.

We earnestly desire the sympathy, understanding and prayers of the Home Church in Canada and wish to feel that you are all behind us in this rather difficult and unfinished task. More missionaries are needed and our ardent prayer is that He would send more labourers of His choosing into this harvest field.

Our Trust and Our Task

Condensation of the Inaugural Address
by DONALD V. WADE

In the College, and in the general work of the Church, any task which we, as Christians, think we have, must originate in and derive from, our trust. Every Christian must feel acutely the challenge of the question: "What do you believe?" The answer, even in a theological college, must be more than of a merely academic nature.

In their deepest sense, as originating in the heart of God, our trust and our task are one and the same thing. "This is the work of God, that ye believe on him whom he hath sent." (John 6:29). Our trust is our life, and a necessity inherent in the very nature of our trust

is that it be made known to others. Augustine put it thus: "What I live by, I impart." God helping us, we are constrained to go out into the world, not to propagate our views, opinions and ideals, but in uttermost self-committment, to proclaim the mighty acts of God.

The Gospel must be brought into the contemporary situation, not as something to be added, but as that which alone changes and brings ultimate significance and validity. We must show the commanding relevancy of Jesus within the framework of current hopes and fears. The crisis today is one of utter secularization, in which man has taken his destiny into his own hands and has sought to make of it something that would satisfy himself. Apart from faith, man's true nature and destiny, however, are not known. Analysis is never final, never completely profound, unless conducted from within the faith, for here alone is every nook and cranny

of human experience laid bare.

Our first duty is never to hatch plans and policies, but always to proclaim the fundamental Gospel itself . . . to call men to heed that, and then to draw out its implications for the ordering of society. We must approach this task, not as bewildered folk groping for a solution to a problem, but as the trustees of a revelation. No external readjustment of the structure of life will usher in the Kingdom of God. Discipleship alone is the answer. The relationship of the soul to God that is granted through Christ is something which, of its own nature, is bound to permeate the whole of life and give direction to it. To get the Power of God into more than our theology, right down into bone of our bone and flesh of our flesh, this is our unavoidable task. This is the ethical issue of our day. The root-bed of true ethics is repentant acknowledgment of the rule and mercy of God.

The Coming of the Christ Child

A WORSHIP service to be used in Sunday School classes, in Mission Bands or in C.G.I.T. groups.

If possible, have a painting of the first Christmas night, by some famous artist, set up where everyone can see it. As the girls gather for the service, play Christmas carols softly.

CALL TO WORSHIP

"Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir-tree and pine
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields stand sunny and bright.
Christmas where old men are patient and gray,
Christmas where peace, like a dove in his flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas tonight!
For the Christ Child who comes is the Master of all;
No palace too great, no cottage too small.

—Phillips Brooks.

Hymn Number 727, "Once in royal David's city." (First two verses).

Leader: Let us listen quietly to the story of that first Christmas Eve on the hills of Bethlehem.

First Girl reads the shepherds' story, Luke 2: 7 to 16.

Second Girl reads the story of the coming of the Magi, Matthew 2: 1-11.

Hymn Number 179, "Angels from the realms of glory," (verses 1, 2 and 3). Sing it to the tune "**Regent Square**". If this hymn is not familiar, try Number 177, "As with gladness men of old," (verses 1, 2 and 4.)

Leader: For hundreds of years, the fir tree has been one of the best-known and best-loved symbols of Christmas. Why do we bring it into our homes and decorate its branches? Here is an old legend about the first Christmas tree. (If possible, tell the story in your own words or memorize it.)

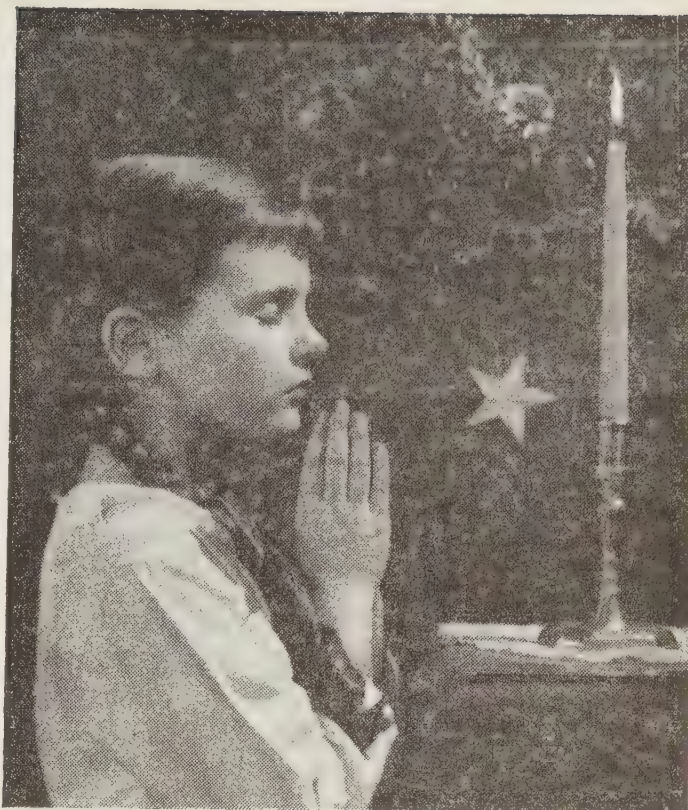
THE CHRISTMAS TREE

"Once upon a time long, long ago, before that magical night when the star-led shepherds found their way to the stable in Bethlehem, there dwelt in the deep forests of central Europe and along the bleak shores of the North Sea men to whom the endless winters meant not only cold and hunger and darkness, but ravening beasts and attacks from savage foemen. Small wonder they watched the signs of the changing seasons and welcomed with a fierce joy the first indication of lengthening days! How better celebrate the passing of the longest night than by dragging from the forest a great tree and setting it ablaze in the open clearing before the circle of crowded huts?

"It was an appropriate rite, for the tree, Yggdrasil, was to them the symbol of their universe. In its topmost ever-green branches near the stars and sun and moon the gods reigned, and there, plain to be seen perched the dark eagle of Thor. In the great mid-branches men lived with their flocks and herds. At the foot of the tree lay coiled the old dragon, ancient enemy of men and gods, forever gnawing at the roots of the trees, forever working destruction. One day he would have finished his work and the great tree would topple over. The awful end of the world would come in that mighty crash.

"Such a tree, widespreading, ever green, symbolizing their life, was used by these dwellers in darkness to send its flaming message into the angry skies as a signal of welcome to Freya, the goddess of the spring, whose advent they awaited with such impatient longing.

"Into that northern world, came at length the first Christian missionaries from the south. To them it seemed



—photo Ewing Galloway

a happy omen that the joyous celebration of the winter solstice by these northern heathen should come at the season when all good Christians were remembering the Holy Night of Christ's Nativity. The lighted tree took on new meaning. Was not their Master's sign a star? Had He not come to a people who sat in great darkness? The flames of the World Tree leaping high into the winter sky proclaimed for them the end of gods who ruled men's hearts by terror, and heralded a new Saviour who bade them be of good cheer. In the deep forests a new word was spoken—"God is love. . . . Underneath are the everlasting arms. . . . Fear not."

"Out of that remote past comes our Christmas tree with its balls of gold and silver, its long streamers of tinsel, its flowers and fruits, blooming anew each year beside our hearths, making us glad with its fragrance and beauty. The lights that sparkle in its branches, once a signal to Freya, today remind us only of the Light that lighteth every man that cometh into the world. In the topmost branch, where Thor's eagle once flapped his dark wings, an angel shines—the angel of the Annunciation, the angel of the shepherds, the angel whose message is "Fear not." On the widespreading branches we place little figures of animals, all the friendly beasts that serve man; and the flowers and fruits that reward his labours and make his heart rejoice.

"The beauty and pungent fragrance of the Christmas tree gladden our homes but its power over our hearts lies in the loveliest of all its symbols. From the foot of the tree the old dragon has been forever banished. No longer does he fill men's hearts with terror, working his evil spell. There where he once lay coiled and venomous we find today . . . the Holy Child in the straw-filled manger, His blessed mother, faithful Joseph, adoring shepherds, worshipping kings with their royal gifts of gold and frankincense and myrrh. There at the foot of the tree is the whole meaning of Christmas. Perfect love has cast out fear."—Geraldine Gordon.

PRAYER (See Page 289)

ALL SING SOFTLY:— (Hymn 169)

"O Holy Child of Bethlehem"

—O. M. H.

Peace Mongering or War-Mongering

by JAMES D. SMART

ONE OF THE readers of The Record several months ago seemed to feel that the Philadelphia Letter was too critical of the people of the United States. He expressed the conviction that from his personal knowledge he could vouch for the peace-loving character of the whole American people. It is futile to make pronouncements either for or against a whole people. Within a nation of one hundred forty millions there are a wide variety of viewpoints and powers at work.

It can be said that the predominant desire of the American people is for peace. Anyone who came out openly and advocated a war of aggression upon any other country would instantly meet with rejection. But what some people fail to grasp is that a powerful nation, intent upon making peace over the whole earth, may become so impatient with those who do not agree with her ways of making peace as to be ready to use force to suppress the one who disagrees.

The recently published memoirs of James Byrnes, the former Secretary of State, furnishes an excellent illustration of this. **No one can question the sincere desire of Mr. Byrnes that peace should prevail upon the earth.** He is tremendously in earnest about it, but one can see him in the very pages of his book becoming steadily more impatient with those who will not accept the use of military force in order to secure his goal. As *The Christian Century* pointed out this week, that is nothing less than advocating war, a third world war with atomic bombs and all such weapons in order to establish peace. There is good reason to agree with the assertion that the resulting peace is likely to be the peace of a graveyard.

Only one who lives in the United States today can realize the growing impatience not only with Russia but with any country (including Britain) which does not give unconditional allegiance to a private enterprise system. There are other voices than that of Harold Stassen which are saying that Britain should receive no more loans unless they are willing to agree to abandon their plans for the socialization of the steel industry.

There are few who recognize that perseverance in such a policy will drive Britain into ever closer trade relations with the Eastern European bloc and will increase the gulf between Britain and the U.S. There are few even in high places who seem to realize that in the

present chaos of Europe there are many countries in which a purely private enterprise system simply will not work. The people have lost so much that the only way in which they can get the wheels of their economy working is by a pooling of resources and responsibility. Also, the fact that so many industrial giants sold out to the Nazis creates a natural reluctance to leave great economic power in their hands.

Devotion to a private enterprise system is so thoroughgoing with large numbers here that they look with horror even upon such mild forms of socialization as the Ontario Hydro Electric Commission, the Bank of Canada, or the Canadian Broadcasting Corporation. The recent fear is that this point of view is at present so strongly in the ascendant that it will force one country after another to choose between impossible extremes. **In this picture Britain and Canada can play an important role,** showing not merely by words but by action that there are other solutions to the problems of the human economy than Russian communism and Western unrestricted private enterprise.

Last week I heard Prof. Reinhold Niebuhr speak at the Synod of New York. He is without doubt one of the most effective Christian orators of our day. He laid open with a sure hand the two present sins of our society, sins of the darkness: **the sleep of the night** which is complacency and unawareness of the decisions which need to be made, **and the drunkenness of the night, which is the despair at the greatness of the problems** which leads men into abject fear. The former he labeled as the sin of the older generation, and the latter as the sin mainly of the younger; but he illustrated both most graphically from the things that are happening today. He then made plain how Christian repentance and faith are the only escape from the sins of the darkness which bring ruin.

RECEIVES DOCTORATE AT ST. ANDREW'S, SCOTLAND

MONTREAL—The friends of the Rev. David Scott, M.A., of Knox Crescent, were delighted to welcome him back after his sojourn in the British Isles. During his stay in Scotland he received the Doctorate of Divinity (honoris causa) from his alma mater, St. Andrew's University. Our congratulations go to Dr. Scott, whose many friends are glad that he looks so fit and well after his visit to the homeland.

Very Rev. Robt. Johnston

Many tributes were paid to the memory of the Very Rev. Dr. Robert Johnston in the Ottawa churches following his death October 24. Dr. Johnston had retired for a short time previous to his illness but was in the midst of filling a number of engagements in his beloved Maritimes when he was stricken at Halifax.

The news of his illness was conveyed to Mrs. Johnston, herself not in exceptionally good health, and soon after knowing that her husband had suffered a stroke she collapsed from a heart attack.

Dr. Johnston was ordained in the Irish Presbyterian Church and was called to Castle Dawson. In 1904 he came to Halifax and for the next 14 years was minister of churches in that city. In 1918 he was called to New Glasgow and was one of the stalwarts of Presbyterianism in the Maritimes during the fateful days of 1925.

Called to Knox Church, Ottawa in 1927, he has been an active and devoted pastor throughout the years. Fearless in his proclamation of the Gospel, he was much beloved beyond the confines of his own congregation and was elected to Moderator of Assembly in 1932.

The funeral was held from Knox Church, Ottawa, with the Rev. A. Ian Burnett delivering the sermon, who said, "The Church and her Lord came first for Robert Johnston." There were many ministers in attendance from all denominations and the Rev. J. M. Ritchie, Moderator of Presbytery; the Rev. A. B. Casselman, Clerk of Presbytery; the Rev. C. Ritchie Bell, Moderator of the Synod; and the Very Rev. Dr. Stuart C. Parker, representing the Moderator of the Presbyterian Church, all participated.

On the Sabbath following the funeral service, the Rev. Dr. W. A. Cameron conducted a Memorial service in Knox Church. Dr. Cameron spoke of three distinct facets of his character. He was self-sacrificing and he was possessed of wide sympathy and was most generous in his judgment of others. Outside of his own congregation Dr. Johnston carried other heavy duties. One of his special fields of service was in regard to Missions. For the last four years he was Chairman of the Board and never once was he known to refuse an assignment.

This church mourns one of her most loved leaders. In the memory of many across the land he will still live through the coming days. To the family who have been so sorely bereaved by the loss of both father and mother our deepest sympathy goes out as we carry the memory of them. They walked humbly before God.

SYNOD ELECTS YOUNG MODERATOR

WHAT is believed to be a record in the election of Synodical Moderators came when the Synod of Manitoba elected the Rev. Russell T. Hall of Geraldton as Moderator. Mr. Hall is 26 years of age and in the short time of two years has brought the mission field of Geraldton to the status of a self-supporting church. He is also Moderator of the Presbytery of Superior.

An excellent address was given by the retiring Moderator, the Rev. D. T. Evans, and the Synod was also delighted to have the privilege of listening to the Moderator of the General Assembly, the Rev. C. H. MacDonald. Mr. MacDonald said "the Cross of Christ becomes commonplace to some but this can be overcome by believing that as we preach some souls may be hanging in the balance." Mr. MacDonald also said "If the word of God is read by our people the Church will Advance for Christ."

The Rev. James Munro spoke strongly on the need of recapturing the missionary spirit. Instead of looking towards Eastern Canada for our financial support, now is our time to take the responsibility for laying foundations in new areas. The dry rot in our Church is due to the lack of missionary spirit among our people. "The tendency of the Church has been to talk in the language of the world, now is the time to talk in the language of God and win Canada for Jesus."

An encouraging report was given by

Rev. Russell T. Hall, B.A.



the Rev. H. L. Henderson on missionary work accomplished in the Synod who spoke of the need of workers. Two recommendations were carried, one asking that Catechists and missionary workers be admitted to the pension scheme of the Church, and the other was a request to the Mission Board for the reconsideration of the Home Mission programme for the granting of rewards for service. This was a memorable Synod and arrangements were made for the holding of boys' and girls' camps at Shoal Lake in 1948.

HOW DOVERCOURT CHURCH SENDS AID TO BRITAIN

by ROSS K. CAMERON

SINCE last Easter the congregation of Dovercourt Road Church has sent approximately \$1500 worth of food and clothing to six Presbyterian churches in Britain. One of these churches is in Yorkshire, three in Scotland, and two in Belfast.

To send food it is necessary that the name and address of an individual family should be on the food parcel. **It is impossible to send a large quantity of food to one individual.** Therefore, this congregation found that the most efficient way to send it was through parcels which are already made up by a Canning Company in this country.

Clothing can be shipped by freight in large boxes in any quantity addressed to an individual, for instance, the minister of a church could receive good used clothing for distribution.

The letters which have been received as a result of the receipt of these parcels of food and clothing have told the story in an eloquent manner of the necessity of

such gifts, because of the limited rations in both food and clothing.

The following is an excerpt from a letter which may indicate something of the need:

"We utilize every scrap of material in our 'Make-Do and Mend Centres.' Kiddies' things are made out of tiny scraps and the material is much better than we can buy today. My boy is badly needing a new suit and shoes, but he has only 30 coupons to last him until March. A two-piece suit takes 21 coupons and shoes 9, so he will just have to pass up the coat and we will hope it won't rain this winter! I do admit I get horribly depressed at times, mending, reversing and altering things to last a little longer. Thank Heaven we have not lost our sense of humour, the only thing that is not restricted or controlled."

Poor people find that the clothing problem is insurmountable because they did not have much at the beginning of the war. Old people and children are

the chief sufferers from the food ration.

"Our people are all physically and mentally tired after six years of bombing and inadequate food, there is a limit to human endurance and it does hurt to see one's child going without proper food."

One of the churches to whom we are sending food on the decision of its Kirk-Session decided to give the food parcels to the old people so that not one under 73 years of age receives a parcel. In other cases the ministers sent us the names of people whom they decided were most in need so that there was no division by the Session necessary. **Whatever system is followed it is wise to communicate with the minister and establish some form of distribution through him and the Session.**

This is one of the most valuable services which Christian people can render today. **It is an opportunity for the churches in Canada to express to the Mother churches of Britain the oneness of our Christian faith.** There can be no more genuine privilege and responsibility than this. Never are we to forget that Britain, and Britain alone, for a long time stemmed the tide of advancing Nazi tyranny. This tyranny might well have brought physical enslavement to the people of North America had it not been for the sacrifices of the British and these sacrifices are in terms of life itself.

This article was requested by the Editor to show the fine piece of Christian Service that this church has rendered. It also is an answer to many enquiries.

Bible Society Appointment

The British and Foreign Bible Society has appointed the Rev. W. H. Hudspeth, M.A. M.B.E., of Shanghai, China, to succeed the late Dr. J. B. M. Armour as its General Secretary for Canada and Newfoundland. Mr. Hudspeth went to China first as a missionary of the English Methodist Church. He engaged in Bible translation and helped to put the New Testament into the language of the tribes of South West China. In 1936 he was chosen by the British and Foreign Bible Society to become its General Secretary for China. He has supervised and guided its work in that vast country since that time and has maintained the high tradition established by his predecessors. He was imprisoned by the Japanese for three years in a concentration camp where he became the outstanding Christian leader among his fellow prisoners. When first arrested he was kept in close confinement for three months, and endured untold suffering at the hands of his captors.

Mr. Hudspeth is a graduate of Cambridge University, and a man of fine gifts and unusual experience.

IRISH LETTER - - - by A. F. Scott Pearson

SOME time ago I told you about the pageant entitled "Presbyterianism Through the Ages" that was being prepared here. Well, it was presented last week by about two hundred young people—with a good sprinkling of the elderly who are young in spirit—under the auspices of the Youth Committee of the Presbytery of Belfast. It was a magnificent success. The large Assembly Hall was crowded three nights running. The first scene pictured Moses before the Burning Bush. So we were introduced, with an impressive and picturesque hush, to the contemplation of the significance of our Church's motto.

In the next scene we saw Columba landing in Iona and making his first spiritual conquests. Then we saw Calvin sitting at his desk writing his great book, the Institutes. The following scene represented a man who was imbued with the spirit of Moses, Columba and Calvin, namely John Knox, face to face with the fascinating Queen, who represented the van of the Counter-Reformation in Scotland. The fifth episode, vibrating

with the rising crescendo of Scottish Presbyterianism, showed us the great Presbyterian Scotsman, Andrew Melville, bearding the young aristocratic James VI and putting the latter in his place. After the Presbyterian hero came the Presbyterian heroine, Jenny Geddes. We saw her throwing her epoch-making stool at the Dean of Edinburgh as he tried to introduce Laud's liturgy in St. Giles.

In quick succession came scenes from Covenanting history, then others from Irish Presbyterian history, for instance, the meeting of the Ulster Presbytery in 1642, the siege of Derry, the union of the Synods in 1840, and finally a tableau in which more than sixty players, clad in appropriate national dress, represented the countries — Canada among them—where World Presbyterianism has been established. As the pageant unfolded itself a commentator read a brief description of each scene. His comments were pointed and historically accurate, except in the case of some of the Irish scenes; there several howlers, based upon out-of-date histories, were perpetrated. Here then is the way to teach Church History

—by Eye-Gate as well as by Ear-Gate—and we are sure that the multitudes who were at this pageant will long remember the story of Presbyterianism which they saw long after they have forgotten what they heard. A thing may go in one ear and out of the other, but it does not so readily go in one eye and out of the other.

Another way in which we Irish Presbyterians are inaugurating our winter session is by the celebration of the tercentenary of the Shorter Catechism, which was completed by a Committee of the Westminster Assembly in 1647 and presented to the English Parliament on November 25 of that year. In our Sunday School Teachers' College, Belfast, a series of lectures on the Catechism are now being given. All the objections commonly made to the Catechism were known to and dealt with the Westminster Divines. They realized, as many later critics do not, that all depends upon a wise and competent catechist. If he knows his job, as the modern question-master does, he can make the Shorter Catechism as popular, entertaining and instructive as the modern quiz.

LONDON LETTER - - - by Kenneth Slack

I PROMISED in this letter to tell you something of the great story of faith and courage which has been unfolded in our churches in Malaya. Because of various factors, the care of Free Church residents in Malaya has been largely the responsibility of the Presbyterian Church of England. There were four main centres of work with churches before the Japanese invasion—Singapore, Kuala Lumpur, Penang and Ipoh. A great deal of the most valuable work was done, however, by services taken in clubs and other informal surroundings wherever a sufficient group of worshippers could be assembled far from any church building. To our church there came practically all with any Free Church background, whether Baptists, Methodists, or whatever else, and were drawn from English, Scots, Welsh, Irish, Canadian, Australian, and other stock.

The invasion of Malaya dramatically altered the whole picture. From being a thriving group of churches that had just been authorized by our General Assembly to form a Presbytery of Malaya, they became scattered and interned. Within a very few days, however, the Sime Road Camp was divided into elders' districts and throughout the long

years of internment the Field Committee met to try to discern what was God's will for the future of the Church in Malaya.

One conviction became very strong, that they had been too exclusively the "white man's Church in the past, and that God was calling them to much closer relations with the diversity of races that form present-day Malaya. It was symbolic of the realization of that conviction when the Chinese Presbytery took full part in the induction of the first minister after the war. Now two ministers are at work and the task of reconstruction is proceeding with greater speed than even the most sanguine had hoped. Indeed, the Singapore congregation is larger than it was before the war, and every sign points to a Church throughout Malaya more vigorous than the one on which the great trials of invasion fell.

Let me conclude this letter with one or two miscellaneous items of news. The Rev. Walter Milburn, M.A., has been nominated as Moderator of the General Assembly for next year, when it is indicted to meet in London. Mr. Milburn has been for five years joint-convenor of the H. M. Forces Committee, which has naturally carried very heavy responsibilities during that period.

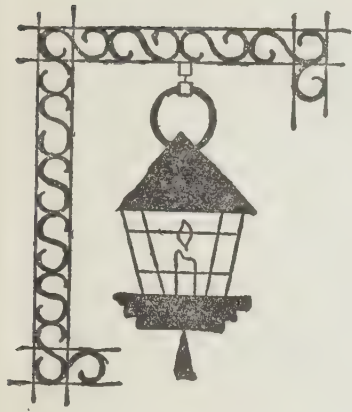
The Rev. W. Purves Boyes, last year's Moderator, has visited the Synod of the Waldensian Church, heroic Protestant Church in Italy with which our Presbyterian Church of England has had warm fraternal relations for many years. This was the first visit since 1939 and Mr. Boyes was most impressed with the evangelical fervour and vitality of this historic Church.

DR. WADE HONOURED

MONTREAL—Members of First Presbyterian Church, Verdun, said farewell to Dr. Donald V. Wade, minister since 1944. A large gathering assembled and four local ministers with the following ministers of the Presbytery, Dr. Allan S. Reid, the Rev. C. Ritchie Bell, the Rev. Stanley Vance, and the Rev. Lorne MacKay all brought greetings. Suitable gifts were presented to Dr. and Mrs. Wade and to their daughter Virginia.

High tribute was paid by the different speakers to Dr. Wade's ability as a minister of Christ and as a scholar. He left Verdun to assume the Chair of Philosophy of Religion and Christian Ethics at Knox College, Toronto.

Inasmuch



THE TALE of the Magi who set out to find the Christ - child reveals their pathway to the Star. These three set out across the long wastes and braved heat and cold, conquered crag and torrent, following the star until they came to the cradle of the babe. Then as it rested over Him they fell down and worshipped and presented their gifts of gold, frankincense and myrrh.

Many have read the story that Van Dyke has written of **The Other Wise Man**, a story drawn out of his imagination for young and old. He pictures a representative of the Magi, who failed to meet his fellow seekers, and journeyed the perilous route alone. When in sight of their rendezvous, a sick man by the roadside claimed his sympathy and care. Later, he protected a little babe by bestowing a rare jewel on cruel soldiery, and with the pearl reserved for the Messiah he purchased the freedom of a maiden from a fate worse than slavery.

This wise man, who never beheld the King of Kings, found that his loving service to the weak and helpless was counted unto him as service to the Christ. "Verily I say unto thee, Inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me." Unconsciously, he had gazed upon the King.

Each Christmas season comes and goes and one thing ever present in the presenting of gifts. It may be and often is merely a matter of exchange for the commercialization of Christmas has robbed the festival of its true significance. There are the many, who can never return in intrinsic value the gifts that we bestow, but alas, our care for these is almost overlooked in the multitude of our giving and receiving unto many others. So the Tiny Tims and all underprivileged share a little, but by no means in proportion to their need.

Christmas 1947 dawns with many in the image of Christ homeless and hungry. True that has been the lot of many in our rich and prosperous Dominion, in years of rich harvests and overfilled granaries. Sad though the plight of the poor and underprivileged has been in our land, there can be no comparison with the famine, suffering, pathos and hopelessness of those who are victims of war across the European battlefields.

Disheartenment has given way to despair, undernourishment has weakened bodies that now are constantly torn by the gnawing pangs of hunger. Unrecognizable rags cover portions of people once comfortably clothed. Last year's poor harvest followed by one of the severest of winters added to the pathetic plight not only of Displaced Persons but of large sections of eastern Europe.

Some starving sections are behind the "Iron Curtain" but it is nevertheless a crying need to be relieved. Dr. Mott estimates that the orphans of Russian soldiers who perished in the war number over one million. Some of the hungry were our enemies, that is true. These are now our responsibility. Jesus said, "If thine **enemy** hunger feed him." Even the pagan will feed a hungry friend; the Christian should feed his enemy. But the opportunity of the church is at this moment world-wide. Our own sister, the Dominion of India, has over four million refugees in transit because of their religious feuds, as that nation hovers on the brink of civil war.

Surely when the Christmas spirit is upon us, this is the hour to face an emergency and an opportunity to alleviate the world's need and pain. The Christian spirit is even richer than the Christmas spirit, since it is not seasonal. **Church World Service** in the United States has raised millions and distributed these millions in gifts around the world. The Presbyterian Church, United States of America, has raised twenty-three millions for European reconstruction, surely our Canadian church folk will rise above a state of detachment and even see in the defeated, distressed and despairing people of Europe **the image of Christ**.

"And seeing the multitude He had compassion."

**The Record Committee
The Editor
and Staff
thank one and all
for their cordial cooperation
and wish you
A Joyous Christmas**

Across the Dominion

ONTARIO

LAYMEN'S RALLY

GUELPH PRESBYTERY—The men of the Presbytery of Guelph met in Knox Church, Guelph, Oct. 28. This meeting had been arranged by the former Convener of the Budget and Stewardship Committee, the Rev. J. V. Mills. Since only about 180 men could be seated at dinner in the Sunday School Hall, a quota was given to each congregation.

The congregations made a fine selection of older—middle-aged—and younger men representing different organizations and interests in their congregations. Dinner was provided by the ladies of Knox Church.

Mr. G. H. McCormick of Central Church, Galt, elder Convener of the Budget and Stewardship Committee, presided. A graphic picture of the work of the Church was given by Clarence M. Pitts of Ottawa, the guest speaker. This was presented in a clear and forceful manner, challenging the men to take their place in the work of the Church. The meeting was well worth while and it is trusted may be of much value to the Budget.

* * *

STAINED GLASS WINDOW

PORT ELGIN—A memorial window was unveiled at the morning service Sunday, Sept. 28. The gift of Mr. and Mrs. Robert Fullerton in memory of their daughter, Jean Boyd Fullerton, it has been placed in the wall behind the pulpit and choir loft, and has enhanced the appearance of what already was an attractive church-interior. Circular in form, it contains representations of the Bible, the Communion Cup, and others.

The window was presented to the office-bearers and congregation by Duncan McDonald on behalf of the donors, and was unveiled by George Webb, a veteran elder of over 90 years of age. Acceptance was expressed by the minister, the Rev. John Hart, who also offered the prayer of dedication.

* * *

FAREWELL GATHERING

CALEDON EAST—The Presbyterian Church paid tribute to their retiring minister, the Rev. A. M. Boyle, on Oct. 2. After words of appreciation by G. F. Myers, Harry Boyce presented a purse on behalf of the congregation. Mr. Boyle spoke of the loyalty and harmony that had existed during his ministry and told them that their part in oversubscribing the Peace Thankoffering had been an inspiration to many congregations

throughout the Church. Mrs. Boyle also remarked on the fine spirit of Christian fellowship in the women's organizations after which a social hour was enjoyed.

* * *

CHURCH MARKS 115th ANNIVERSARY

VERNON—The 115th anniversary of Vernon Presbyterian Church was held Nov. 2 with the Rev. Dr. Allan S. Reid as the special preacher. This church was at one time known as the Osgoode Church and served a large area around Vernon. The Rev. C. Younger-Lewis is the present minister. He presided over these services and the anniversary supper on the following day, when Colonel G. L. Cameron of Ottawa spoke. The Rev. Wallace MacKinnon of St. Paul's, Winchester, and the Rev. Hilliard Jones of the Vernon Baptist Church, whose congregation gave up their evening service, assisted Mr. Younger-Lewis at the seven o'clock gathering.

* * *

THE PEOPLE HAVE A MIND TO WORK

ELMIRA—Gale Church has made history during the past two years, having decorated the interior of the church, painted the exterior, and received many gifts of church furniture. The Amity Club, a young and flourishing organization, has been responsible for the interior. The painting was done free of charge by G. A. Nicol, L. W. Lee, J. A. Siegler and H. R. Sippel and Son.

Last spring Dr. Allan S. Reid unveiled four memorial windows, presented by Dr. J. W. McQuibban, D. S. Erb, Mrs. P. H. Vogt, and A. H. Schroeder, in memory of their loved ones.

When Major John W. Foote, V.C., spoke on Oct. 19 four more memorial windows were dedicated. These windows were presented by Dr. Roy O. Winn, Miss Elsie Quarry and A. W. Devitt for friends departed, and the other memorial window for those who served in World Wars I and II was the gift of the congregation.

Eighty-two communicants have joined the church in the last two years and the "people have a mind to work." The Rev. C. L. Mitchell, a former overseas chaplain in the Canadian army is minister.

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HUGE MORTGAGE BURNED

TORONTO—An outstanding event not only for Riverdale Presbyterian Church but for the Presbyterian Church in Canada was the burning of the mortgage of \$64,500, Oct. 22. The event followed their 40th anniversary when splendid gatherings worshipped, with the Rev. Professor Robert Lennox, Ph.D., as special preacher.

Following 1925, a depleted congregation found itself saddled with a huge indebtedness. Then came the difficulties of the depression years. Today, with one of the largest church buildings and a very complete Sunday School valued at \$180,000, the congregation looks for better days in the future.

Warm tributes were paid to the ministry and leadership of Dr. A. Gordon Macpherson during the past 12 years. Mayor Robert Saunders complimented the congregation on their achievements and the fine service the church has rendered their district. Rev. Clifton MacKay, Moderator of Presbytery, brought the greetings of that Court. Roy Davenport, Clerk of Session, traced the history of the congregation from its first meetings in a small tent to its present roll of 1267 members. William McCombie, Chairman of the Trustee Board, flanked by representatives of other church congregations, applied the match before a joyful assembly.



HUGE DEBT CLEARED AT RIVERDALE

RALLY OF LAYMEN

BARRIE PRESBYTERY—A successful rally for the office-bearers and men of the western section of the Barrie Presbytery, which included the parishes of Collingwood, Creemore, Stayner, Duntroon and Thornbury, was held in First Presbyterian Church, Collingwood. One hundred and eighteen sat down to a banquet prepared by the ladies of the congregation. Rev. R. K. Cameron, M.A., of Dovercourt Road Presbyterian Church, Toronto, was the speaker and brought a challenging message to the gathering. He illustrated his message by showing slides of the ruined buildings in Germany and the suffering of those who were placed in concentration camps. He said "That is what happens to a nation that forgets God."

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ANNIVERSARY SERVICES

MT. PLEASANT — This congregation held its 69th anniversary on Oct. 5 with Professor D. K. Andrews, Ph.D., of Knox College preaching. His timely and inspiring messages were enjoyed by large congregations. Mt. Pleasant wishes to express its appreciation to Dr. Andrews and other professors of Knox College for their active interest in the smaller congregations. At the morning service the Rev. Gordon Hamill, minister, dedicated a Minshall organ in memory of Mr. and Mrs. Daniel MacPherson.

* * *

CHURCH REDECORATED

MILTON—Knox Presbyterian Church celebrated anniversary services on Oct. 26, the Church and Sunday School having been re-decorated and a new plastic floor laid. Dr. N. D. MacDonald of St. John's Hamilton, brought inspiring messages to congregations. Mrs. Chas. Harbin, A.T.-C.M., soloist, and the Halton male choir assisted the regular choir under the leadership of J. Orchin, F.R.C.N.

On Monday evening an anniversary supper was held. Rev. E. J. Phinn, the minister, presided. Many artists assisted in a musical programme. Appreciation was voiced by members of the Session regarding the services of their new minister, Mr. Phinn. The chairman expressed his gratitude to all who had made the services so inspiring.

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ANNIVERSARY SERVICES AT ST. STEPHEN'S

OTTAWA—There was a large attendance at the third anniversary services at St. Stephen's Presbyterian Church Oct. 19 when the Rev. R. B. Milroy of St. Andrew's Church, Perth, occupied the pulpit. Mr. Milroy's sermon topic was "The Prodigal Son." He extended good wishes to the congregation and commended them on their new church, now nearing completion.

Mortgage Blazes Brightly at Smiths Falls



Advance for Christ

TORONTO WEST RURAL DISTRICT

As of October 28th, 1947.

GEORGETOWN,

| | | |
|---------------------|-------------|-------------|
| Knox | \$ 3,380.00 | \$ 3,461.07 |
| BRAMPTON | 8,140.00 | 8,145.00 |
| LIMEHOUSE | 520.00 | 539.76 |
| MILTON, Knox | 3,260.00 | 3,509.06 |
| UNION | 1,060.00 | 1,110.00 |
| OAKVILLE | 4,300.00 | 4,530.00 |
| HORNBY | | 105.00 |
| NORVAL | 1,440.00 | 1,440.05 |
| Omagh | 620.00 | 466.15 |
| Streetsville | 1,050.00 | 222.49 |
| Sixteen, Knox | 540.00 | 104.10 |
| Boston | 710.00 | 456.00 |
| Port Credit, | | |
| St. Andrew's | 4,710.00 | 4,233.89 |
| Total | \$29,730.00 | \$28,322.57 |

Total, cash and pledges, as of October 28th, 1947, \$1,356,755.02

Exceeded Allocations—

Mount Pleasant, Ont.
Lindsay, Ontario.
McLellan's Mountain and McLellan's Brook, N.S.
Kouchibouguac, N.S.
Bayfield, Ont.
Tillsonburg, Ont.



MEMORIAL SERVICE

TORONTO—The Rev. Dr. J. B. M. Armour, General Secretary of the Bible Society died in Belfast, Ireland, on October 25, 1947. A memorial service was held in Glenview Presbyterian Church on November 9 presided over by Dr. K. M. Glazier. The Rev. Dr. John McNicol read the Scripture Lesson, Dr. George C. Pidgeon led in prayer and the Rev. Canon H. J. Cody delivered the memorial address. Dr. Cody paid tribute to a brilliant man who put heart and soul into his work and on his extended trips across Canada unified and expanded the work of the British and Foreign Bible Society.

DEBT-FREE ANNIVERSARY

SMITHS FALLS—The 19th anniversary of the opening of Westminster Church and the 114th of Presbyterianism in Smiths Falls was recently celebrated with special Sunday services at which the Rev. John McNab, M.A., D.D., Editor of "The Presbyterian Record" was the guest preacher. Dr. McNab preached inspiring sermons to two large congregations.

This anniversary was one of special significance in that it marked the first such celebration in a church free from debt. Early in October the congregation rejoiced in the Burning of the Mortgage which 20 years ago when the church was built, stood at \$40,000. During the past four years a concentrated effort organized by the minister has seen the clearing of \$23,000 and today this stately edifice stands free of all encumbrances. In the above picture are those who took part in this happy event; left to right they are: George B. Frost of the Original Building Committee; D. R. MacDonald, Chairman of the Mortgage Program Committee; J. D. Grant, senior member of the session; Rev. J. K. Latimore, the minister; W. D. Saunders, Secretary of the Mortgage Program Committee; H. MacGillivray, oldest active member of the congregation; Mrs. F. B. Frood, President of the Ladies' Aid Society; and R. A. Corbett, Chairman of the Board of Managers.

* * *

ACCEPTS NEW DUTIES

TORONTO—The Rev. John V. Mills, B.Th., formerly of Knox Church, Waterloo, has entered into a new sphere of work after pastorates in Canada at Dundalk, Wiarton, High Park, Toronto; and Waterloo. He has become the Administrative Officer of the Ontario Educational Association and Editor of the Canadian School Journal. Mr. Mills is issuing a fine publication and our best wishes go to him in his new work.

THE PRAIRIES

GENEVA ROBE PRESENTED

INDIAN RESERVE—One of our finest Indian congregations, the Mistawasis Reserve, on the occasion of their anniversary, presented a fine Geneva robe to their minister the Rev. W. W. Moore Nov. 2. This congregation is housed in a beautiful church which is a great credit to the missionaries who have laboured on the field. The Indian congregation turned out in large numbers for the anniversary with the Rev. James Munro conducting the service. An anniversary supper was held on Nov. 5.

The work accomplished on this reserve by Mr. Moore's father and mother and later by himself has helped to turn many of the Indians to church relationship and create a fine national spirit. Mr. Moore in 1936 organized centenary celebrations which were the means of increasing interest in Indian affairs throughout our Dominion. The school on the reserve is taught by Mr. Moore in addition to his ministering among the people.

* * *

REGINA PRESBYTERY INDUCTS

BEKEVAR—The induction service of Rev. Stephen Fazekas took place Oct. 15. Those taking part were the Rev. J. B. Fox, and by special permission of the Presbytery the Rev. P. Schissler of the Moose Jaw Presbytery. Mr. Fox narrated the steps and preached the sermon, and Mr. Schissler presented the charge to the minister and congregation.

In the evening the ladies of the church served a banquet in the Church Hall to over 250 people, the delegates of Presbytery were present as guests. An interesting programme followed, including musical numbers and brief addresses from representatives of the men's and women's organizations of the Church, and also brief remarks from the Presbytery delegates and Mr. Fazekas.

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CLERGYMAN NEW MAYOR

PORTAGE LA PRAIRIE—The Rev. Lloyd Henderson, native of Prince Edward Island, McGill honors graduate, and minister of First Presbyterian Church was elected mayor of this Central Manitoba city Oct. 24.

* * *

YOUTH CONFERENCE

SASKATOON—Young people in the Presbytery attended the annual fall rally in Parkview Church on Oct. 5. The theme was "The Christian's View of Life," and at the morning service of worship three young people spoke on the sub-topics:

"In Relation to God"—Miss Noreen Young, North Battleford.

"In Relation to His Fellowman"—Miss Sheila Angus, Biggar.

"In Relation to Himself"—J. W. L. Hills, Dinsmore.

Miss Mima Allan, Biggar, president, conducted the service. Miss Olive Burton, Rosetown, was the soloist. Devotions were taken by Miss Ruth Cressman, and Ken Goodwin, Rosetown.

The afternoon session opened with a short sing-song. At the evening consecration service, Rev. G. Lowe of Wilkie-Biggar, spoke on the theme text. Devotions and music were taken by the young people of St. Andrew's Church, Saskatoon.

* * *

VETERANS' CHAPEL

EDMONTON, ALTA.—Converted from a garage to a beautiful little church is the story of the Victory Memorial Chapel dedicated on Sunday, Oct. 19 by the Edmonton Presbytery. This small chapel which seats 35 has been erected in a veterans' area that they might have a place to worship. The Board of Missions gave assistance and various firms in the city made donations.

The sermon was delivered by the Rev. J. A. Munro, M.C., Superintendent of Western Missions and the Rev. J. Heribson, the Rev. J. MacBeath Miller and the Rev. J. Gordon Troyer all assisted in the dedication.



THE MARITIMES

INDUCTION AT THORBURN

THORBURN, N.S.—The Presbytery of Pictou inducted the Rev. Roderick MacLeod as minister of the pastoral charge of Thorburn and Sutherland's River Oct. 23.

The Rev. D. G. Archibald of East River St. Mary's, Moderator of Presbytery, presided. The Rev. J. H. Marshall of Tatamagouche preached the sermon. Dr. George Mitchell of Pictou addressed the minister, and the Rev. Lloyd MacLellan of New Glasgow, interim-moderator, narrated the steps and ably addressed the congregation.

This pastoral charge has been without a settled minister for some time and both the congregation and Presbytery rejoice at this settlement. Mr. MacLeod comes from the charge of Elmsdale and Hardwood Lands. Previously he had served in the Canadian Naval Chaplaincy Service.

* * *

MATERIAL SHORTAGES ARE CONQUERED

PUGWASH, N.S.—St. John's Presbyterian Church has been thoroughly renovated and extensive repairs have already been made. In spite of the shortage of building materials the congregation has gone ahead with the task of preserving their church.

A concrete wall and cement basement have already been completed and a

chimney constructed. Part of the basement will house the heating plant and the remaining space is being transformed into suitable class rooms. The former vestry used for class-room purposes, has been detached from the church and following its removal to the opposite side of the church-yard, will be converted into a Manse, something this Pastoral Charge has been without for years.

* * *

INAUGURAL LECTURE

HALIFAX—Dr. Herbert L. Stewart delivered an inaugural lecture to the students of Dalhousie Oct. 16. The lecture was held in St. David's Church with the Rev. Frank Lawson presiding, the members of the congregation being also present. The Ladies' Guild served refreshments and the students planning to enter the Presbyterian ministry are thus linked up with our Churches in Halifax during their period of study.

* * *

A STORY OF PROGRESS

STELLARTON, N.S.—First Presbyterian Church celebrated Oct. 19 the 22nd anniversary of the founding of the congregation. The Rev. T. H. B. Somers, M.A., S.T.M., Moderator of the Maritime Synod, was the anniversary preacher. Special music was provided by the choir and the anniversary offering was most gratifying.

This congregation is situated in the mining and railroad centre of Pictou County and was formed from three minority groups 22 years ago. During that time it has erected and paid for a large brick church in the centre of the town.

Rev. M. Y. Fraser is minister.

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YOUNG PEOPLE'S RALLY

PICTOU PRESBYTERY — The Fall Rally of the Presbyterian Young People's Societies of Pictou Presbytery was held in the church at Springville, N.S., Oct. 24, conducted by the vice-president, Miss Valerie Fraser of Thorburn.

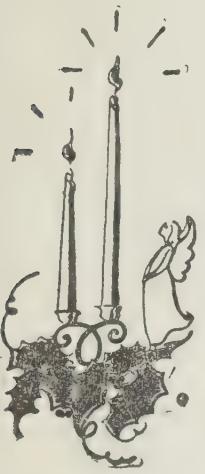
The address for the evening was delivered by Rev. Hugh M. Creaser, of Durham on "Christian Discipleship."

NOTICE TO CONGREGATIONS

Congregations who are increasing their orders for 1948 should have their increased order at the Record office by DECEMBER 10. We do not want to disappoint even one subscriber but we cannot print more copies for January than we have orders. Ministers, Sessions, Boards, and Record Secretaries are invited to co-operate with us in this way. Please send your orders NOW.

They Shall Call His Name Immanuel

by D. K. ANDREWS



THE birth of Jesus occurred "that it might be fulfilled which was spoken of the Lord by the prophet." So Matthew wrote in the first chapter of the New Testament. The same thought is found again and again in his Gospel and in the rest of the New Testament: Jesus came to fulfil the Law and the Prophets. Only in the light of the expectations of the Old Testament were the apostles able to explain His coming. It was these Scriptures which had beforehand provided the key for understanding Him.

This means much more than the popular idea that Christ came in accordance with precise predictions made by prophets long before. Christians have often

searched the Scriptures for such predictions and have sometimes found them in strange places or by the use of fanciful methods of interpretation. Some have attempted for example, to manipulate figures and dates so that the seventy weeks of Daniel's prophecy will turn out to be a prediction of the date of Christ's coming. But Christ did not come merely to fulfil predictions; **He came to fulfil the faith held by men of God through many centuries that such a One as He must come, though when and how they scarcely knew.**

The faith that taught men to look for the Christ and that prepared them to receive Him did not spring from, or depend on, the ability to foresee the course of future events. It was rather their knowledge of God which taught these men that God would not leave them comfortless. They were the sons of Abraham in faith, who set out to look "for a city which hath foundations, whose builder and maker is God." As their father of old left the city beyond the River where the alien gods were worshipped, not knowing whither he went, so these prophets and men of God went forward, scarce knowing the goal of their pilgrimage, but seeing dimly, afar off, the promised land of the Gospel. But, knowing God, they knew there must be such a city, and there must be a King.

The prophets spoke much of that city—or civilization—where God's will was law. There sprang up in Israel a passion for social justice and truth, for mercy and love towards one's neighbours that set Israel apart from other peoples. With the passing years the longing for that ideal kingdom where all men should abide in peace and brotherhood grew stronger. And with it came the hope for the ideal King, who should lead them in justice and truth. Sometimes they looked for a second David, and yet, withal, they knew He must be a greater one than David, one whom even David must own as Lord.

For a second factor in Israel's faith was an understanding of man's own weakness and his inability to build this city alone. Though the prophets spoke in glowing terms of the city of God, they despaired that their people would ever enter its gates. Israel seemed to be often enslaved by corruption and evil, to follow the ways of false gods and to despise the truth. They needed more than a second David; they needed a Redeemer and Saviour to break the bonds of evil in their souls. It was such glorious expectations and fearful hopes **that taught Israel to look for the Christ and that found their fulfilment at last in Jesus.**

Three examples may serve to illustrate their faith and its fulfilment in Christ. The first comes from the Book of Genesis, where Eve was told that her seed should fight against the serpent and bruise its head. This has sometimes been treated as if it were only a prediction of Christ. John Calvin reminded his students rightly that it applied first to all Eve's children, and only through subsequent experience, to Christ. All mankind was engaged in the mortal struggle against temptation and evil, and Paul, in the last chapter of Romans, spoke of God enabling men to bruise Satan under their feet. But none fought so effectively as Jesus, who, by his life and death, showed man the real nature of the struggle. Thus, He has filled the words of Genesis with a richness of meaning they never had apart from Him.

Isaiah provides the second illustration. He came to a fearful, yet wilful King Ahaz, who was threatened with invasions by his neighbours to the north and was appealing to Assyria for help. Isaiah brought the promise, that, if a child soon to be born could be truly called Immanuel (which means God is with us), all of Ahaz's fears would pass away. If only there could come one named Immanuel! Here was the true measure of Israel's need—not help from the king of Assyria, but the present aid of the King of Heaven. But the fulness of time was not yet, and Immanuel did not come then. But when Jesus came, men said, "Immanuel!" not merely because the King of Heaven supported their cause, but because in Jesus, God came and dwelt among them. And the words of Isaiah were clothed with meaning they never had in the days of Ahaz.

Finally, in Isaiah 53, there is an attempt to explain why the weak, poor nation Israel, which had no wealth or art that other nations should desire them, was yet carried away into captivity in Babylon. Then, the elect people of God, though innocent, had suffered the death of their nation. But the prophet thought the exile might be Israel's opportunity. The dispersed members of the dead nation might bring to the Gentiles the knowledge of God. Then those who had looked on them with disdain would honour them with glory and the nation would be restored to life with splendour.

Here was a true conception of the function of the servant of the Lord. But who was a servant like His Son? The truth that the prophet applied to Israel gained a new and richer significance because of the sacrificial life of God's own Son.

Thus, in the light of their knowledge of God, the prophets of old discerned the outlines of the city of God, and the people of God were taught the need for a Redeemer King. And, when Jesus came, the faith, the hopes, and the aspirations of Israel found rich fulfilment in Him of whom the prophets spoke, **Immanuel — God With Us.**

A CHRISTMAS PRAYER FOR YOUTH

Prayer: O Lord Jesus, give us thankful hearts today for Thee, our choicest gift, our dearest Guest. May we see in the green branches of the Christmas tree a symbol of Thy constant love and care. And as the shepherds found the manger and the wise men once followed the Star, so may we be led to Thee. May we love as Thou didst love, and ever serve Thee, thus keeping alive in our hearts the Christmas joy."

O.M.H.

QUEBEC

WAR MEMORIAL UNVEILED

ST. ANDREWS EAST—An impressive service was held Sunday morning Aug. 24 when a memorial was unveiled to two members of the congregation who lost their lives in the Great War: Robert Martin Watson, RCAF, and Joseph Bell, RCA.

The memorial was inscribed in one of the stained glass windows. All the windows in the church are of stained glass and all are memorials. Mrs. John DeWitt, sister of Robert Watson unveiled the memorial in the presence of a large congregation and friends.

St. Andrew's Church will shortly observe its 130th anniversary. The two first ministers, the Rev. Archibald Henderson and Dr. Daniel Paterson occupied the pulpit for 82 years 1818-1900. Since then five ministers have served the congregation. Dr. Wm. MacMillan is the present minister.

* * *

CHURCH INTEREST MAINTAINED

ST. GEORGE DE BEAUCE—The congregation of Jersey Mills or Kennebec Road has been without a minister for many years. Nevertheless they have raised \$675 for the complete redecoration of their church building and to repair damage done in the cemetery. This congregation is also planning to install electric lights. The Kennebec church is in a predominantly French district, on the main highway from Quebec City to the state of Maine, and despite the absence of a minister the interest in Presbyterianism has been maintained.

Books for Christmas

I HAVE LOVED ENGLAND - - - \$3.50
by Alice Duer Miller
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THE BASIC COOK BOOK \$3.50
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THE ROBE - - - \$5.00
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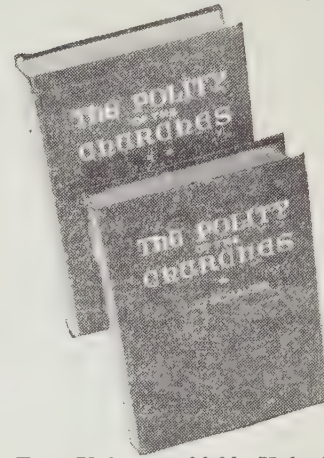
MONTREAL—The story of the Kensington Church during the 51 years of its ministry is really a growth from a quiet home in an apple orchard to the present commodious building which is now to be greatly enlarged. For many years the congregation was a mission field but in 1921 it became a collegiate charge of Knox Crescent Church with Dr. Dickie and Dr. I. A. Montgomery taking the pulpit alternately.

In 1923 Dr. Montgomery was inducted as the minister and throughout the 25 years it has been a story of steady growth. The present building and Sunday School marks four different building programmes in the history of Kensington Church.

A short time ago this congregation, which now numbers 700 members, decided on a further extension and went out to raise the money and coupled their local advance with the Advance throughout the Dominion. Both of their projects were oversubscribed but the building has been delayed owing to lack of materials.

The delayed extension, however, has turned out to be providential since the disastrous fire in the mother church (Knox Crescent) last November has resulted in a warm invitation to that homeless and historic congregation to join the daughter church in a building programme which could take care of both Knox Crescent and Kensington congregations. Plans for a new and commodious church on the Kensington site are now in the course of preparation by architects, and in due time (now that the Presbytery has endorsed the contemplated union) an ecclesiastical edifice of which both churches shall be proud will shortly grace Godfrey Park.

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(See review on page 291 of this paper Dr. W. Gordon MacLean, Moderator, 1946-1947, of Presbyterian Church in Canada. "The work is exceptionally well done". "Deserves to be commended to all the Churches.")

Dr. L. W. Goebel, President of the Evangelical and Reformed Church, "They give evidence of careful research". "Presented in a scholarly and yet popular way".

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The Rev. Dr. I. A. Montgomery and the Rev. Dr. David Scott, the present ministers of the two uniting churches, will become on Jan. 1, 1948, the co-pastors of the new church, which will thereafter be called Knox Crescent and Kensington.



KENSINGTON CHURCH, MONTREAL

ON THE RECORD BOOKSHELF



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This great novel about a woman pioneer in northern Alberta won both a \$500 Oxford-Crowell Fellowship and \$200 first prize in an I.O.D.E. contest. **\$2.50.**

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Glooscap, the legendary Indian known also as Hiawatha, lives in these magic pages. Here are tales to carry the reader into a land of beauty and wonder. **\$2.50.**

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THE POLITY OF THE CHURCHES by Rev. J. L. Shaver Th.B., Church Pol- ity Press, Chicago, 2 vol. \$6.00.

THESE two volumes are the fruit of a long concentrated study of the historical origins of Church Polity. It is true that the author presents only a bird's eye view of the long course of the development which eventually resulted in the different constitution. But within their limits—and the limit is the polity of the whole Christian Church—his work is exceptionally well done.

It is not intended to be an authoritative digest of Church law relating to all the churches but there will be found in this work much serviceable information which hitherto has not been generally available and it may aid in removing some uncertainties and mis-impressions and in making certain principles and their application clear.

This work one is glad to note is objective and not propaganda and as such it deserves to be commended to all churches.—W. GORDON MACLEAN.

* * *

THE QUESTING SPIRIT by Halford E. Luccock and Frances Brentano. Long- mans Green & Co., Toronto. Price \$6.00.

THIS is an amazing anthology that brings together a wealth of the finest pieces of religious writing in the last generation. There are short stories, poetry, dramas and affirmations of faith. These selections carry us up to such recent contributions as *The Screwtape Letters*, and Herman Hagedorn's poem on *The Atomic Bomb*.

Divided into four sections of literature the contents are gathered into appropriate subject classifications and if one is searching for poems on Doubt or Faith

or Personal Religion, each section is clearly indicated. The book is excellently indexed.

Halford Luccock, one of the authors, who is Professor of Practical Theology at Yale has more than once made a significant contribution to religious literature and in this work he had associated with him the editor and writer, Frances Brentano.

While this volume will provide material for the teacher, speaker and storyteller, it is a book for all who wish to widen their limited religious horizons. Among the everyday working tools of the minister this anthology will have an honoured place.—JOHN McNAB.

* * *

THE GEDDIE CENTENNIAL ADDRESS- ES by Dr. Frank Baird, Judge G. G. Patterson and Dr. J. Keir Fraser. Price \$1.00.

ALL lovers of missionary literature will be delighted with this volume of addresses delivered at the Geddies Centenary. These three writers, all steeped in the Geddies tradition give an excellent picture of our pioneer Presbyterian missionary. The debt that our Church owes to John Geddies can never be accurately estimated, for as these studies show he lighted the torch and supplied the vision that caused Canadian Presbyterians to begin their outreach to earth's remotest bounds.

This volume is divided into three parts, the ministry of Geddies on P.E.I., his earlier life and work and the concluding study on the total John Geddies. All are valuable contributions, but readers will be fascinated with the final study in which Dr. Baird examines and appraises the influences around Geddies.

—JOHN McNAB.

COMPARATIVE STATEMENT OF BUDGET RECEIPTS FOR YEARS 1946 AND 1947

| | 1946 | 1947 |
|-------------------------------------|--------------|--------------|
| Synod of the Maritimes | \$ 13,436.06 | \$ 11,731.39 |
| Synod of Montreal and Ottawa | 30,646.18 | 29,430.30 |
| Synod of Toronto and Kingston | 68,914.02 | 73,143.41 |
| Synod of Hamilton and London | 44,956.16 | 44,797.56 |
| Synod of Manitoba | 3,894.01 | 4,450.90 |
| Synod of Saskatchewan | 3,950.38 | 3,283.67 |
| Synod of Alberta | 7,399.38 | 6,017.18 |
| Synod of British Columbia | 7,130.09 | 7,330.12 |
| | \$180,326.28 | \$180,184.53 |
| Sundry | 1,634.49 | 3,766.66 |
| | \$181,960.77 | \$183,951.19 |

The World's Major Revolution

HUMAN DESTINY — by **Lecomte du Nouy**. (Longmans, Green & Co. Price \$4.00).

Reviewed by **John A. Ross, Creemore**

ANOTHER eminent scientist has honestly confessed the moral and rational defects of the present-day superstition that science is all-competent. His book is chiefly valuable for its clear presentation of hitherto unexpressed dilemmas which are inherent in the materialistic, rationalistic approach to the understanding of man and his world.

In his attempt to put together a world which science has analysed asunder, he maintains that the facts indicate that evolution was deliberately steered by God with a view to producing the brain of man. This having been accomplished, God then abdicated his authority over the remainder of evolution in favour of the human brain. He gave to man the divine spark of liberty to direct further developments which are still possible in the direction of moral and spiritual values. The man of the future must and will live like Jesus, who was born as one out of due time that men might have hope of eventual success in this God-entrusted enterprise of escaping from the

dominion of the inherited flesh with all its destructive passions. It can all be accomplished by teaching the scientific facts of human dignity and the laws of morality in the schools, just as any other science is taught. On the flyleaves of the book can be found a diagrammatic picture (whose resemblance to the Tower of Babel is purely coincidental) which tells the whole story of human destiny. The race is shown ascending a mountain out of primitive animality towards an unclouded summit of light.

While the scientific discussions of this book are up-to-date, its shallow solution of the moral problem "To know to do good and yet not to do it" is at least 2000 years behind. Mere education is utterly powerless for the task this book contemplates apart from the inner dynamic of spiritual renewal in Jesus Christ. If the divine liberty of the human brain is our only guarantee in these days of inevitable progress, it would seem that our progress will most likely be towards death (which, our author maintains, is Nature's greatest invention). His amazing philosophical discoveries, which are in reality mere commonplace footnotes to Plato, Kant and Bergson, will not stop the runaway, no matter how diligently they be taught.

He does not pretend to be anything other than a biologist, but respect for

his brilliance might mislead some into thinking that at last there has arisen an exception to the rule that "Men by wisdom knew not God." The fact is that our author, at this late date, has simply discovered what every heathen religion has known for centuries: that there is divinity with a plan in which man shares. Farther than this he cannot go. In his preoccupation with the grand pageant of evolution, as he conceives it, he has completely overlooked one small but mighty detail of history, namely that Jesus of Nazareth rose from the dead. If he had started with this fact instead of with a mere hypothetical idea, he might have come to know something about the living God whose name is I AM and not TEL-EFIMALITY or ANTI-CHANCE. If he had ever faced up to the whole tremendous fact of Jesus Christ, his book would not have been about the need for further evolution, but about the praise of a major Revolution, the Gospel that is in our midst.



PRESBYTERIAN HOUR IN B.C.

The Presbytery of Westminster have announced that a Presbyterian broadcast over CJOR, Vancouver, will be held each Sunday from 4.00 to 4.30 p.m. British Columbia has many outlying districts and all settlers are invited to listen to the broadcast and inform their friends.

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Selected and Edited by **Halford E. Luccock** and **Frances Brentano**

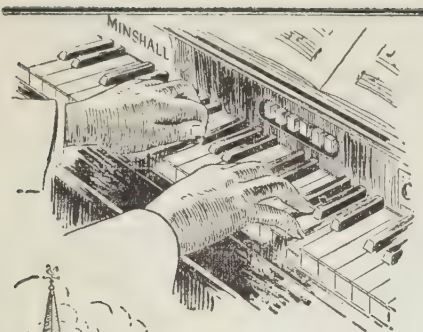
This anthology, culled from the outstanding British and American writers of the 20th century, reflects man's search for eternal values. It is divided into four sections: poetry, short stories, drama, and affirmations — expressing the philosophy or belief of great minds in every walk of life. It offers in abundance, fresh sources of inspiration for every

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Editorial Postscript

One of our ministers telephoned that their Session had under discussion the whole question of literature from various sects that was flooding their homes. He asked that there might be some corrective articles published in the Record to give direction, or to counteract the material that was disturbing some of his members.

Others had written along the same line, pointing out that not all our people receive our Church paper and since we want the Church to be a well-informed Church, the inspiration and education of all our people should be sought to make our congregations a unity, and our congregations wholly Presbyterian.

Nov. 2 - 9 was set by the General Assembly to be observed by all our congregations as Record Week. We are afraid that some of our ministers have neglected to follow the mandate of the Assembly in this matter.

This is of vital importance to us as a Presbyterian Church because we should have our people know what is taking place in other churches across the Dominion and also receive the witness of Presbyterianism throughout the world.

All Record Committees and Secretaries in our congregations, from coast to coast, have been invited to make a thorough canvass and wherever possible increase the number of subscriptions. The time is ripe for such an upward movement and our younger ministers are giving a great lead. This work ought to have been done between the dates assigned by General Assembly as RECORD WEEK. Last year we had a few write us that the winter was upon them, making it almost impossible to start a canvass. If this has not been done in your church already, would you please organize this at once?

All orders for 1948 Record, with remittances, should reach the Presbyterian Record office, Room 803, 100 Adelaide St., W., Toronto 1, by December 8.

GRACE PRESBYTERIAN CHURCH

Calgary, Alta., Nov. 13, 1947

Dear Dr. McNab,

I am sure you will be delighted to hear that at a recent meeting of the Board of Managers it was decided to provide all the families in our church with a copy of the Record immediately and to continue this practice throughout 1948.

Could you therefore send 350 copies of the November and December issues. I am quite sure that you will be as pleased as I am with this action of the Board. We think it will be healthy for the church and I believe also it shows the growing importance and value of the Record in the life and work of the Church.

Sincerely yours,

FRANK S. MORLEY.

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OBITUARIES

MISS AGNES TRAILL

The Chinese work in Toronto suffered loss in the death of Miss Agnes Traill Sept. 11. Miss Traill, although a member of St. John's Presbyterian Church, was closely identified with the Chinese Sunday School at Cooke's Church for 18 years. She served as a teacher and for 10 years as superintendent. Many of the young men and women of the Chinese community today received their early Christian training from this faithful leader.

Miss Traill was also deeply interested in the work for women and children at the Chinese Institute and was largely instrumental in securing a car that the work might be carried on more efficiently. Eternity alone will reveal what her life and influence have meant to the Chinese community in Toronto.

At the funeral service, her minister, the Rev. R. G. Stewart, D.D., said, "She was a quiet, sincere Christian and her life was filled with deeds of loving, kindly service to others."

JOHN GRIBBEN

Mt. Pleasant congregation suffered the loss of its Senior Elder Oct. 13 with the death of John Gribben in his 89th year. Born in Scotland, he came to Canada as a young man. His deep love for the Church was expressed in his interest and concern for the welfare of the congregation. An Elder for over 20 years his life was a fitting example for others. This loyal and faithful servant will be missed by the congregation.

MR. AND MRS. WALTER W. BUCHANAN

Knox Church, Guelph, suffered loss with the sudden death of Mr. and Mrs. Walter W. Buchanan Sept. 19. They were critically injured in an automobile accident and died within a few hours of each other.

Mr. Buchanan was Senior Elder and had observed his 50th anniversary on the Session last March. Mrs. Buchanan was always of great assistance to her husband and vitally interested in the welfare of all church organizations. The funeral was conducted by the minister, the Rev. D. Crawford Smith, M.C., B.D.

Exemption of Manse in Income Assessments

We have decided to cancel the existing ruling that the estimated rental value of the manse occupied rent-free by an ordained member of the clergy shall be added back to his cash income for taxation purposes. In most, if not all, cases, the manse is not in effect the clergyman's private residence but a place provided by his church in which, he carries on part of the duties of his office.

This ruling will apply to:

- (a) Assessments which have not yet been made;
- (b) Assessments made but not statute-barred and
- (c) All appeals.

As regards the expense of running automobiles, it is still our view that no different position can be admitted for the clergy than for the laity. **The best plan for the clergyman is to be reimbursed by the church for his actual expenses as shown by vouchers.**

F. H. BROWN,
Deputy Minister (Taxation).



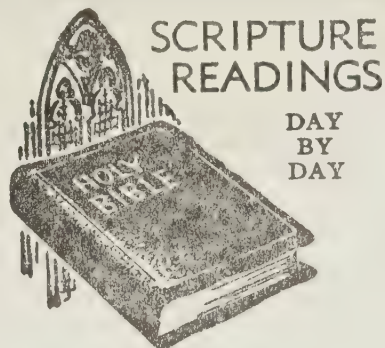
Nothing can better express the joy of Christmas than the music of beautiful bells. Borne through the skies on golden wings, it soars straight to our hearts and makes even more ecstatic the happiness that dwells there.

That has been true down through the centuries; the darkness of doubt and selfishness has ever vanished before the brilliance of the Spirit of Christmas.

Down through the centuries, too, multitudes have hearkened to bells, and to carillons—and this love of bell music has never waned. Why not plan to thrill your community with the sweetest bell music ever heard—the music of CARILLONIC BELLS. Inquire about this modern carillon now if installation by Christmas is desired. Write Dept. PR-10.



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- December 3—Acts 10:44-48
- December 4—Acts 11:5-18
- December 5—Isaiah 55:1-5
- December 6—Isaiah 55:6-13
- December 7—Luke 2:25-33
- December 8—Acts 11:19-26
- December 9—Acts 11:27-30
- December 10—Acts 12:1-10
- December 11—Acts 13:1-5
- December 12—Acts 13:26-33
- December 13—Acts 13:44-52
- December 14—I Corinthians 1:17-25
- December 15—Acts 14:1-7
- December 16—Acts 14:8-18
- December 17—Acts 14:19-28
- December 18—Acts 15:1-4
- December 19—Isaiah 9:1-7
- December 20—John 1:1-14
- December 21—Luke 2:1-14
- December 22—Acts 15:6-12
- December 23—Acts 15:13-22
- December 24—Acts 15:23-29
- December 25—Matthew 2:1-12
- December 26—Acts 15:30-35
- December 27—Acts 15:36-41
- December 28—Acts 16:1-5
- December 29—Psalm 107:1-9
- December 30—Psalm 23
- December 31—Exodus 13:17-22

UNIFORM S.S. LESSONS

LESSON — DECEMBER 7

A Gospel for All Men
Acts 11:5-18
Golden Text: John 3:16

LESSON — DECEMBER 14

The Growing Church
Acts 11:19-30
Golden Text: I Cor. 3:7

LESSON — DECEMBER 21

Turning to the Gentiles
Acts 13:38-52
Golden Text: Acts 13:47

LESSON — DECEMBER 28

The Council of Jerusalem
Acts 15
Golden Text: Galatians 5:1

LESSON — JANUARY 4, 1948

The Call from Macedonia
Acts 16:6-15
Golden Text: Luke 13:29

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Church Calendar

Material for ensuing number must reach the office by the 5th of each month.

VACANCIES

Synod of Maritime Provinces:

Bass River, etc., N.B., Mod., Dr. Frank Baird, Winslow St., Fredericton, N.B.
Blue Mountain and Garden of Eden, N.S., Mod., Rev. A. E. Morrison, New Glasgow, N.S.
East River, etc., N.S., Mod., Rev. M. Y. Fraser, Stellarton, N.S.
Elmsdale, etc., N.S., Mod., Rev. A. Gordon Faraday, 47 London St., Halifax, N.S.
Millerton, N.B., Mod., Rev. D. C. MacDonald, Chatham, N.B.
Rose Bay etc., Mod., Rev. Alexander Allen, Lunenburg, N.S.
Sunny Corner, N.B., Mod., Rev. D. C. MacDonald, Chatham, N.B.
Woodstock, N.B., Mod., Dr. Frank Baird, Winslow St., Fredericton, N.B.

Synod of Montreal and Ottawa:

Almonte, Ont., Mod., Rev. J. K. Lattimore, 37 Gladstone Ave., Smith Falls.
Danville and Asbestos, Que., Mod., Rev. E. A. Wright, 68 Portland St., Sherbrooke.
Finch and Crysler, Ont., Mod., Rev. Maurice D. McNabb, Farran's Point.
Huntingdon, Que., Mod., Rev. R. G. MacMillan, Athelstan.
McDonald's Corners, etc., Ont., Mod., Rev. R. B. Milroy, Perth.
Ottawa, Ont., Knox, Mod., Rev. A. Ian Burnett, 58 Powell Ave.
Outremont, Que., Outremont, Mod., Dr. L. A. Montgomery, 3590 Vendome Ave., Montreal.
Verdun, Que., First, Mod., Rev. C. Ritchie Bell, 357 De l'Epee Ave., Outremont.

Synod of Toronto and Kingston:

Aurora, Ont., Mod., Rev. C. H. Bowman, Box 78, Maple.
Brampton, Ont., Mod., Rev. C. C. Cochran, Box 87, Georgetown.
Caledon East, Claude, Ont., Mod., Dr. George Aitken, Box 57, Hillsburg.
Drayton, etc., Ont., Mod., Dr. K. H. Palmer, Palmerston.
Dromore, etc., Ont., Mod., Rev. P. W. MacInnes, Durham.
Erin & Ospringe, Ont., Mod., Dr. George Aitken, Box 57, Hillsburg.
Guthrie, etc., Ont., Mod., Rev. J. Ferguson, 85 Worsley St., Barrie.
Hastings, etc., Ont., Mod., Rev. J. O. Ralston, Campbellford.
Janetville, etc., Ont., Mod., Rev. Louis H. Fowler, Port Hope.
Keene, etc., Ont., Mod., Rev. J. O. Ralston, Campbellford.
Leaskdale, Ont., Mod., Rev. John Riddell, Port Perry.
Madoc and Tweed, Ont., Mod., Rev. W. H. V. Walker, Stirling.
Markham, Souffville, Ont., Mod., Rev. A. D. MacLennan, R.R. 1, Scarboro Jct.
Sudbury, Ont., Mod., Rev. W. L. Detlor, Parry Sound.
Waterloo, Ont., Knox, Mod., Rev. F. G. Stewart, Kitchener.
Woodville, etc., Ont., Mod., Rev. A. S. McLean, Kirkfield.

Synod of Hamilton and London:

Ailsa Craig, Ont., Mod., Rev. Peter de Ruiter, 544 Horton St., London.
Corunna, Ont., Mod., Rev. James F. Bell, Point Edward.
Goderich, Ont., Knox, Mod., Rev. P. A. Ferguson, Hensall.
Kintyre, Wardsville, Ont., Mod., Rev. A. C. Young, Glencoe.
Southampton and Elsinore, Ont., Mod., Rev. John Hart, Port Elgin.
Teeswater, Ont., Mod., Rev. L. C. Jorgensen, Bluevale.

Synod of Manitoba:

Brandon, St. Andrew's, Mod., Rev. W. O. Nugent, 315—12th St.

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Calgary, North Hill, Mod., Rev. R. J. Burton, 803 13th St. E., Calgary.
Red Deer, Mod., Rev. C. E. Bray, R.R. 3, Red Deer.

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Prince Rupert, B.C., Mod., Rev. W. J.

Allan, 3877 Albert St., Vancouver.
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DEATHS IN THE MINISTRY:

Rev. Robert Johnston, D.D., Ottawa, Ont., October 24, 1947.

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"Amid the changes and chances of our earthly life we seek in our religion for something firm and dependable to which we can cling and we do not really put our trust in the living God. We do not believe He can be trusted unless we think of Him as bound by the text of a written document or the tradition of an ecclesiastical body, the conscience of a holy man or the opinion of some theological professors. But this is to seek to find our final and absolute authority within the framework of creation instead of where alone it is truly to be found, in the free sovereign will of the Creator."

The last sentence of this quotation gives the key to the argument of a lecture delivered by the Regius Professor of Divinity in Oxford, noted author of a work on the doctrine of the Trinity, at Wesley House, Cambridge. The student companions of Professor Hodgson's youth found it difficult to believe in God's Sovereign Personality. Today this doctrine "expresses what for philosophy, as well as for religion and theology, is true insight into the ultimate nature of reality." Now a child of the newer theological age, Professor Hodgson finds in the Sovereignty of God the solution of opposing views of Scripture and of authority in the Church. This Anglican Divine, lecturing to Methodist students, and taking his stand as the doctrine of the Sovereignty of God, gives us more encouraging evidence that the Church is regaining its Biblical centre.

The author of "The Difficulty of Faith," (unidentified save for his name) gives us further evidence of the great shift of thought that has taken place in recent years. He is a competent thinker whose writing shows that the thinking of churchmen has gone deeper and travelled farther than the secular thought of our day. He writes a truly modern apologetic which, grounded in the Christian revelation, shows to contemporary man some of the roots of his malaise and its cure. "We (erroneously) base everything upon the self-consciousness of man, yet of the real nature, the origin or the destiny of human personality we know nothing." The relativity of creaturely thought excludes the possibility of man's having final knowledge even of himself. Only a divinely-conditioned wisdom can give the key to the riddle. Faith must be "difficult" for the modern man until he is rescued from his "modernism" by the "divine-human encounter."

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Church of the Air—Every Sunday, 4.30 5.00 p.m.—

CBC—Dec. 21, 4.30 p.m.—Dr. K. McL. Glazier, Glenview Presbyterian Church, Toronto.

CBC — World Church News — Every Saturday, 1.15 p.m. (E.S.T.).

CBC Network —1.30 to 2.00 p.m. each Sunday, "The Way of the Spirit."

CBL—Dec. 14, 11 a.m. — Dr. K. McL. Glazier, Glenview Presbyterian Church, Toronto.

CBL—Morning Devotions, 8.15 a.m. week of Dec. 29 — Rev. J. C. Hay, Leaside Presbyterian Church, Toronto.

CBM — Morning Devotions, 8.15 a.m. Dec. 8—10 — Rev. Earl F. Smith, Dec. 29—31 — Rev. C. Ritchie Bell.

CBM—11.00 a.m. and **CJAD**—7.30 p.m., Dec. 7, First Presbyterian Church, Montreal.

CFAB—Windsor, N.S., Dec. 21 — 11.00 a.m. (Every Fifth Sunday).

CFCH—North Bay, Ont., The Presbyterian Church, Nov. 9, 11.00 a.m.

CFCO—Every Sunday, 1.15 p.m.—Chatham Presbytery.

CFCY—Charlottetown, P.E.I., The Kirk of St. James, Second Sunday each month, 11.00 a.m. (A.S.T.)

CFOS — Owen Sound, St. Andrew's, Fourth Sunday each month, 11.00 a.m.

CHEX—First Sunday, each month, 11.00 a.m., St. Paul's, Peterborough.

CJAT—Trail, B.C., Every Sunday, 9.00 p.m. (P.S.T.).

CJOC—Lethbridge, St. Andrew's, 11.00 a.m. Fourth Sunday each month.

CJOR—Vancouver, B.C., 4.00 to 4.30 p.m. each Sunday.

CJVI—Victoria, B.C., St. Andrew's, First and Fourth Sunday, 11.00 a.m. (P.S.T.).

CKCR — Every Sunday, 6.30 p.m.—St. Andrew's, Kitchener.

CKNX—Wingham, Ont., Tuesdays, 8.00 p.m., "The Presbyterian Broadcast," Every Sunday, 7.00 p.m.

CHOK—Sarnia, 11.00 a.m. First Sunday, St. Andrew's, and Third Sunday Patterson Memorial. Each month.

CKSF—Cornwall, Ont., 11.00 a.m., First Sunday; 7.00 p.m. Third Sunday of each month.

CKTS—Sherbrooke, Que., Fourth Sunday each month, 11.00 a.m.

CKVL—Dec. 21, 11.00 a.m., First Presbyterian Church, Verdun. (Every Sixth Sunday).

All times given are Eastern Standard except where otherwise stated.

CHRISTMAS BROADCASTS

The December broadcasts on the Church of the Air, 4.30 p.m. E.S.T. over CBC will be on **The Incarnation**.

Dr. Kenneth McLean Glazier of Glenview Presbyterian, Toronto, speaks Dec. 21 on the **Incarnation** from the standpoint of **Light**.

Chancellor G. P. Gilmour of McMaster University speaks Dec. 7 on **Truth**.

The Very Rev. Dean C. E. Riley, St. James Cathedral, Toronto, speaks Dec. 14 on **Love**.

Dr. W. C. Lockhart of Kingsway United Church, Toronto, will speak Dec. 28 on the thought of **Power** in the **Incarnation**.

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The Editor's Mail Box

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OUR SETTLEMENT SYSTEM

Dear Editor:

In the Record Dr. J. M. Macgillivray asked and answered the question "Is our settlement system adequate?"

Certainly we ought to do all we can to find an adequate settlement system when we wish to persuade the ablest of our young men to study for the ministry. Everyone knows, or should know, that unless a man has brains enough to make more money at some other profession, he is not likely to be of much use in the ministry. This would be true even if the average stipend were higher than it now is. A longer course of study is rightly demanded of students for the ministry than for any other profession. Therefore it is all the more necessary that they should be able to look forward with some confidence to making full use of what they have learned. It seems to me that if our men, in the active years of their ministry, could somehow lay by a little money, we would not have the pitiful spectacle of ministers seeking a charge, or holding on to a charge, for the sake of a living. I do not advocate the celibacy of the clergy; but I do not see how the average minister can save even a little money to tide him over difficult years, unless he is willing, for a few years, to forgo matrimony. But this is a matter of opinion and some may think it a desperate remedy.

All will agree that our present settlement system is defective. As Dr. Macgillivray says, some of our most capable men never do themselves justice when preaching for a call. The very idea of "preaching for a call" is inspection to them; and the words "candidate" and "candidating" are horrible. Many ministers must feel that "candidating" is humiliating to them, and that it is all too apt to lower people's respect for the office of the ministry. It is too suggestive of Abner's request to Joab, "Let the young man now arise, and play before us." I think that men who knew the system would agree that the Scottish system of making a "long leet," followed by a "short leet" of "candidates," often led to a sort of spiritual debacle of congregations.

In the Church of Scotland if I am not mistaken, it was the law that, when parishioners failed to elect a minister within six months, they lost the right to

elect, and the presbytery appointed a minister. Some of the happiest settlements were made in this way. On the understanding that no presbytery would appoint a man, simply to find a place for him, might not some of our vacant congregations safely entrust to the presbytery the task of choosing and appointing a minister? If our people realized that many ministers refuse to take places on a string of "candidates," might they not be willing to give up the cherished privilege of "hearing candidates?" The congregation might choose a committee of informative men and women and ask them to make full inquiries about the character and record of possible ministers, and to agree to call one of them.

Yours faithfully,

A. M. GORDON.

Fredericton, N. B.

* * *

Dear Editor,—

COMMENTING on H. P. Wanzer's article on Those Inadequate Stipends in the September Record, I am one of the many who have experienced a feeling of shame and a conviction of dishonesty on learning the stipends of some of our ministers—well-trained, able, and earnest men who, in business or other professions, would probably be receiving at least \$1000 more.

May boards of managers, this year, regard the tremendous increase in cost of living and, in fixing the increments on their ministers' salaries, make them enough to take care of ALL the price increases — not merely the increase on one or two commodities.

With Mr. Wanzer we hope "a way will be found whereby stipends may be raised to an amount that will enable our poorly paid ministers to live in decent comfort;" also whereby ALL will receive something more nearly commensurate with what they actually earn.

—J. A. WEIR.

Vancouver.

* * *

Dear Editor:

A recent financial statement of Distillers Corporation—Seagram's Ltd. shows stupendous profits of \$43,112,502, which amount to \$4.88 per share, up 76% over the previous year. A 60c dividend was paid.

What galls me is that I pay income tax (not a great deal but it's all on living expense earnings and not surplus) and these investors are taxed on the 60c dividend, while the balance, the undistributed profit of \$4.28, is left in the company for expansion, and the shareholder pays no personal income tax on it although his shares increase that much in value.

We are told that the non-taxing of plowed-back profits is justified and desirable as it stimulates the expansion of Canada's industries and thus increases employment. That used to be all right when the income tax was negligible and before the days of monopolies. Buying

up competitors furthers monopolies without increasing employment.

Do we want to increase employment by expanding the liquor industry with government subsidies? In this case it amounts to the income tax the investors would pay on \$37 million of undistributed profits.

Industries should expand with new capital like newly organized companies.

JOHN W. GILBERT.

Hanover, Ont.

OBITUARIES

REV. R. BERTRAM NELLES

The Presbytery of Glengarry places on record its sense of the loss sustained by our Church in the passing of Rev. R. Bertram Nelles, of St. Andrew's, Lancaster, whose sudden death on Nov. 19 came as a shock to the community.

Mr. Nelles was born in Caledonia, Ont., in 1879. He graduated from the University of Toronto, and took his theology in Knox College, and in Edinburgh University, Scotland. Among the charges which he served in his earlier ministry were Dale Church, Toronto; Drummond Hill, Niagara Falls; Madoc; Port Hope; Bala; and Pembroke. In 1945 he was inducted to Lancaster, and during his short ministry there had laboured with marked success. He had served as a member of the Board of Administration and the General Board of Missions. He is survived by his widow, and a son.

Mr. Nelles was a man of devout faith, a wise and kindly counsellor, and a faithful pastor to his people. His preaching was marked by deep spiritual insight, as well as by the literary culture in which he delighted.

The funeral service was in charge of the Rev. G. S. Lloyd, Cornwall, who was assisted by the Rev. Dr. Norman MacLeod, Brockville, the Rev. Dr. A. S. Reid, Clerk of the Synod, and the Rev. Robertson Millar, Clerk of Presbytery.

MRS. JOHN HERBISON

Mrs. John Herbison, wife of Rev. John Herbison, minister of Strathcona Presbyterian Church, Edmonton, died Oct. 31, 1947. For four months she had been ill in the General Hospital. The funeral was in charge of the Presbytery, the Rev. J. MacBeath Miller presiding, assisted by the Rev. J. Gordon Troyer and F/L Rev. James Dunn, Command Chaplain, Northwest Air Command, and was held in First Presbyterian Church.

Mrs. Herbison had shared student days with her husband in Montreal. Together they were engaged in work in British Columbia. Ross-Beachbur was their first settled pastorate. She accompanied her husband during his years of service in the Chaplaincy. Following the Chaplaincy Service, Mr. Herbison was called to Strathcona, Edmonton. Mrs. Herbison was of quiet disposition with a pleasant manner and fine sense of humour. Her presence and fine Christian spirit will be greatly missed both in her home and in the church.

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Index for 1947

EDITORIALS

| | |
|--|--------------------|
| Abide With Me Centenary | 247 |
| Abiding Significance of the Old Testament | 24a |
| Across the Dominion, 15, 19, 40, 65, 89, 111, 114, 136, 183, 209, 232, 259, 270, 282, 284, 286, 290. | |
| Across the Seven Seas | 8, 32, 55 |
| Advance for Christ and Peace Thankoffer- ing, 11, 30, 31, 53, 54, 60, 106, 153, 257 | |
| Appointed College President | 112 |
| Arius Was a Presbyter of Alexandria | 179 |
| Armour, D.D., Rev. J. B. M. | 225 |
| Assembly Affirms True Presbyter- ianism | 173 |
| Assembly Miniatures on Closing Day | 174 |
| Bequest Presbyterian College | 279 |
| Board of Social Action Makes Appeal | 265 |
| Bookshelf, 18, 38, 64, 86, 110, 130, 161, 188, 208, 230, 263, 291, 297. | |
| Budget Funds, The | 228 |
| Bundles for Britain | 157 |
| Challenge of the Ministry, The | 82 |
| Christmas Carol, The | 278 |
| Church Funds Need Support | 137 |
| Church in Great Britain, The | 200 |
| Church in Search of a Theology, The | 11 |
| Clergy Fare Certificates | 11 |
| Column for Laymen | 106, 134, 175, 206 |
| Coming of the Christ Child, The | 289 |
| Crisis of the Church in the World | 27 |
| Dovercourt Church Aids Britain | 283 |
| Edinburgh Letter | 10, 58, 80, 187 |
| Editorial, 13, 34, 52, 61, 83, 103, 131, 177, 203, 227, 237, 255, 285, 293. | |
| Editors Mail Box, 2, 26, 43, 50, 74, 98, 122, 146, 170, 199, 207, 223, 257, 279. | |
| Family Altar, The, 3, 29, 51, 75, 99, 123, 172, 201, 219, 244, 275. | |
| Food For Britain | 235 |
| From the Chancel Steps | 258 |
| General Assembly— Railway Arrangements | 77 |
| Digest Assembly | 149 |
| Seventy-third General Assembly | 181 |
| Grace Church, Calgary | 129, 132 |
| Graduation of Deaconesses | 111 |
| Halifax Presbytery Decision | 87 |
| Hannigan, Bamber M. | 223 |
| Impressions on Assembly Meetings | 163 |
| Impressions of Iona's Dr. George | 88 |
| MacLeod | 254 |
| Irish Letter, 10, 58, 80, 107, 135, 176, 284. | |
| Jesus Taught With Pictures | 251 |
| Johnson, Rev. E. H. Retiring | 266 |
| King, Rt. Hon. W. L. Mackenzie, New Year Message | 1 |
| Kingston, D.D., The Most Rev. G. F. | 223 |
| Kirk in Conclave, The | 158 |
| Koffend, Rev. R. J., retires | 256 |
| Knox College | 84, 85, 108 |
| Lennox, Professor Robert | 234 |
| Liberty and the Roman Church | 195 |
| London Letter, 107, 135, 157, 176, 200, 226, 254, 284. | |
| Long Pastorates in Canadian Presbyterianism | 130 |
| Manikan, Dr. R. B. | 189 |
| Missionary and Deaconess Training School Graduates | 102 |
| Moderator, The | 150 |
| My Reply to Dr. Stewart | 62 |
| My Reply to Dr. Cochrane | 63 |
| Nations Gather to Plan World Evangelism | 175 |
| New Day in Religious Films | 184 |
| Nightmare of Fear, The—A Reply | 180 |
| Our Trust and Our Task | 280 |
| Parliament of Man, The | 246 |
| Peace Mongering or War Mongering | 282 |
| Philadelphia Letter, 9, 33, 56, 79, 104, 128, 159, 226, 250. | |
| Presbyterian College Convocation | 108 |
| Presbyterian College Graduating Class | 109 |
| Protest Treatment of Jehovah's Witnesses | 77 |
| Question of Principle, A | 178 |
| Reflections on the Marian Congress | 182 |
| Reflections of the Proposed State- ment of Faith | 100 |
| Resurrection Body, The | 78 |
| Retiring Moderator's Sermon | 147 |
| Rockwood, Perry, and Maritime Synod | 277 |
| Ross, Ph.D., Rev. J. A. | 234 |
| Stewardship Secretary | 235 |
| Should We Teach Religion in the Public Schools | 14 |
| Synod of British Columbia | 139 |
| Synod of Hamilton and London, 129, 231 | |
| Synod of Manitoba | 190, 283 |

| | |
|--|-----|
| Synod of Maritimes | 245 |
| Synod of Montreal and Ottawa | 262 |
| Synod of Toronto and Kingston | 142 |
| They Shall Call His Name Immanuel | 289 |
| Thomson, Rev. E. A. | 223 |
| Towards the Conversion of Canada | 4 |
| Varsity Presbyterian Fellowship | 159 |
| Visit to Little Stretton, A | 243 |
| What's In a Name | 59 |
| Why We Have French Canadian Presbyterians | 171 |
| Young Men, Consider the Ministry | 82 |

MISSIONS

| | |
|--|----------|
| British Guiana— New Church Opened | 210 |
| China— Buildings Shattered in Manchuria | 257 |
| Epic Adventure of Allan Reoch | 77 |
| Gospel South of the Clouds, The | 124 |
| Occupying a Yunnan Outpost | 220, 252 |
| Travel Diary of Malcolm Ransom | 113 |
| Unrest in China | 39 |
| Formosa— Eyes on Formosa | 112 |
| First Fruits in Formosa | 256 |
| The Formosan Head Hunters | 222 |
| Missionaries Return to Formosa | 36, 37 |
| India— Can Christianity Help India? | 6 |
| India in Turmoil | 280 |
| Ambassador Meets Missionaries | 61 |
| Commissioned for Foreign Service | 187 |
| Missionary Nations Meet in Canada | 197 |
| Missionary Nurse is Designated | 211 |
| Missionary Designated to British Guiana | 277 |
| Missionaries Set Apart for Bhil Field | 187 |
| Post War Mission Plan | 61, 116 |

YOUTH

| | |
|--|-------------------|
| Boys' Page | 249 |
| Camp Schedule | 127 |
| Christian Youth Meet at Lund, Sweden | 225 |
| Delegates to Oslo | 88, 112, 162, 205 |
| Dominion Wide Youth Camps | 126 |
| World Conference of Christian Youth | 35 |
| Young People and Christian Service | 277 |
| Youth of the Kingdom, 12, 35, 57, 81, 105, 127, 160, 204, 224, 248. | |

OBITUARIES

| | |
|--|-----|
| Budge, D.D., Rev. Austin L. | 68 |
| Cameron, D.D., Rev. Hugh | 189 |
| Cameron, Rev. Hugh Dallas | 43 |
| Connors, D.D., Rev. G. W. | 266 |
| Ellison, Rev. D. I. | 43 |
| Fowle, Rev. D. A. | 117 |
| Garabedian, B.D., Rev. M. G. | 266 |
| Inkster, D.D., Rev. J. G. | 43 |
| Jamieson, B.A., Rev. A. Crawford | 90 |
| Johnston, D.D., Very Rev. Robert | 117 |
| Johnstone, Rev. David | 164 |
| MacLean, D.D., Rev. James A. | 266 |
| MacLeod, M.A., Rev. George A. | 189 |
| McAfee, D.D., Rev. Thos. A. | 164 |
| Sampson, Rev. Percy McK. | 211 |
| Simons, Rev. William | 164 |
| Walker, Rev. Andrew | 164 |
| Wilson, Rev. A. H. | 43 |

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